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GEORGE R.

**G**EORGE the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, &c. To all whom these Presents shall come Greeting: Whereas WILLIAM OWEN, and WILLIAM JOHNSTON, of Our City of London, Bookellers, have, by their Petition, humbly represented unto Us, That, they have, with great Care, Labour and Expence, compleated a Work, entitled,

A NEW and GENERAL

# Biographical Dictionary,

CONTAINING

The Lives of the most illustrious Persons, who have flourished in all Nations, from the earliest Period to the Present Time,

And have most humbly prayed, That We would grant Them Our Royal Licence, for the sole Vending of their said Dictionary, for the Term of Fourteen Years, according to the Statute in that Case made and provided; We, being willing to give all due Encouragement, to a Work of this Nature, which may be of public Use and Benefit, are graciously pleased to condescend to Their Request; And We do, therefore, by these Presents, (so far as may be agreeable to the Statute, in that behalf made and provided;) grant unto Them, the said WILLIAM OWEN, and WILLIAM JOHNSTON, Their Heirs, Executors, and Assigns, Our Royal Privilege and Licence for the sole printing, publishing, and vending their said Dictionary, for the Term of Fourteen Years; to be computed from the Date hereof, strictly forbidding and prohibiting all Our Subjects within Our Kingdoms and Dominions, to reprint, abridge, or translate the same, either in the like or any other Volume or Volumes whatsoever; or, to import, buy, vend, utter, or distribute any Copies thereof, reprinted, beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of them, the said WILLIAM OWEN and WILLIAM JOHNSTON, their Heirs, Executors, or Assigns, by Writing under their Hands and Seal, first had and obtained, as they and every of them offending herein will answer the contrary at their Peril. Whereof the Commissioners and other Officers of Our Customs, the Master Wardens and Company of Stationers of Our City of London, and all other Our Officers and Ministers whom it may concern, are to take Notice, that due Obedience be rendered to Our Pleasure herein signified.

Given at Our Court at Kensington the Twenty-third Day of October 1755; in the Twenty-ninth Year of Our Reign.

By His Majesty's Command,

HOLDERNESSE.

**A NEW and GENERAL  
BIOGRAPHICAL  
DICTIONARY;**

**CONTAINING  
(An Historical and Critical) ACCOUNT  
OF THE  
LIVES and WRITINGS  
OF THE  
Most Eminent Persons**

**In every NATION;  
Particularly the BRITISH and IRISH;  
From the Earliest Accounts of Time to the present Period.**

**(WHEREIN  
Their remarkable ACTIONS or SUFFERINGS,  
their VIRTUES, PARTS, and LEARNING, are  
accurately displayed;) with a CATALOGUE of their  
LITERARY PRODUCTIONS.**

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# P R E F A C E.

**A**S it is unnecessary to shew the usefulness of an accurate historical account of such persons and facts as have been the objects of public attention in all ages and nations, nothing more can be expected in a preface to this work, than an account of the manner in which it is executed, and the reasons why it was not thought to be precluded by any other work of the same kind that is already extant.

The principal of these works are Bayle's Historical and Critical Dictionary; the General Dictionary; the Biographia Britannica; the Athenæ Oxonienses, and Mr. Collier's Historical Dictionary.

Bayle's work is in five large volumes in folio, yet there are many persons of great eminence both antient and modern, whom Bayle has not  
fo

so much as named, though he has mentioned others of whom nothing is known, but that they were the occasion or the subject of some useless controversy, the very terms of which few understand, and the merits of which a small part even of those few are disposed to examine. Bayle's Lives are indeed nothing more than a vehicle for his criticism, and his work seems to have been chiefly the transcript of a voluminous common-place book, in which he had inserted his own remarks on the various authors he had read, and gratified his peculiar turn of mind by discussing their opinions and correcting their mistakes; it is therefore rather a miscellany of critical and metaphysical speculations, than a system of Biography.

The General Dictionary, as it includes Bayle, is so far liable to the same objections: it is indeed augmented with other articles, but they also are written in Bayle's manner, and for that reason the work upon the whole is not much better adapted to general use. There are many redundancies, and yet there are many defects; and there is besides an objection of more weight though of another kind, the work consisting of no less than ten volumes in folio, for which the purchaser must pay much more than so many pounds.

## P R E F A C E.

The Biographia Britannica, is indeed much more an historical work than Bayle's, but is written upon a much less extensive plan; it contains the Lives of those eminent persons *only* who were born in Great Britain and Ireland, and of these the chief alone are selected, though many others have a degree of eminence sufficient to render them objects of general curiosity.

The Athenæ Oxonienses is written upon a plan still more contracted, for it contains an account of such authors only, as received their academic education at the University of Oxford.

Mr. Collier's Great Historical, Geographical, Genealogical, Poetical Dictionary may possibly seem, by the pretended universality of its plan, to have answered every purpose, which can be proposed from any new work: but this Dictionary is, as its title shews, filled with Geographical and Poetical descriptions, which are no part of our design, and with tedious uninteresting Genealogies which have neither use nor entertainment in them. It is exceedingly defective both as to the number of the lives, and the fullness of the accounts: that is, its accounts of men are too general, too superficial, and indeed too short to give satisfaction. We would not have the reader to conclude from this, that it is any part of our

intention to be more than ordinarily nice and critical: on the contrary, we have for the most part purposely avoided mere criticism, minute enquiries and discussions, and all those trifling points, which constitute the dry part of Biography; but then we have endeavoured to be at least so particular and so accurate in our accounts, as to convey a sufficient knowledge of the persons we have recorded; which certainly can by no means be said of Mr. Collier. So that upon the whole, neither any nor all of these performances, however voluminous and expensive, contain what ought to be found in an Universal Biographical Dictionary; and such is the work which we now offer to the publick.

This contains some account of every life that has been sufficiently distinguished to be recorded; not indeed a list of all the Names that are to be found in chronological and regal tables, for of many nominal rulers both of the Church and State it can only be said that they lived and died; but a judicious narrative of the actions or writings, the honours and disgraces of all those whose Virtues, Parts, Learning, or even Vices, have preserved them from oblivion in any records, of whatever age, and in whatever language.

This

This work will therefore naturally include a history of the most remarkable and interesting transactions, an historical account of the progress of learning, and an abstract of all opinions and principles by which the world has been influenced in all its extent and duration. We have been particularly careful to do justice to the learned and ingenious of our *own country*, whose works are justly held in the highest esteem; and we have also been attentive to the instruction and amusement of the ladies, not only by decorating our work with the Names of those who have done honour to the sex, but by making our account of others sufficiently particular to excite and gratify curiosity; and, where the subject would admit, to interest the passions, without wearying attention, by minute prolixity or idle speculations.

In the execution of this plan we have not had recourse merely to dictionaries, nor contented ourselves with supplying the defects of one dictionary from another, and cutting off the redundancies of all, but we have collected from every performance in every language that had any relation to our Design. For the lives of authors, we have had recourse to their works; and for the lives of others, to the best memoirs that are extant concerning them. We shall, however,

ever, notwithstanding the extent of our undertaking, and the labour and expence necessary to the execution of it, comprize this work within Twelve volumes in octavo, and sell them for Six shillings a volume; so that the price of the whole will be no more than Three pounds twelve shillings when bound.

In a work so various, the materials of which are so numerous, diffused and dissimilar, we have endeavoured to select in every instance, what was in itself most eligible; we hope therefore that when our Readers consider what we have done, they will not withhold their approbation, upon a mere supposition that we might have done more. Those who are acquainted with the pains and attention requisite for the compiling of great works, will readily excuse any small defects that may have escaped us. The authors hope for success from the candid and judicious only, whose recommendation of this, it is their utmost ambition to obtain, as it has been their earnest endeavours to merit.

A N

Universal, Historical and Literary

# DICTIONARY.

**A** ARON, high priest of the Jews, and brother to Moses, was by the father's side great grandson, and by the mother's grandson of Levi. By God's command, he met Moses at the foot of Mount Horeb, and they went together into Egypt to deliver the children of Israel: he had a great share in all that Moses did for their deliverance; the scripture calls him the prophet of Moses, and he acted in that capacity after the Israelites had passed over the Red Sea. He ascended Mount Sinai with two of his sons, Nadab and Abihu, and seventy elders of the people; but neither he nor they went higher than half way, from whence they saw the glory of God; only Moses and Joshua went to the top, where they stay'd forty days. During their absence, Aaron, overcome by the people's eager entreaties, set up the golden calf, which the Israelites worshipped by his consent. This calf has given rise to various fictions and conjectures. Rabbi Solomon imagines that it became a living animal, and that Aaron, having seen it walk and eat like other calves, was struck with astonishment, and erected an altar in its honour. Some Rabbies maintain that he did not make the golden calf, but only threw the gold into the fire, to get rid of the importunities of the people, and that certain magicians, who mingled with the Israelites at their departure from Egypt, cast this gold into the figure of a calf. Others are of opinion, that Aaron did not make a whole calf,

Corn. à Lepi.  
de in Exod.  
pag. 605.

Vol. I. B



Corn. & La-  
pide corn. in  
Exod. xxii. 4.  
pag. 605.

calf, but a head only. According to some authors, the fear of falling a sacrifice to the resentment of the people by giving a refusal, made Aaron comply with their desire; and they allege also, that he hoped to elude their request, by demanding of the women to contribute their ear-rings, imagining they would rather choose to remain without a visible deity, than be deprived of their personal ornaments; but he found that minds intoxicated with superstition and idolatry, will sacrifice every thing to this passion. About the beginning of the seventeenth century, one Monceau or Moncaeus published an apology for Aaron, which was condemned by the inquisition of Rome: in this it is supposed that Aaron intended to represent the same image which Moses did some time after, viz. a Cherubim, and that the Israelites fell down and worshipped it contrary to his intention. A doctor of the Sorbonne, canon of Amiens, completely refuted this supposition in 1609. Some have asserted, that this calf was only made of gilded wood, but the scriptures seem not to favour such an opinion, for it is expressly said in the thirty-second chapter of Exodus, that it was a molten calf, and though we are afterwards told that Moses burnt and reduced it to powder, yet it does not thence follow that this idol was formed of combustible matter; the words may signify that Moses melted down the gold again, and divided it into very small particles, which being thrown into the water became imperceptible, like such as are said to be found in the Tagus and Pactolus (a). Some authors are of opinion, that Aaron only

(a) We are told, "that the powder of the golden calf which Moses ordered to be burnt and mixed with the water to be drunk by the Israelites, stuck to the beads of such as had worshipped it, so that they appeared gilt; which was a distinguishing mark upon those who had been guilty of this idolatry." This is recited in the thirty-second chapter of Exodus, in a French bible printed at Paris in 1495, by command of Charles VIII. which was afterwards printed with emendations. In the preface we are given to understand that the French translator "had given nothing but the genuine truth, and omitted only what was improper to be translated," so that we are to look on the story of the gilded beads as matter of fact; as also another of the same stamp in the above-mentioned chapter, viz. "that upon Hdr's refusing to make gods for the Israelites, they spit upon him with so much violence that they stifled him." The story of the gilded beads is not the only fiction which the Rabbies have endeavoured to pass upon the world: they tell us also that the water impregnated with the particles of the golden calf, which Moses obliged them to drink, had almost the same effect as the waters of jealousy, raising tumors and ulcers upon the guilty, and doing no hurt to the innocent.

Jeremias de Poyri; *diuine melodie*, pag. 829.

See Salian, vol. II. p. 165. *Barbari Hierozoic. par. I. lib. ii. cap. 34.*

ordered

## A A R S E N S.

ordered the workmen to cast the golden calf, but did not concern himself with it; and that Moses did not command the Israelites to drink the gold dust, but having thrown it into the brook, which was the only place where they could drink, this gave occasion to say that he obliged them to swallow the idol they had worshipped. This affair of the golden calf happened in the third month after the Israelites came out of Egypt. In the first month of the following year, Aaron was appointed high priest by God, which office he executed during the time that the children of Israel continued in the wilderness. He died in the fortieth year after their departure from Egypt, upon Mount Hor, being then a hundred and twenty-three years old, A. M. 2552.

AARSENS (Francis) lord of Someldyck and Spyck, was one of the greatest ministers for negotiation the United Provinces could ever boast of. Cornelius Aarsens his father was register to the states, and being acquainted with Mr. du Pleffis Mornay at the court of William prince of Orange, he prevailed upon him to take his son under him, with whom he continued some years. John Olden Barnevelt, who presided over the affairs of Holland and all the United Provinces, sent him afterwards agent into France, where he learned to negotiate under those profound politicians, Henry IV. Villeroy, Rosny, Silleri, Jeannin, &c. and he acquitted himself so well as to obtain their approbation. Soon after he was invested with the character of ambassador, being the first who was recognized as such by the French court, at which time Henry IV. declared that he should take precedence next to the Venetian minister. He resided in France fifteen years, during which time he received great marks of esteem from the king, who created him a knight and baron, and for this reason he was received amongst the nobles of the province of Holland. However, he became at length so odious to the French court, that they desired to have him recalled. He was afterwards deputed to Venice, and to several German and Italian princes, upon occasion of the troubles in Bohemia: this was in 1620, and it is to be observed (says Mr. Wicquefort) "that the French king ordered the duke of Angouleme, the count of Methune, and Abbé des Preaux, his three ambassadors, not to receive visits from Mr. Aarsens, who came from the states of the United Provinces to negotiate with some German and Italian princes, upon the same affairs of Bohemia, for which the ambassadors of France had been deputed. The order sent for this purpose, signified that it

## A A R S E N S.

“ was not intended as any indignity to the states, with whom  
 “ the king was desirous to live always in friendship, but  
 “ entirely upon account of Mr. Aarsens, for his having acted  
 “ in a manner inconsistent with the interest and dignity of his  
 “ majesty.” (a) Mr. Aarsens was the first of three extraordinary

Wicquefort, ambassadors sent to England in 1620, and the second in 1641.  
 vol. I. p. 650  
 had 750.

Du Maurier, In this last embassy his colleagues were the lord of Brede-  
 p. 386. rode first ambassador, and Heemsvliet as third; they were to  
 treat about the marriage of prince William, son to the prince  
 of Orange. He was also ambassador extraordinary at the  
 French court in 1624; and cardinal Richlieu having just taken  
 the administration into his hands, and knowing he was an  
 able man, made use of him to serve his own purposes.

Aarsens died in a very advanced age, and his son, who sur-  
 vived him, was reputed the wealthiest man in Holland.

He has left very accurate and judicious memoirs of all those  
 embassies in which he was employed; and it must be observed,  
 that the various instructions given him by the states, and all  
 the credential letters he carried in his later embassies, were  
 drawn by himself; whence we may conclude, says Mr.  
 Wicquefort, that he was the ablest person in all that country,  
 not only for conducting of negotiations, but for instructing  
 ambassadors what to negotiate upon.

Vol. II. p.  
 435.

Memoirs,  
 pag. 376.

Du Maurier, in his memoirs, says, “ that he was of a  
 “ spirit the most dangerous which ever arose in the United  
 “ Provinces, and the more to be dreaded, as he concealed all  
 “ the malevolence and artifice of foreign courts, under the  
 “ appearance of Dutch bluntness and simplicity; that he was  
 “ vehement and persuasive, could advance arguments in fa-  
 “ vour of the worst causes, had an intriguing genius, and  
 “ had kept a secret correspondence with some great men in  
 “ France, whose conduct was not only suspected, but highly  
 “ offensive to the king, and that having bribed the French  
 “ ambassador’s secretary at the Hague, he thereby discovered  
 “ the most secret designs of the French court.” By this ac-  
 count we may see that Aarsens was a man of great abilities, and  
 had an excellent turn for political negotiations: but whilst Du  
 Maurier inveighs so warmly against this statesman, he lets us  
 into a circumstance, which may teach us not to give too much

(a) This passage in Wicquefort may  
 be illustrated by the following in Du  
 Maurier. “ In the year 1618 (says  
 he) “ the king commanded Mr. De  
 “ Boissie, to complain in his name  
 “ to the states general, of a defa-

“ matory libel, written, signed, and  
 “ published by Francis Aarsens; to  
 “ the great scandal and dishonour of  
 “ the members of his majesty’s coun-  
 “ cil: for which no satisfaction could  
 “ then be obtained.”

credit

credit to his invectives, for he informs us that there was an irreconcilable enmity betwixt his father and Aarsens.

ABBADIE (James) an eminent protestant divine, born at Hay, in Berne, in the year 1658, as Nicéron affirms in his history of illustrious men, though some say he was born in 1654. He studied at Saumur, at Paris, and at Sedan, at which last place he took the degree of doctor in divinity. Thence he went to Holland, and afterwards to Berlin at the desire of count d'Espense, where he was made minister of the French church lately established by the elector of Brandenburg. He resided in this city for many years, and was always in high favour with the elector. The French congregation at Berlin was at first but thin, but upon the revocation of the edict of Nantes, great numbers retired to Brandenburg, where they were received with the greatest humanity, so that Dr. Abbadie had in a little time a great charge, of which he took all possible care, and by his interest at court did many services to his distressed countrymen. The elector dying in 1688, Abbadie accepted of marshal Schomberg's proposal to go with him first to Holland, and then to England with the prince of Orange. In the autumn of 1689, he went with the marshal to Ireland, where he continued till after the battle of Boyne in July 1690, in which his great patron was killed; this occasioned his return to London, where he was appointed minister of the French church in the Savoy. Some time after he was promoted to the deanry of Killaloe, in Ireland, which he enjoyed for many years. Having made a tour to Holland in order to publish one of his books, soon after his return, he was taken ill in London, and died at Mary-le-bon, on the 23d of September, 1727. He was strongly attached to the cause of king William, as appears by his elaborate defence of the revolution, and his history of the assassination plot. He had great natural abilities, which he improved by true and useful learning. He was a most zealous defender of the primitive doctrine of the protestants, as appears by his writings; and that strong nervous eloquence, for which he was so remarkable, enabled him to enforce the doctrines of his profession from the pulpit with great spirit and energy (a).

AB-

- (a) The account of his writings in on several texts of scripture, 8vo. the order they were published, is as follows :
1. Sermons sur divers textes de l'Ecriture; Leiden, 1680; Sermons
  2. Panegyrique de Monseigneur l'Electeur de Brandebourg; Rotterdam, 1684. A panegyrick on the elector of Brandenburg.
  3. Traité

## A B B O T.

**ABBOT** (George) Archbishop of Canterbury, was born October 29. 1562, at Guilford, in Surrey (a). He received the rudiments of his education at the place of his nativity, under the care of Mr. Francis Taylour, Master of the free-school at Guilford, founded by Edward VI. From thence

3. *Traité de la vérité de la Religion Chrétienne*; Rotterdam, 1684.

A treatise of the truth of the Christian religion. This has gone through seven editions. The Abbe Houteville speaks of it in these terms: 'The most shining of these treatises for defence of the christian religion, which were published by the protestants, is that written by Mr. Abbadie. The favourable reception it met with, the praises it received, almost without example, immediately after its publication, the universal approbation it still meets with, renders it unnecessary for me to join my commendations, which would add so little to the merit of so great an author. He has united in this book, all our controverties with the infidels. In the first part, he combats the atheists; the deists in the second; and the socinians in the third: philosophy and theology enter happily into his manner of composing, which is in the true method, lively, pure, and elegant, especially in the first books \*.

4. *Reflexions sur la presence réelle du corps de Jesus Christ dans l'Eucharistie*, comprises en diverses lettres; Hague, 1685. Reflexions on the real presence in the sacrament.

5. *L'Art de se connoître soi-même, ou la recherche des sources de la morale*; Rotterdam, 1692. The art of knowing one's self, or an enquiry into the sources of morality.

6. *Défense de la nation Britannique; où les droits de Dieu, de nature, et de la société sont clairement établis au sujet de la revolution d'Angleterre, contre l'auteur de l'avis important aux réfugiés*. A defence of the revolution in England.

7. *Panegyrique de Marie reine d'Angleterre*, décedée le Decembre 28,

1694; Haye, 1695. A panegyrick on Mary queen of England.

8. *Histoire de la conspiration dernière d'Angleterre, avec le detail des diverses entreprises contre le roi et la nation, qui ont précédé ce dernier attentat*; London, 1696. An account of the late conspiracy in England. This piece was wrote by order of king William III. and the materials were furnished by the earl of Portland, and sir William Trumball, secretary of state.

9. *La vérité de la religion reformée*; Rotterdam, 1708. The truth of the reformed religion. Dr. Henry Lambert, Bishop of Down, translated this piece into English, for the instruction of the Roman Catholics in his diocese.

10. *La triomphe de la providence et de la religion, ou l'ouverture des sept sceaux par le fils de Dieu*; Amsterdam, 1723. The triumph of providence and religion, or the opening the seven seals by the son of God, &c. Mr. Voltaire speaks contemptuously of this performance in his list of writers in the age of Lewis XIV. He was celebrated, says that author, for his treatise upon the christian religion, but he afterwards discredited that work by his 'Opening of the seven seals.'

Besides what we have mentioned, he published several single sermons, and some other little pieces, which met with general approbation.

(a) His father Maurice Abbot was a clothworker, and settled at Guilford, where he married Alice Marsh; he suffered a great deal for his steadfastness in the protestant religion, thro' the means of Dr. Story, who was a great persecutor of such persons in the reign of queen Mary.

he was removed to Balliol college in Oxford. November 29, 1563, he was elected probationer fellow of his college, and having soon after entered into holy orders, he became a celebrated preacher in the university. In 1593, he took his degree of bachelor in divinity, and proceeded doctor in that faculty in May, 1597; and, in the month of September of the same year, he was elected master of University College. About this time it was, that the differences began between him and Dr. Laud, which subsisted as long as they lived. In March 6, 1599, he was installed dean of Winchester: the year following he was chosen vice-chancellor of the university of Oxford, and a second time in 1603. In 1604, that translation of the bible now in use was begun by the direction of king James, and Dr. Abbot was the second of eight divines of Oxford, to whom the care of translating the whole new testament (excepting the epistles) was committed. The year following he was a third time vice-chancellor. In 1608, died his great patron Thomas Sackville, earl of Dorset, lord high treasurer of England, and chancellor of the university of Oxford: after his decease Dr. Abbot became chaplain to George Hume, earl of Dunbar, and treasurer of Scotland; with whom he went to that kingdom to assist in establishing an union betwixt the kirk of Scotland and the church of England, and in this affair he behaved with so much address and moderation that it laid the foundation of all his future preferment (b). When he was at Edinburgh, a

Heylin's li<sup>o</sup>  
of Abp. Laud,  
fol. 1688.

P. 53.

Ant. Wood,  
Fasti Oxon.  
vol. I. c. 157.  
& 165.

Foller's ch.  
hist. lib. x.  
fol. 46. 57.  
T. Lewis's  
comp. hist.  
of the trans.  
of the bible  
and test. 8vo.  
p. 311.

Heylin's hist.  
of presby-  
terians, f. 1672.  
p. 383.

(b) King James had suffered so much by the spirit and power of the presbyterians in Scotland, that he was very desirous of restoring the form of government by bishops in that kingdom; the care of which was entrusted to the earl of Dunbar. This noble lord had proceeded so far two years before, as to obtain an act for the restitution of the estates of bishops. The presbyterians, however, had made so stout a resistance, that the whole affair was in the utmost danger of being overthrown; but by the good management of Dr. Abbot, many difficulties were removed, and the clergy of Scotland were brought to a better temper; for the earl of Dunbar, who was wholly guided in this matter by the advice of his chaplain, procured an act in the general assembly, "That the king should have

"the induction (or calling) of all general assemblies. That the bishops, or their deputies should be perpetual moderators of the diocesan synods. That no excommunication or absolution should be pronounced without their approbation. That all presentations of benefices should belong to them. That every minister, at his admission to a benefice, should take the oath of supremacy and canonical obedience. That the visitation of the diocese should be performed by the bishop or his deputy only: and finally, that the bishop should be moderator of all conventions, for exercising, or professing, which should be held within their bounds." All which articles were ratified by the parliament of that kingdom.

## A B B O T:

Colderwood's  
hist. of the  
ch. of Scot-  
land, p. 443.

prosecution was commenced against one George Sprot, for having been concerned in Gowry's conspiracy eight years before. A long account of this affair, with a narrative prefixed by Dr. Abbot, was published at London to satisfy the publick about this matter, which had hitherto appeared doubtful and mysterious. Abbot's behaviour in Scotland so much pleased king James, that he ever after paid great deference to his advice and counsel: there is extant, a letter from his majesty to him, relating to the convocation, which he had consulted about the lawfulness of espousing the cause of the states (c). Upon the death of Dr. Overton bishop of Litch-

(c) Here follows a copy of the letter \*.

' Good Dr. Abbot,

' I cannot abstain to give you my judgment on the proceedings in the convocation, as you will call it, and both as *rex in folio*, and *unus gregis in ecclesia*, I am doubly concerned. My title to the crown nobody calls in question, but they that love neither you nor me, and you may guess whom I mean: all that you and your brethren have said of a king in possession, (for that word, I tell you, is no more than that you make use of in your canon) concerns not me at all, I am the next heir, and the crown is mine by all rights you can name, but that of conquest; and Mr. Solicitor has sufficiently expressed my own thoughts concerning the nature of kingship, and concerning the nature of it *ut in mea persona*; and I believe you were all of his opinion, at least, none of you said any thing contrary to it at the time he spoke to you from me: but you know all of you, as I think, that my reason of calling you together, was to give your judgments, how far a christian and a protestant king may concur to assist his neighbours to shake off their obedience to their own sovereign, upon account of oppression, tyranny, or what else

' you please to name it. In the late queen's time, this kingdom was very free in assisting the Hollanders both with arms and advice, and none of your coat ever told me, that any scrupled at it in her reign. Upon my coming to England, you may know that it came from some of yourselves to raise scruples about this matter; and albeit I have often told my mind concerning *jus regum in subditos*, as in May last, in the star chamber, upon the occasion of Hales's pamphlet; yet I never took any notice of these scruples till the affairs of Spain and Holland forced me to it. All my neighbours call on me to concur in the treaty between Holland and Spain, and the honour of the nation will not suffer the Hollanders to be abandoned, especially after so much money and men spent in their quarrel; therefore I was of the mind to call my clergy together, to satisfy not so much me as the world about us, of the justness of my owning the Hollanders at this time. This I needed not to have done, and you have forced me to say, I wish I had not; you have dipped too deep in what all kings reserve among the *arcana imperii*, and whatever aversion you may profess against God's being the author of sin, you have stumbled upon the threshold of that opinion, in

\* *New Observer*, vol. III. n° 12. the author of which tells us, the original is in the hands of an eminent person; the four last lines in the king's own hand, and the rest in the secretary's.

## A B B O T.

**Litchfield** and **Coventry**, the king named Dr. Abbot for his successor, and he was accordingly consecrated bishop of those two united sees, in December 1609. About a month afterwards he was translated to the see of London, vacant by the death of Dr. Thomas Ravis. Upon the decease of Dr. Richard Bancroft, archbishop of Canterbury, on the second of November 1610, his majesty had a new opportunity of testifying his esteem for Dr. Abbot, and accordingly raised him to the archiepiscopal see. He became now in the highest favour both with prince and people, and was concerned in all the great affairs both in church and state. However, he never appeared over fond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; yet he shewed a steady resolution in the maintenance of the rights of the high commission court, and would not submit to lord Coke's prohibitions. Being a man of moderation in his principles, he greatly displeased some of the high churchmen; but he had as great concern for the church as any of them, when he thought it really in danger. His great zeal for the protestant religion, made him a strenuous promoter of the match between the Elector Palatine, and the princess Elizabeth, which was accordingly concluded and solemnized the 14th of February, 1612, the archbishop performing the ceremony on a stage erected in the royal chapel. On the 10th of April his electoral highness set out for Germany: before his departure, he made a present of plate to the archbishop, of the value of a thousand pounds; and as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that discontent with which he left England. About this time it was that the famous Hugo Grotius came over to England, to endeavour to give his majesty a better opinion of the remonstrants, as they then began to be called; we have a very singular account of the man, and of his negotiation in a letter from the archbishop, to sir Ralph Winwood. In the

*Regist. ipsum,*  
fol. 1.

*Winwood's*  
*memorials,*  
vol. III. p.  
281.

*Ib. p. 454.*

*Ib. p. 459.*

' in saying upon the matter, that  
' even tyranny is God's authority,  
' and should be remembered as such.  
' If the king of Spain should return  
' to claim his old pontifical right to  
' my kingdom, you leave me to seek  
' for others to fight for it, for you  
' tell us upon the matter beforehand,  
' his authority is God's authority if  
' he prevail.  
' theory business; I shall give you  
' my orders about it by Mr. Solicitor,  
' and until then, meddle no more in  
' it, for they are edge tools, or ra-  
' ther like that weapon that is said to  
' cut with one edge, and cure with  
' the other. I commit you to God's  
' protection, good Dr. Abbot, and  
' rest  
' Your good friend,

' Mr. Doctor, I have no time to  
' express my mind further on this

' JAMES R.'

fellow-



following year happened the famous case of divorce between the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Essex: this affair has been by many considered as one of the greatest blemishes of king James's reign, but the part acted therein by the archbishop added much to the reputation he had already acquired for incorruptible integrity (*d*). In 1618, the king published a declaration, which he ordered to be read in all churches, permitting sports and pastimes on the Lord's day; this gave great uneasiness to the archbishop, who happening to be at Croydon when it came thither, had the courage to forbid its being read. - On the 5th of April, 1619, sir Nicholas Kempe laid the first stone of the hospital at Guilford; the archbishop, who was present, afterwards endowed it with lands to the value of three hundred pounds per annum, one hundred of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight sisters, who have blue cloaths, and gowns of the same colour, and half-a-crown a week each. The 29th of October, being the anniversary of the bishop's birth, is commemorated here, and the archbishop of Canterbury for the time being is the visitor of the hospital. Towards the end of this year, the Elector Palatine accepted of the crown of

Heylin's hist.  
of the Sabb.  
p. 493.

Aubrey's an-  
tiq. of Surrey,  
vol. III. p.  
282.

(*d*) This affair was by the king referred to a court of delegates. It was drawn out into a great length, and many accidents happened in the course of it, which gave the archbishop disquiet. He saw plainly, that the king was very desirous the lady should be divorced, but he was, in his own judgment, directly against the divorce. He laboured all he could to extricate himself from these difficulties, by having an end put to the cause by some other way than by sentence; but it was to no purpose, for those, who drove on this affair, had got too great power to be restrained from bringing it to the conclusion he desired. He prepared a speech, which he intended to have spoken, against the utility of the marriage, in the court at Lambeth; but he did not make use of this speech, because the king ordered them to deliver their opinions in few words.

He continued, however, inflexible in his opinion, and when sentence was pronounced, the court was divided in the following manner:

The commissioners who gave sentence in the lady's behalf, were  
Winchester,  
Ely,  
Litchfield and Coventry,  
Rochester,

Sir Julius Caesar,  
Sir Thomas Barrey,  
Sir Daniel Dyon,

The commissioners dissenting,  
Archbishop of Canterbury,  
Bishop of London,  
Sir John Bennett,  
Francis James,  
Thomas Edwards,

The king was very desirous the lady should be divorced: the archbishop being against it drew up his reasons, which the king thought fit to answer himself.

*Saunderson's history of king James, page 390.*

Bohe-

Bohemia, which occasioned great disputes in king James's councils: some were desirous that his majesty should not interfere in this matter, foreseeing that it would produce a war in Germany; others again were of opinion, that natural affection to his son and daughter, and a just concern for the Protestant interest, ought to engage his majesty to support the new election. The latter was the archbishop's sentiment, and not being able at that time to attend the privy council, he wrote his mind with great boldness and freedom to the secretary of state (c). The archbishop being now in a declining state of health,

Heylin's life  
of abp. Laud,  
p. 83.

(c) The letter is as follows \*.

Good Mr. Secretary,

I have never more desired to be present at any consultation than that which is this day to be handled, for my heart and all my heart goeth with it; but my foot is worse than it was on Friday, so that by advice of my physician, I have sweat this whole night past, and am directed to keep my bed this day.

But for the matter; my humble advice is, that there is no going back, but a countenancing it against all the world; yea, so far as with ringing of bells, and making of bonfires in London, so soon as it shall be certainly understood that the coronation is past. I am satisfied in my conscience, that the cause is just, wherefore they have rejected that proud and bloody man, and so much rather, because he hath taken a course to make that kingdom not elective, but to take it from the donation of another man. And when God hath set up the prince that is chosen to be a mark of honour through all Christendom, to propagate his gospel and to protect the oppressed, I dare not for my part give advice, but to follow where God leads.

It is a great honour to the king our master, that he hath such a son, whose virtues have made him thought fit to be made a king; and methinks I do in this, and that of Hungary, foresee the work of God, that by piece and piece, the kings

of the earth that gave their power unto the beast (all the word of God must be fulfilled) shall now tear the whore and make her desolate, as St. John in his revelation has foretold. I pray you therefore with all the spirits you have, to put life into this business; and let a return be made into Germany with speed, and with comfort, and let it be really prosecuted, that it may appear to the world, that we are awake when God in this sort calleth us.

If I had time to express it, I could be very angry at the shuffling which was used towards my lord Doncaster, and the slighting of his embassy so, which cannot but touch upon our great master who did send him; and therefore I would never have a noble son forsaken for respect of them who truly aim at nothing but their own purposes.

Our striking in will comfort the Bohemians, will honour the Palgrave, will strengthen the union, will bring on the states of the Low Countries, will stir up the king of Denmark, and move his own uncle the prince of Orange and the duke de Bouvillon, together with Tremoville (a rich prince in France) to cast in their shares; and Hungary, as I hope (being in that same cause) will run the same fortune. For the means to support the war, I hope *providabit Deus*: the parliament is the old and honourable way, but how assured at this time

Fuller's ch.  
hist. cent.  
XVIII. b. x.  
p. 87.

health, used in the summer to go to Hampshire for the sake of recreation, and being invited by lord Zouch to hunt in his park at Bramzill, he met there with the greatest misfortune that ever befell him, for he accidentally killed my lord's keeper, by an arrow from a cross-bow which he shot at one of the deer. This accident threw him into a deep melancholy, and he ever afterwards kept a monthly fast on tuesday, the day on which this fatal mischance happened, and he settled an annuity of 20*l.* on the widow. There were several persons who took an advantage of this misfortune, to lessen him in the king's favour, but his majesty said, "An angel might have miscarried in this sort." His enemies alleging, that he had incurred an irregularity, and was thereby incapacitated for performing the offices of a primate; the king directed a commission to ten persons to enquire into this matter. The points referred to their decision, were 1. Whether the archbishop was irregular by the fact of involuntary homicide. 2. Whether that act might tend to scandal in a churchman. 3. How his grace should be restored in case the commissioners should find him irregular. All agreed, that it could not be otherwise done, than by restitution from the king; but they varied in the manner. The bishop of Winchester, the lord chief justice, and Dr. Steward, thought it should be done by the king, and by him alone. The lord keeper and the bishops of London, Rochester, Exeter, and St. David's, were for a commission from the king directed to some bishops. Judge Dodderidge, and sir Henry Martin, were desirous it should be done both ways, by way of caution. The king accordingly passed a pardon and dispensation, by which he absolved the archbishop of all irregularity, scandal or infamation, and declared him capable of all the authority

' I know not; yet I will hope the  
' best: certainly if countenance be  
' given to the action, many brave  
' spirits will voluntarily go. Our  
' great master, in sufficient want of  
' money, gave some aid to the duke  
' of Savoy, and furnished out a pretty  
' army in the cause of Cleve, must  
' try once again what can be done in  
' this business of a higher nature, and  
' all the money that may be spared  
' is to be turned that way. And  
' perhaps God provided the jewels  
' that were laid up in the tower, to  
' be gathered by the mother for the  
' preservation of her daughter, who,

' like a noble princess, had professed  
' to her husband, not to leave herself  
' one jewel, rather than not to main-  
' tain so religious and righteous a  
' cause. You see that lying on my  
' bed I have gone too far; but if I  
' were with you, this should be my  
' language, which I pray you humbly  
' and heartily to represent to the  
' king my master, telling him, that  
' when I can stand, I hope to do  
' his majesty some service herein.  
' So commending me unto you, I  
' remain

' Your very loving friend,

' GEORGE CANT.'

of

of a primate The archbishop thence forward seldom assisted at the council, being chiefly hindered by his infirmities ; but in the king's last illness he was sent for, and attended with great constancy, till his majesty expired on the 27th of March, 1625. He performed the ceremony of the coronation of king Charles I. though very infirm and much troubled with the gout. He was never greatly in this king's favour, and the duke of Buckingham being his declared enemy, watched an opportunity of making him feel the weight of his displeasure. This he at last accomplished, upon the archbishop's refusing to license a sermon preached by Dr. Sibthorpe, to justify a loan which the king had demanded. This sermon was preached at Northampton, in the Lent assizes, 1627, before the judges, and was transmitted to the archbishop with the king's direction to license it, which he refused to do, and gave his reasons for it ; nevertheless, the sermon was licensed by the bishop of London. On the 5th of July, lord Conway, who was then secretary of state, made him a visit and intimated to him, that the king expected he should withdraw to Canterbury, which the archbishop declined because he had at that time a law suit with that city, and desired he might rather have leave to go to his house at Ford, five miles beyond Canterbury, which was granted ; and on the ninth of October following the king gave a commission to the Bishops of London, Durham, Rochester, Oxford, and Bath and Wells, to execute the archiepiscopal authority, the cause assigned being no more than this, that the archbishop could not at that time in his own person attend those services, which were otherwise proper for his cognizance and direction. The archbishop did not remain long in this situation, for a parliament being absolutely necessary, his grace was sent for about Christmas, and restored to his authority and jurisdiction. The interest of bishop Laud being now very considerable at court, he drew up instructions, which having the king's name were transmitted to the archbishop, under the pompous title of his majesty's instructions to the most reverend father in God, George, lord archbishop of Canterbury, containing certain orders to be observed and put in execution by the several bishops in his province. His grace communicated them to his suffragan bishops, but in several respects he endeavoured to soften their rigour, as they were contrived to enforce the particular notions of a prevailing party in the church, which the archbishop thought too hard for those who made the fundamentals of religion their study, and were not so zealous for forms. His conduct in this and other respects

Sounderson's  
continuat. of  
Rymer's fœ-  
dera, vol.  
XVII. p.  
337.

Rushworth's  
collect. v. I.  
p. 428.

ib.

ib. vol. I. p.  
435.

Heylin's life  
of abp. Laud,  
p. 195.

made

made his presence unwelcome at court, so that upon the birth of the prince of Wales, afterwards Charles II. Laud had the honour to baptize him, as dean of the chapel. The archbishop being worn out with cares and infirmities, died at Croydon, the 5th of August, 1633, aged seventy-one years, and was buried in the chapel of our lady, within the church dedicated to the Holy Trinity at Guilford. A stately monument was erected over the grave, with the effigy of the archbishop in his robes. He shewed himself, in most circumstances of his life, a man of great moderation to all parties, and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not suiting the humour of some writers, have drawn upon him many severe reflections. Fuller, in his

Cent. XVII. church history, says, "that he forsook the birds of his own  
 xi. p. 228. "feather to fly with others, generally favouring the laity

"more than the clergy, in causes that were brought before  
 "him." Mr. John Aubrey having transcribed what is said of the archbishop on his monument, adds, "Notwithstanding this most noble character transmitted to posterity, he  
 "was, though a benefactor to this place, no friend to  
 "the church of England, whereof he was head, but  
 "scandalously permitted that poisonous spirit of puritanism  
 "to spread over the whole nation by his indolence, at least,  
 "if not connivance and encouragement, which some years  
 "after broke out and laid a flourishing church and state in  
 "the most miserable ruins, and which gave birth to those principles, which unless rooted out will ever make this nation

Antiquit. of  
 Surrey, vol.  
 III. p. 287.

"unhappy." The earl of Clarendon speaks of him thus: "Abbot considered the christian religion no otherwise than as  
 "it abhorred and reviled popery, and valued those men most  
 "who did that most furiously. For the strict observation  
 "of the discipline of the church, or the conformity of the  
 "articles or canons established, he made little enquiry and took  
 "less care; and having himself made a very little progress in  
 "the ancient and solid study of divinity, he adhered only  
 "to the doctrine of Calvin; and, for his sake, did not think  
 "so ill of the discipline as he ought to have done. But if  
 "men prudently forbore a publick reviling and railing at the  
 "hierarchy and ecclesiastical government, let their opinions  
 "and private judgment be what it would, they were not only  
 "secure from any inquisition of his, but acceptable to him,  
 "and at least equally preferred by him: and though many  
 "other bishops plainly discerned the mischiefs which daily  
 "broke

"broke in, to the prejudice of religion, by his defects and remissness, and prevented it in their own dioceses as much as they could, and gave all their countenance to men of other parts and other principles; and though the bishop of London (Dr. Laud) from the time of his authority and credit with the king, had applied all the remedies he could to those defections, and from the time of his being chancellor of Oxford had much discountenanced and almost suppressed that spirit, by encouraging another kind of learning and practice in that university, which was indeed according to the doctrine of the church of England; yet that temper in the archbishop, whose house was a sanctuary to the most eminent of that factious party, and who licensed their most pernicious writings, left his successor a very difficult work to do, to reform and reduce a church into order, that had been so long neglected, and that was so ill filled by many weak, and more wilful churchmen." Dr. Wellwood has done more justice to the merit and abilities of our prelate: "Archbishop Abbot, says he, was a person of wonderful temper and moderation, and in all his conduct shewed an unwillingness to stretch the act of uniformity beyond what was absolutely necessary for the peace of the church, or the prerogative of the crown any farther than conducted to the good of the state. Being not well turned for a court, tho' otherwise of considerable learning and genteel education, he either could not, or would not keep to the humour of the times; and now and then by an unreasonable stiffness, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government." As to the archbishop's learning and abilities as a writer, posterity may judge thereof from his writings upon various subjects, of which we shall give, in a note, a list as they were published (f).

Hist. of the rebellion, Oxon. 1707-8vo. p. 33, 39.

Memoirs, 8vo. 1700- p. 38.

AB-

(f) 1. *Questiones sex, Totidem prælectionibus in schola theologica Oxoniæ pro forma habitis, discussæ et disceptatæ, anno 1597, in quibus sacra scriptura et patribus quid statuendum sit definitur, Oxoniæ, 1598, 4to. Francoforti, 1616, 4to.*

2. *Exposition on the prophet Jonah, in certain sermons preached in St. Mary's church in Oxford; London, 1600.*

3. *His answer to the questions of the citizens of London, in January, 1600, concerning Cheshide crosses; London, 1641. The cross in Cheshide was taken down in the year 1600, in order to be repaired, and upon this occasion the citizens of London desired the advice of both universities, Whether the cross should be re-erected or not? Dr. Abbot, as vice-chancellor of Oxford, said, that the*

**ABBOT** (Robert) brother to the archbishop, was born also in the town of Guilford, in the year, 1560, and bred up under the same schoolmaster there. He was afterwards sent to Baliol college in Oxford. In 1582, he took his degree of master of arts, and soon became a celebrated preacher, and to this talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All-saints in the same place. John Stanhope, esq; happening to hear him preach at Paul's-cross, was so pleas'd with him, that he immediately presented him to the rich living of Bingham, in Nottinghamshire. In 1597, he took his degree of doctor in divinity, and in the beginning of king James's reign was appointed chaplain in ordinary to his majesty, who had such an opinion of him as a writer, that he ordered the doctor's book, *de antichristo*, to be printed with his own commentary upon part of the Apocalypie. In 1609, he was elected master of Baliol college, which trust he discharged with the utmost care and assiduity, by his frequent lectures to the scholars, by his

the crucifix with the dove upon it should not be again set up, but approved rather of a pyramid or some other simple ornament. This determination was consistent with his own practice, when in his said office he caused several superstitious pictures to be burnt in the market-place in Oxford.

4. The reasons which Dr. Hill hath brought for the upholding of popishry, unmasked and shewed to be very weak; Oxon. 1604.

5. A preface to the examination of George Sprot.

6. A sermon preached at Westminster, May 26, 1608, at the funeral of Thomas earl of Dorset, late lord high treasurer of England, on Malah xl. 6. London, 1608.

7. Translation of part of the New Testament, with the rest of the Oxford divines, 1611.

8. Some memorials touching the nullity betwixt the earl of Essex and his lady, pronounced September 25, 1613, at Lambeth, and the difficulties endured in the same. To this is

added, some observable things since September 25, 1613, when the sentence was given in the cause of the earl of Essex, continued unto the day of the marriage, December 26, 1613, which appears also to have been wrote by his grace; and to it is joined, the speech intended to be spoken at Lambeth, September 25, 1613, by the archbishop, when it came to his turn to declare his mind concerning the nullity of the marriage.

9. A brief description of the whole world; London, 1634.

10. A short apology for archbishop Abbot, touching the death of Peter Hawkins, dated October 8, 1621.

11. Treatise of perpetual visibility and succession of the true church in all ages; London, 1624, 4to.

12. A narrative containing the true cause of his sequestration and disgrace at court, 1627.

13. History of the massacre in the Valtoline.

14. His judgment of bowing at the name of Jesus; Hamburgh, 1632.

constant presence at public exercises, and by promoting temperance in the society. In November, 1610, he was made rector of Northampton in the church of Southwell, and in 1612, his majesty appointed him regius professor of divinity at Oxford, in which station he acquired the character of a profound divine, though a more moderate Calvinist than either of his two predecessors in the divinity chair, Holland and Hamshrey; for he countenanced the sublapsarian tenets concerning predestination. In one of his sermons before the university, where he was professor, he thus points out the dangerous methods then practised by some persons, who secretly favoured popery, to undermine the reformation. "There were men, says he, who, under pretence of truth, and preaching against the Puritans, struck at the heart and root of that faith and religion now established amongst us; which was the very practice of Parson's and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the Puritans, as what would suffice; so these do not expect to be accounted Papists, because they speak only against Puritans; but because they are indeed Papists, they speak nothing against them: or if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." Dr. Laud, then present, was so much suspected to be one of those persons here hinted at, that the whole auditory applied these reflections to him; nay, Laud himself wrote a letter to the bishop of Lincoln, complaining, that he was fain to sit patiently at the rehearsal of this sermon, though abused almost an hour together, being pointed at as he sat; yet would have taken no notice of it, but that the whole university applied it to him; and his friends told him he should sink in his credit, if he answered not Dr. Abbot in his own: nevertheless, he would be patient, and desired his lordship would vouchsafe him some direction." But as Laud made no answer, it is likely the bishop advised him against it. The fame of Dr. Abbot's lectures became very great; and those which he gave upon the supreme power of Kings against Bellarmine and Suarez so much pleased his majesty, that when the see of Salisbury became vacant, he named him to that bishoprick, and he was consecrated by his own brother at Lambeth, December 3<sup>d</sup> 1615. When he came to Salisbury he found the cathedral running to decay, through the negligence and covetousness of the clergy belonging to it: however, he found

Athen. Ori.  
1721. vol. I.  
col. 436.

Rushworth,  
vol. I. p. 62.

Fuller's works  
thies of Eng-  
land in Succ  
rey.



## A B B O T.

Featly's life  
of bp. Abbot.  
p. 49.

Fuller, ib.

Ibid.

means to draw five hundred pounds from the prebendaries, which he applied to the reparation of this church; he then gave himself up to the duties of his function with great diligence and assiduity, visiting his whole diocese in person, and preaching every Sunday, whilst health would permit, which was not long; for his sedentary life, and close application to study, brought upon him the gravel and stone, of which he died on the 2d of March, 1617, in the fifty-eighth year of his age; having not filled the see quite two years and three months; and being one of the five bishops which Salisbury had in six years. He was buried opposite to the bishop's seat in the cathedral. Dr. Fuller, speaking of the two brothers, says, "that George was the more plausible preacher, Robert " the greatest scholar; George the abler statesman, Robert " the deeper divine; gravity did frown in George, and smile " in Robert." Robert had been twice married, and his second marriage gave some displeasure to the archbishop. He left one son, and one daughter, Martha, who was married to Sir Nathaniel Brent, warden of Merton college in Oxford (a).

(a) Dr. Abbot wrote the following pieces:

1. The mirror of popish subtilties: discovering the shifis which a cavilling papist, in behalf of Paul Spence, a priest, hath gathered out of Sanders and Bellarmine, &c. concerning the sacraments, &c. 1594.

2. The exaltation of the kingdom and priesthood of Christ, a sermon on the 110th psalm.

3. Antichristi demonstratio; contra fabulas pontificias, & ineptam Bellarmini, &c. dedicated to king James, 1603.

4. Defence of the reformed catholic of Mr. W. Perkins, against the bastard counter catholic of Dr. William Bishop, seminary priest.

5. The old way, a sermon, at St. Mary's, Oxon, 1610.

6. The true ancient Roman Ca-

tholic, being an apology against Dr. Bishop's reproof of the defence of the reformed catholic, 1611.

7. Antilogia: adversus apologiam Andreae Eudæmon Johannis Jesuitæ, pro Henrico Garnetto Jesuita proditore, 1513.

8. De gratia & perseverantia sanctorum, exercitationes habitæ in academia Oxoniensi, 1618.

9. In Ricardi Thomsoni, Angli-Belgici Diatribam, de amissione & intercessione justificationis & gratiæ, animadversio brevis, 1618.

10. De suprema potestate regia, exercitationes habitæ in academia Oxoniensi contra Rob. Bellarmine, 1619. He also left behind him several manuscripts, which Dr. Corbet made a present of to the Bodleian library.

ABELARD (Peter) one of the most celebrated doctors of the twelfth century, was born in the village of Palais, six miles from Nantz, in Britany; being of an acute genius, he applied himself to logic with more success than any other study: he travelled to several places on purpose to exercise himself in this science, disputing wherever he went, discharging

ing his syllogisms on all sides, and seeking every opportunity to signalize himself in disputation. He finished his studies at Paris; in this city he found that famous professor of philosophy William de Champeaux, with whom he was at first in high favour, but did not continue so long; for this professor being puzzled to answer all the subtle objections started by Abelard, grew at last out of humour, and began to hate him. The school soon ran into parties; the senior pupils, out of envy to Abelard, joined with their master: this only heightened the presumption of our young philosopher, who now began to think himself compleatly qualified to instruct others, and for this purpose he erected an academy at Melun, where the French court then resided. Champeaux used every method in his power to hinder the establishment of this school; but as he had powerful enemies, his opposition promoted the success of his rival. The fame of this new logical professor spread greatly, and eclipsed that of Champeaux; and Abelard was so much elated, that he removed his school to Corbeil, that he might harass his enemy the closer in more frequent disputations; but his excessive application to study brought upon him an illness, which obliged him to remove to his native air. After two years stay in Britany, he returned to Paris, where Champeaux, though he had resigned his professorship, and was entered amongst the canons regular, yet continued to teach amongst them. Abelard disputed against him on the nature of universals with such strength of argument, that he obliged him to renounce his opinion, which was abstracted Spinozism unexplained. This brought the monk into such contempt, and gained his antagonist so much reputation, that the lectures of the former were wholly deserted, and the professor himself, in whose favour Champeaux had resigned, gave up the chair to Abelard, and became one of his hearers. But no sooner was he raised to this dignity, than he found himself more and more exposed to the darts of envy. The canon-regular got the professor, who had given up the chair to Abelard, to be discarded, under pretext of his having been guilty of some obscene practices, and one, who was a violent enemy to Abelard, succeeded. Abelard, upon this, left Paris, and went to Melun, to teach logic as formerly: he did not continue there long; for as soon as he heard that Champeaux was retired to a village with his whole community, he posted himself on mount St. Geneviève, and there erected his school like a battery against the professor, who taught at Paris. Champeaux finding his friend thus besieged in his school, brought back the

Abelard.  
epist. p. 5.

## ABELARD.

canons-regular to their convent; but this, instead of extricating him, was the cause of his being deserted by all his pupils, and soon after this poor philosopher entered into a convent. Abelard and Champeaux were now the only antagonists, and the senior was far from having the advantage. Before the contest was finished, Abelard was obliged to go to see his mother, who, after the example of her husband, was about to retire to a cloyster. At his return to Paris he found his rival promoted to the bishoprick of Chalons; so that now having it in his power to give up his school without the imputation of flying from the field, he resolved to apply himself wholly to the study of divinity, and for this purpose removed to Laon, where Anselm gave lectures on theology with great applause. Abelard, however, upon his hearing him, had no opinion of his capacity (*a*), and therefore, instead of attending his lectures, he resolved to read divinity to his fellow-students. He accordingly explained the prophecies of Ezekiel in such a satisfactory manner, that he soon had a crowded audience. This raised the jealousy of Anselm, to such a degree, that he ordered Abelard to leave off his lectures. Abelard upon this returned to Paris, where he explained Ezekiel in public with so much success, that in a short time he became as famous for his knowledge in divinity, as philosophy, and his encouragement was so considerable, that he was enabled to live in great affluence. That he might enjoy all the sweets of life, he thought it necessary to have a mistress, and accordingly fixed his affections on Heloise, a canon's niece, preferably to a number of virgins and married women, into whose good graces he says he could easily have

(*a*) ' I went to this old man  
' (says he) who had acquired a re-  
' putation more from his long prac-  
' tice and experience, than from  
' genius or memory. If any one  
' consulted him upon a doubtful  
' point, he was sure to come away  
' more dubious and perplexed. He  
' appeared wonderful in the eyes of  
' such as were only auditors, but  
' contemptible to those who put  
' questions to him. He had a sur-  
' prising fluency of words, but those

' without sense or meaning. His  
' discourse resembled a fire, which en-  
' lightens not the house, but fills  
' it with smoak; a tree abounding  
' wholly in leaves, and appearing  
' beautiful at a distance, but those  
' who came near and examined it  
' narrowly, found it barren. Ac-  
' cordingly when I went up to pluck  
' of its fruit, I found it like the fig-  
' tree which our Lord cursed, or that  
' old oak to which Lucan compares  
' Pompey. Abelardi opera, p. 7.

Still seem'd he to possess and fill his place;  
But stood the shadow of what once he was,  
So in the field with Ceres' bounties spread,  
Up-rears some ancient oak his reverend head.

Rowe's Lucan, book I. ver. 256. &c.

insinuated

inuated himself (b). The canon, whose name was Fulbert, had a great passion for money, and vehemently desired to have Heloise a woman of learning, Abelard foresaw he might make this disposition of the uncle subservient to his design. "Allow me (said he to Fulbert) to board in your house, and I will pay you whatever sum you demand in consideration thereof." The simple uncle, thinking he should now furnish his niece with an able preceptor, who instead of putting him to expence, would pay largely for his board, fell into the snare, and requested Abelard to instruct her day and night, and to use compulsion in case she should prove negligent (c). The preceptor gave himself no concern to fulfil the expectations of Fulbert; he soon spoke the language of love to his fair disciple, and instead of explaining authors, amused himself in kissing and toying with his lovely pupil. "Under pretence of learning (says he) we devoted ourselves wholly to love, and our studies furnished us with that privacy and retirement which our passion desired. We would open our book, but love became the only lesson, and more kisses were exchanged than sentences explained. I put my hand oftener to her bosom than the book, and our eyes were more employed in gazing at each other, than looking at the volume. That we might be the less suspected, I sometimes beat her, not out of anger, but love, and the stripes were sweeter than the most fragrant ointments." Having never tasted such joys before, they gave themselves up to them with the greatest transport; so that Abelard now performed the functions of his public office with great remissness, for he wrote nothing but amorous verses. His pupils perceiving his lectures much altered for the worse, quickly guessed the cause; but the simple Fulbert was the last person who discovered Abelard's intrigue. He would not at first believe it; but his eyes being at

Abelard.  
epist. p. 11.

(b) Abelard had a good deal of vanity. Being handsome, and in the bloom of life, having a genius for poetry, and abounding in money, he flattered himself every woman he addressed would receive him favourably. The following are his own words: "Tanti quippe tunc nominis eram, et juventutis, et formæ gratia præminebam; ut quacunq; feminarum nostro dignarer amore nullo non vereretur repulsam." Abelardi opera, p. 10.

reflection on the canon's simplicity: "I was greatly surprized (says he) no less than if he had delivered up a tender lamb to a famished wolf. And as he not only desired me to teach her, but to use the most compulsive means, if necessary, what was this but yielding her to my wishes, and giving us an opportunity, whether we would or not; since he gave me a power to use threats, and even stripes, if gentleness failed." Ib. p. 11.

(c) Abelard makes the following

length opened, he obliged his boarder to quit the family. Soon after, the niece, finding herself pregnant, wrote to her lover, who advised her to leave Fulbert. She complied with the advice of Abelard, who sent her to his sister's house in Britany, where she was delivered of a son, and in order to pacify the canon, Abelard offered to marry Heloise privately. This proposal pleased the uncle more than the niece, who, from a strange singularity in her passion, chose rather to be the mistress than the wife of Abelard (*d*). At length, however, she consented to a private marriage; but even after this would, on some occasions, affirm with an oath that she was still unmarried. Fulbert, being more desirous of divulging the marriage, to wipe off the aspersion brought upon the family, than of keeping his promise with Abelard not to mention it, often abused his niece when she obstinately denied her being Abelard's wife. Her husband thereupon sent her to the monastery of Argenteuil, where, at his desire, she put on a religious habit, but not a veil. Heloise's relations looking upon this as a second piece of treachery in Abelard, were transported to such a degree of resentment, that they hired ruffians, who forcing into his chamber in the night, deprived him of his manhood (*e*). This infamous treatment made Abelard retire to a cloyster, there to conceal his confusion; so that it was shame, and not devotion, which made him put on the ha-

(*d*) Mr. Pope makes Eloise thus express herself in her letter to Abelard;

How oft, when press'd to marriage, have I said,  
Curse on all laws but those which love has made?  
Should at my feet the world's great master fall,  
Himself, his throne, his world, I'd scorn them all:  
Not Cæsar's empress would I deign to prove;  
No, make me mistress to the man I love.  
If there be yet another name more free,  
More fond than mistress, make me that to thee!  
Oh! happy state! when souls each other draw,  
When love is liberty, and nature law.

(*e*) This cruel misfortune is alluded to in the following lines of the same epistle:

Alas, how chang'd! what sudden horrors rise!  
A naked lover bound and bleeding lies!  
Where, where was Eloise? her voice, her hand,  
Her poynard had oppos'd the dire command.  
Parbarian, stay! that bloody stroke restrain;  
The crime was common, common be the pain.  
I can no more, by shame, by rage suppress'd,  
Let tears and burning blushes speak the rest----

Still on that breast enamour'd let me lie,  
Still drink delicious poison from thy eye,  
Pant on thy lip, and to thy heart be press'd,  
Give all thou canst---and let me dream the rest.

bit in the abbey of St. Dennis. The disorders of this house, where the abbot exceeded the rest of the monks in impurity as well as in dignity, soon drove Abelard from thence; for having taken upon him to censure their behaviour, he thereby became so obnoxious, that they desired to get rid of him. He retired next to the territories of the count of Champagne, where he gave public lectures, and drew together such a number of hearers, that the other professors, whose pupils left them to go to Abelard, being stung with envy, began to raise persecutions against him. He had two formidable enemies in Laon, who perceiving the prejudices done to their schools in Rheims by his great reputation, sought an opportunity to ruin him, and they were at last furnished with a handle by his treatise on the Trinity, where they pretended to have discovered a most dreadful heresy (f), and for this purpose they prevailed on their archbishop to call a council at Soissons, in the year 1121. This council, without allowing Abelard to make his defence, sentenced him to throw the book into the flames, and to shut himself up in the cloyster of St. Medard. Soon after he was ordered to return to the convent of St. Dennis. Here happening to say, that he did not believe their St. Dennis was the Areopagite mentioned in scripture, this expression was immediately laid hold of, and carried to the abbot, who was overjoyed at it, because it gave him an opportunity of blending a state crime with an accusation of false doctrine. The abbot immediately called a chapter, and declared that he was going to deliver up to the secular power a man who had audaciously trampled on the glory and diadem of the kingdom. Abelard, knowing these menaces were not to be despised, fled by night into Champagne; after the abbot's death, he obtained leave to lead a monastic life wherever he pleased. He now retired to a solitude in the diocese of Troies; there he built an oratory, which he named the (Paroclet), where great numbers of pupils resorted to him. This revived that envy by which he had been so often persecuted; and he now fell into the most dangerous hands, having drawn upon himself the fury and malice of St. Norbert and St. Bernard, who set up for being restorers of the ancient discipline; enthusiasts whom the po-

(f) It was alledged that Abelard admitted three Gods, though it is certain he was orthodox with regard to this mystery. The comparison he drew from logic, tends rather to make the divine persons one, than to multiply the essence of God to three; and

yet he is not accused of Sabellianism, but of Tritheism. This is his comparison, As the three propositions of a syllogism are but one and the same truth; so the Father, Son, and Holy Ghost are one and the same essence.

Abelard.

epist. p. 32.

police followed as new apostles. They raised such calumnies against him, as hurt him greatly with his principal friends, and those who still continued to esteem him durst not shew him any outward marks of their friendship. His life became so uneasy to him, that he was upon the point of flying to some country where christianity was not professed; but fate determined otherwise, and he was brought ~~now~~ amongst Christians, and monks worse than Turks. The monks of the abbey of Ruis, in the diocese of Vannes, having chosen him their superior, he now hoped he was got into a quiet asylum; but it soon appeared that he had only exchanged one evil for another. He endeavoured to reform the corrupt manners of the monks, and took the revenues of the abbey out of their hands, so that they were now obliged to maintain their concubines and their children at their own expence. This strict though laudable behaviour raised a great spirit against him, and brought him into many dangers (g). About this time the abbot of St. Dennis having expelled the nuns from Argenteuil, Abelard, in pity to Heloise their prioress, made her a present of the Paraclet, where she took up her residence with some of her sister nuns. After this he made several journeys from Britany to Champagne, to settle Heloise's affairs, and to relax himself from the cares and uneasiness he met with in his abbey; for notwithstanding the horrid usage he had received by means of Heloise's relations, they still spread malicious calumnies against him (h). In 1140, he was accused of heresy before the archbishop of Sens. He desired he might be permitted to make his defence, and a council was accordingly summoned for that purpose, at which king Lewis the seventh was present, and St. Bernard appeared as his accuser. They began by reading in the assembly several propositions extracted from the works of Abelard, which so alarmed him, that he appealed to the pope. The council nevertheless condemned the propositions, but determined nothing in regard to his person, and they sent an

(g) The monks attempted several times to poison him; but not being able to effect that by his ordinary food (for he was aware of their designs) they tried to poison him with the sacramental bread and wine. One day he abstained from a dish which had been prepared for him, and his companion who eat it, died instantly. Abelard excommunicated the most rebellious of his monks; but to no purpose, for at last he was

more afraid of a dagger than of poison; so that he used to compare himself to the man whom the Sicilian tyrant placed at table with him under a drawn sword, suspended only by a thread. Abelard. epist. p. 39.

(h) Though his enemies knew he was incapable of satisfying a woman, they yet affirmed that some remnant of sensual delight still engaged him to his mistress,

account

account of their proceedings to pope Innocent II. praying him to confirm their determination. The pope complied with their request, and ordered Abelard to be confined, his book to be burnt, and that he should never teach again. His holiness, however, some time after, softened the rigour of this sentence, at the intercession of Peter the Venerable, who had not only received this heretic into his abbey of Clugni, but had even brought about a reconciliation betwixt him and St. Bernard, who had been the chief promoter of his persecution in the council of Sens. In this sanctuary at Clugni Abelard was treated with the utmost humanity and tenderness; here he gave lectures to the monks, and his whole behaviour shewed the greatest humility and industry. At length, having become infirm, and being afflicted with the scurvy, and many other disorders, he was removed to the priory of St. Marcellus, a very agreeable place on the Saon, near Chalons, where he died on the 21st of April, 1142, in the sixty-third year of his age. His corpse was sent to Heloise, who deposited it in the Paroclet.

ABELLY (Lewis) bishop and count of Rhodes. He was born at Paris, and for some time rector of St. Jossé in that city. He wrote several pieces, and amongst the rest a treatise on divinity, intitled *Medulla Theologica*; whence Boileau gave him the epithet of *Moëlleux*. The principles and tenets laid down in this performance differ greatly from those of the Jansenists (a). He wrote also *The life of Vincent de Paul*, founder and first superior-general of the congregation of the Mission; a book on *The principles of Christian morality*; one on *Heresies*; and another on *The tradition of the church with regard to the worship of the virgin Mary*. This last piece, a second edition of which was printed at Paris in 1675, gave great pleasure to the Protestants, because it furnished them with a weapon against those who endeavoured to persuade them, that if any thing was overstrained in this kind of worship, it arose wholly from the extravagant conceits of the monks, which abuse the bishops were daily reforming. It served also as an excellent handle against a piece published by the bishop of Condom: and indeed Mr. Abelly became the protector, as it were, of the most extravagant notions relating to the devotion of the virgin Mary, so that he quite defeated the efforts of this bishop, and of those

(a) Abbé le Camus, a strong Jansenist, speaking of this piece, says, 'when Abelly wrote it' *Ménagier*, 1703, p. 65. 2d Destruction. 'that the moon was in the wane



persons who published or approved of the treatise entitled, *The blessed virgin's salutary advice to her indiscreet devotees*. Mr. Abelly was doctor of divinity in the faculty of Paris, and made bishop of Rhodes, when Mr. de Peresfixe, the king's preceptor, was promoted to the archiepiscopal see of Paris. When he was so far advanced in years as not to be able to perform his pastoral function, he resigned his bishopric, and retired to the house of St. Lazare, where he died on the 4th of October, 1691, in the eighty-eighth year of his age.

ABIMELECH, king of Gerar, a country of the Philistines, was cotemporary with Abraham. The patriarch having retired into this prince's country with his family, his wife Sarah, though in her nintieth year, was not safe; for Abimelech became so smitten with her beauty, that he carried her off with a resolution to marry her. Abraham might have prevented this accident, had he declared himself the husband of Sarah; but being afraid of his life, he thought proper to give out that she was his sister, and prevailed upon her to call him her brother. It is believed that the king of the Philistines was afflicted with a distemper which rendered him impotent; but however this be, we are told he was not permitted to gratify his passion for Sarah, having been warned in a dream that she was the wife of a prophet, and that he should die if he did not restore her to Abraham. The king accordingly gave her back to him, reproaching them at the same time for their false affirmations. Abraham, amongst other excuses, said, she was really his sister, being born of the same father, though of a different mother, for which we have the authority of scripture. Josephus (according to M. Bayle) falsely supposes that Abraham declared Sarah was his brother's daughter, and that upon the restitution of Sarah, Abimelech and Abraham made a covenant. It is true, says he, that the covenant of Beer-sheba was made between them; but this was some years after. Josephus, contrary to the authority of Moses, makes this covenant prior to Isaac's birth; whereas the scriptures fix it after the rejection of Ishmael, which was not till after Isaac was weaned (a). Josephus also tells us, that

Genes. xx.

Joseph.  
Antiq. lib. I.  
cap. 11.

Joseph.  
Antiq. lib. I.

Gen. xxi.  
31, 32.

(a) Theodore Beza expresses himself thus in regard to Josephus: Hoc ego semel pronuncio, quod tu nunquam falsum esse ostendes, si verus est multis locis Josephus, mentitum

esse multis locis Mosem et sacros omnes scriptores. Sed nos potius istos pro veris ipsius Dei interpretibus, illum vero pro sacerdote rerum sacrarum valde imperito, atque etiam negligente

that the above-mentioned Abimelech shewed great favour to Isaac, who came into the country of Gerar. It is not impossible, says M. Bayle, this might have been the same Abimelech; but it is highly probable he was the successor of him who carried off Sarah (b); for a famine happening to prevail, Isaac withdrew into Gerar, where a king of this name then reigned. Here Rebecca's beauty obliged her husband to have recourse to the same artifice which Abraham had before practised; for Isaac, fearing he should be killed if he was known to be the husband of the beautiful Rebecca, gave her out to be his sister. Abimelech having from his window observed certain familiarities pass betwixt them, suspected they had a nearer relation to each other than that of brother and sister; he sent for Isaac, and thus spoke to him: "Behold of a surety she is thy wife; and how saidst thou, *Gen. xxi, 9, 10.* "She is my sister? what is this thou hast done unto us? one of the people might lightly have lien with thy wife (c), and "thou shouldest have brought guiltiness upon us." At the same time he forbid all his subjects, upon pain of death, to offer the least violence to Isaac or Rebecca. Isaac's prosperity deprived him of the king's friendship, and having acquired vast wealth, he was desired, without the least ceremony, to go from amongst them, which he accordingly did. He still continued to prosper, notwithstanding the efforts of the Philistines to molest him in several places, on account of the wells his people were digging: Abimelech again desired to enter into a covenant with Isaac, who complied with the *Gen. ib.* request.

*negligente et prophano scriptore habebimus.* That is, 'I declare this once for all, which you cannot prove to be false, that if Josephus is true in many places, then Moses, and all the sacred writers have related a number of falsities. But let us rather look upon them as the true interpreters of God himself, and Josephus as a priest very ignorant in religious affairs, and an ignorant and profane writer.' *Resp. ad Balduinum oper. tom. II. p. 220.*

(b) The reason which induces M. Bayle to think that Abimelech who

carried off Sarah, is not the same with him who made the covenant with Isaac, is this: the latter Abimelech was credulous enough to believe, on Isaac's affirmation, that Rebecca was his sister; and after he knew otherwise, he only gave him a gentle reprimand. Now it is not likely, had he been deceived by Abraham, that he would have been so easily imposed upon by Isaac.

(c) The Philistines had a great veneration for marriage; but as for the unmarried women, they thought them the property of any one who should address them.

ABLE,

Wood's Fasti  
Oxon. vol. I.  
p. 19.  
Ib. p. 24.

Hist. Eccles.  
de Martyr.

**ABLE, or ABEL** (Thomas) was admitted bachelor of arts at Oxford, July 4, 1513, and took his degree of master of arts June 26, 1516. He was afterwards appointed chaplain to queen Catherine, wife to king Henry VIII. Mr. Bouchier thus speaks of him: *Vir longè doctissimus, qui reginæ aliquando in musicarum tactu & linguis operam suam navaret.* "A man of great learning, who used sometimes to teach the queen music and the languages." He greatly distinguished himself by opposing the divorce of the queen (*a*), and was a violent enemy to the king in all his unlawful proceedings. He wrote a treatise, *De non dissolvendo Henrici et Catherinæ matrimonio*. In the year 1534 he was attainted of misprision, for taking part and being active in the affair of Elizabeth Barton, the holy maid of Kent (*b*). He was afterwards sentenced to die for denying the king's supremacy, and was accordingly executed July 30, 1540. It is thought that he wrote several pieces: but they have been lost. When in prison he was confined very closely, and the keeper of Newgate was once sent to the Marshalsea for allowing him and Dr. Powel to go out upon bail.

(*a*) The lawfulness of this divorce has been maintained by several eminent persons, whose opinions have been fully refuted in bishop Burnet's History of the reformation, and in several other books.

(*b*) Lord Herbert of Cherbury gives the following account of that impostor: "Elizabeth Barton had almost stirred up more than one tragedy; for being suborned by the monks to use some strange gesticulations, and to exhibit divers feigned miracles, accompanied with some wizardly unsmooth sayings, she drew much credit and concourse to her, insomuch that no mean persons, and amongst others, Warham late archbishop of

Canterbury, and Fisher bishop of Rochester, and Sir Thomas More, gave some belief to her: so that notwithstanding the danger that was to give ear to a prediction of hers, that Henry VIII. should not live one month after his marriage with Mrs. Bolen, she was cried up with many voices; Silvester, Antonio, Pollicari, and Darius, the Pope's agents, giving credit and countenance thereto. But the plot being at last discovered, she was attainted of treason, and executed, with her chief accomplices; at which time she confessed their names who had instigated her to these practices." Life and reign of Henry VIII.

**ABRABANEL** (Isaac) a famous rabbi, born at Lisbon in the year 1437, of a family who boasted their descent from king David. He raised himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but upon his decease, he felt a strange reverse of fortune under the new king. Abrabanel was in his forty-fifth year, when John II. succeeded his father Alphonso. All those

those who had any share in the administration in the preceding reign were discarded, and if we give credit to our rabbi, their death was secretly resolved, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrahanel, however, suspecting nothing, in obedience to the order he received to attend his majesty, set out for Lisbon with all expedition; but having, in his journey, heard of what was plotting against his life, he fled immediately to his Castilian majesty's dominions. A party of soldiers were dispatched after him, with orders to bring him dead or alive: however he made his escape, but all his possessions were confiscated. On this occasion he lost all his books, and also the beginning of his Commentary upon the book of Deuteronomy, which he much regretted. Some writers (a) affirm, that the cause of his disgrace at this time was wholly owing to his bad behaviour; and they are of the same opinion in regard to the other persecutions, which he afterwards suffered (b). But however this may be, upon his settling in Castile, he began to teach and write. In 1484, he wrote his Commentary upon the books of Joshua, Judges, and Samuel. Being afterwards sent son to the court of Ferdinand and Isabel, he was advanced to preferment, which he enjoyed till the year 1492, when the Jews were driven out of the Spanish dominions. He used his utmost endeavours (c) to turn off this dreadful storm; but all proved ineffectual, so that he and all his family were obliged to quit the kingdom, with the rest of the Jews. He retired to Naples, and in the year 1493, wrote his Commentary on the books of the Kings. Having been bred a courtier, he did not neglect to

(a) They affirm, that Abrahanel justly deserved the usage he met with, and that he would have been treated with greater severity, had not king John, out of his wonted clemency, contented himself with banishing him. They add farther, that he left Portugal from a consciousness of guilt. A8. Lips. Nov. 1686. p. 529.

(b) They also say, that by negotiating bills of exchange (which was the business he followed in Castile) he got introduced at the court of Ferdinand and Isabel; that he amassed prodigious wealth, by practising the several arts and frauds of the Jewish people; that he oppressed the poor, and by his usury made a prey of every thing; that he had the vanity to

aspire at the most illustrious titles, such as the noblest houses in Spain could hardly attain; and that being a sworn enemy to the Christian religion, he was the principal cause of that storm which fell upon him and the rest of his nation. Ib. p. 530.

(c) He himself mentions, in one of his performances, what he did on this occasion; Solomon Ben Virga relates it also in his history of the Jews, where he gives a description of the dreadful calamities which befel the three hundred thousand Jews, who were all obliged in one day to leave the dominions of his Catholic majesty. Comment. in litros regum apud Nicol. Anton. Bibl. Hist. tom. I. p. 627.

## A B R A B A N E L.

avail himself of the knowledge he had acquired at the courts of Portugal and Arragon, so that he soon ingratiated himself into the favour of Ferdinand king of Naples, and afterwards into that of Alphonso. He followed the fortune of the latter, accompanying him into Sicily, when Charles VIII. the French king, drove him from Naples. Upon the death of Alphonso, he retired to the island of Corfou, where he began his Commentary on Isaiah in 1495; and about this time he had the good fortune to find what he had written on the book of Deuteronomy. The following year he returned to Italy, and went to Monopoli in Apulia, where he wrote several books. In 1496 he finished his Commentary on Deuteronomy, and also composed his *Sevach Pefach*, and his *Nachalath Avoth*. In the succeeding year he wrote his *Majene Hajeschua*, and in 1498 his *Maschania Jeshua*, and his Commentary on Isaiah. Some time after he went to Venice, to settle the disputes betwixt the Venetians and Portuguese relating to the spice trade, and on this occasion he displayed so much prudence and capacity, that he acquired the favour and esteem of both those powers. In 1504 he wrote his Commentary on Jeremiah, and, according to some authors, his Commentary also on Ezekiel, and the twelve minor prophets. In 1506 he composed his Commentary on Exodus, and died at Venice in the year 1508, in the seventy-first year of his age. Several of the Venetian nobles, and all the principal Jews attended his funeral with great pomp. His corpse was interred at Padua, in a burial-place without the city. Abrabanel wrote several other pieces, besides what we have mentioned, the dates of which are not settled, and some have not been printed (*d*). He was a man of so great a genius, that most persons have equalled him, and some even

(*d*) The following are mentioned in the Leipzig journal, viz.

1. Commentaries on Genesis, Leviticus, and Numbers.

2. *Rach Amana*.

3. *Sepher Jeshuoth Moschici*, a treatise on the traditions relating to the Messiah.

4. *Zedek Olammim*, upon future rewards and punishments.

5. *Sephor Jemoth Olam*, a history from the time of Adam.

6. *Maamar Machafe Schaddai*, a treatise on prophecy and the vision of Ezekiel, against rabbi Maimonides.

7. *Sepher Atereth Sekenim*.

8. *Miphaloth Elohim*, works of God.

9. *Sepher Schamaim Chadafchim*.

10. *Labakath Nebhiim*.

His Commentary on Haggai was translated into Latin by Adam Sherzerus, and inserted in the *Trifolium Orientale*, published at Leipzig in 1663, where his Commentary on Joshua, Judges, and Samuel was also printed in folio in 1686. In this same year his Annotations on Hosea, with a preface on the twelve minor prophets, were translated into French by Francis ab Hufen, and published at Leyden. In 1683 Mr. de Veil, a converted Jew, published at London Abrabanel's preface to Leviticus.

preferred

preferred him to the celebrated Maimonides. The Jews set a high value upon what he has written to refute the arguments and objections of the Christians; and the latter, though they hold in contempt what he has advanced upon this head, yet allow great merit in his other performances, wherein he gives many proofs of his great genius, learning, and penetration. He does not blindly follow the opinions of his superiors, but censures their mistakes with great freedom. The persecutions of the Jews, under which he had been a considerable sufferer, affected him to a very great degree; so that the remembrance thereof worked up his indignation against the Christians, and made him inveigh against them in the strongest terms: there is hardly one of his books where he has omitted to shew his resentment and desire of revenge; and whatever the subject may be, he never fails, some how or other, to bring in the distressed condition of the Jews. He was a most assiduous man in his studies, in which he would spend whole nights, and would fast for a considerable time. He had a great facility in writing; and though he discovered an implacable hatred to the Christians in his compositions, (e) yet, when in company with them, he behaved with great politeness, and would be very chearful in conversation.

(g) His commentaries on the Scriptures, especially those on the prophets, are filled with so much rancour against our Saviour; the church, the pope, the cardinal, the whole clergy, and all Christians in general, but in a particular manner against the Roman Catholics, that father

Bartolocci was desirous the Jews should be forbid the perusal of them. And he tells us that they were accordingly not allowed to read or to keep in their houses Abrabanel's commentaries on the latter prophets. Biblioth. Rabbi. tom. III. p. 876, 879.

**ABRAHAM**, the father and stock whence the faithful sprung, was the son of Terah. He was descended from Noah by Shem, from whom he was nine degrees removed. Some fix his birth in the hundred and thirtieth year of Terah's age, but others place it in his father's seventieth year. 'Tis highly probable he was born in the city of Ur, in Chaldea, which he and his father left when they went to Canaan, where they remained till the death of Terah; after which Abraham resumed his first design of going to Palestine. The Scriptures mention the several places he stopped at in Canaan; his journey into Egypt, where his wife was carried off from him; his going into Gerar, where Sarah was again taken from him, and restored to him as before; the victory he obtained over the four kings who had plundered Sodom; his compliance the

Genesis xi:  
31.

with his wife, who insisted that he should make use of their maid Hagar, in order to raise up children; the covenant God made with him, sealed with the ceremony of circumcision; his obedience to the command of God, who ordered him to offer up his only son as a sacrifice; and how this bloody act was prevented; his marriage with Keturah; his death at the age of 175 years; and his interment at the cave of Macphelah, near the body of Sarah, his first wife. It would be of little use to dwell long upon these particulars, since they are so well known to all Christians.

Many extraordinary particulars have been told relating to Abraham's conversion from idolatry. 'Tis generally believed that he sucked in the poison with his milk; that his father made statues, and taught that they were to be worshipped as gods. Some Jewish authors relate, that Abraham followed the same trade as Terah for a considerable time. Maimonides says, that he was bred up in the religion of the Sabaeans, who acknowledged no deity but the stars, that his reflections on the nature of the planets, his admiration of their motions, beauty, and order, made him conclude there must be a being superior to the machine of the universe, a being who created and governed it: however, according to an old tradition, he did not renounce paganism till the fiftieth year of his age. 'Tis related that his father, being gone a journey, left him to sell the statues in his absence; and that a man, who pretended to be a purchaser, asked him how old he was? Abraham answered, "Fifty."—"Wretch that thou art," said the other, for adoring, at such an age, a being which is but a day old." These words greatly confounded Abraham. Some time afterwards, a woman brought him some flour that he might give it as an offering to the statues; but Abraham, instead of doing so, took up a hatchet and broke them all to pieces, excepting the largest, into the hand of which he put the weapon. Terah, at his return, asked whence came all this havoc? Abraham made answer, that the statues had had a great contest which should eat first of the oblation; "Upon which, said he, the god you see there, being the stoutest, hewed the others to pieces with that hatchet." Terah told him this was bantering; for those idols had not the sense to act in this manner. Abraham retorted these words upon his father against the worshiping of such gods. Terah could not stand this raillery, but delivered up his son to the inquisition. Nimrod was the chief inquisitor, and sovereign of the country; and, according to St. Jerome, he exhorted Abraham to worship

Suidas in  
Ζαρούχ.

Apud Gene-  
brard. in  
Chron.

More Ne-  
voch. cap.  
xxix. p. 3.

Hist. Patri-  
arch, tom.  
II. p. 36.

worship the fire; and, upon his refusal, commanded him to be thrown into the midst of the flames: "Now let your God, said he come and deliver you." Haran, Abraham's brother, was spectator of this scene; and he resolved to declare for Nimrod's religion, if the fire consumed Abraham; and for that of his brother, if he escaped unhurt. The tradition, according to St. Jerome, adds, that Abraham came safe and sound out of the flames; and Nimrod asking Haran who he believed in? he answered, in the God of Abraham; upon which the king ordered him to be thrown into a furnace: but, his faith not being so strong as that of Abraham's, the fire had power over him, and scorched him so severely that he expired soon after. Abraham is said to have been well skilled in many sciences (c), and to have wrote several books (d). The Mahometans have related several fictions concerning this patriarch, as may be seen in the Alcoran, and in Kessæus, one of their principal authors. They say that he took a journey to Mecca, and that he began to build the temple there. The Christians have also propagated idle stories concerning Abraham; for they tell us that he planted trees of a very extraordinary nature (e). The Rabbis say, that the

(c) We are told that he was versed in astronomy, (Joseph. Antiq. lib. i. c. 7.) and that he taught the Egyptians arithmetic and geometry (ib. c. 8.); and, according to Eupolemus and Artapan, he instructed the Phœnicians, as well as the Egyptians, in astronomy.

(d) A work which treats of the creation has been long ascribed to him; 'tis mentioned in the Talmud, (Heidegger Hist. Patriarch. tom. II. p. 143.) and the Rabbis Chanina and Hofchaia used to read it on the eve before the sabbath. Some of the Jewish authors have denied this to be Abraham's: they have publicly asserted Rabbi Akiba to be the author, and they greatly condemn this Rabbi for presuming to make it pass for Abraham's production. (Abraham Zachut, in libro Juchasin. p. 52.) In the first ages of Christianity, according to St. Epiphanius, (Epiph. advers. hæres. p. 286.) a heretical sect, called Sethinians, dispersed a piece which had the title of Abraham's Revelation. Origen mentions also a treatise sup-

posed to be wrote by this patriarch. All the several works which Abraham composed in the plains of Marne, are said to be contained in the library of the monastery of the Holy Cross on Mount Amaria, in Ethiopia. (Kirchem's treatise of libraries, p. 142. Paris edit.) The book on the creation was printed at Paris 1552, and translated into Latin by Postel. Rittangel, a converted Jew, and professor at Königsberg, gave also a Latin translation of it, with remarks, in 1642.

(e) Gretzer says, that he read in a Greek manuscript, in the Augustin library, that Abraham planted a cypress-tree, a pine-tree, and a cedar-tree, and that all of them united into one, each of them, however, still retaining their particular roots and branches; that this tree was cut down when the temple of Solomon was building, but the workmen could not fix it any where; that Solomon surrounded it with thirty silver crosses, in which form it continued till the death of Christ. De Cruce, lib. i.



Bartolucci  
Biblioth.  
Rabbin, tom.  
III. p. 562.

Ib. 529.

fight only of a precious stone, which Abraham wore upon his neck, cured every disease; and that, after his death, God hung this jewel on the sun. They affirm that the Egyptian bondage was inflicted as a punishment for some faults committed by Abraham; for his having forced the sons of wisdom to take up arms; and for having allowed those who were instructed in the law of God to fall again into idolatry; and for delivering up those persons whom the king of Sodom demanded.

Gruteri  
Thesaus.  
Critic. tom.  
i. p. 878.

ABSTEMIUS (Laurentius) an Italian writer, born at Macerata, in La Marca de Ancona, who devoted himself early to the study of polite literature, and made a surprising progress therein. He taught the Belles Lettres at Urbino, where he was librarian to duke Guido Ubaldo, to whom he dedicated a small piece, explaining some dark passages in the ancient authors: he published it under the pontificate of Alexander VI. and another treatise also, entitled Hecatomythium, from its containing a hundred fables, which he inscribed to Octavian Ubaldini, count de Mercatelli. His Fables have been often printed with those of Æsop, Phædrus, Gabrias, Avienus, &c. He has these ancient mythologists generally in view, but does not always strictly follow their manner; sometimes intermixing his fable with a merry story, and now and then he is somewhat satyrical upon the clergy (*a*). Some of his conjectures on particular passages in the ancients are inserted in the first volume of Gruterus's Thesaurus Criticus, under the title of Annotationes varix; but they are but few in number. He wrote also a preface to that edition of Aurelius Victor published at Venice, 1505.

(*a*) His 104th fable of the Talents Multiplied is a proof of this. A priest, as we are there told, was ordered by his bishop to superintend a monastery, where there were five nuns, by each of whom he had a son before the year was out. This coming to the bishop's ear, he was highly enraged; and, sending for the priest, reprimanded him severely, calling

him a perfidious sacrilegious villain, for having thus defiled the temple of the Holy Ghost. "Lord, said the priest, thou deliverest unto me five talents; behold I have gained, besides them, five talents more." The prelate was so taken with this facetious answer, that he gave the priest plenary absolution.

**ABUCARAS** (Theodore) a most zealous and orthodox prelate (a), as appears by above forty dissertations written by him against the Jews, the Mahometans, the heretics, and in general on religious subjects. Genebrard published a Latin translation of fifteen of his dissertations, and Gretser having added these to what he and father Turrien had translated, published an edition of all his works, which was then thought to be a complete one; but in 1685 there appeared a treatise of his, never before printed, published by Arnoldus, from a manuscript in the Bodleian library. He does not illustrate it with notes, not daring, as he tells us in the preface, to touch upon the mysteries of the incarnation and the hypostatic union, which Abucaras examined in that treatise. Authors have not agreed in regard to the age wherein he lived; Turrien the Jesuit is of opinion he was a disciple of John Damascenus, which places him in the eighth century. Gretser makes him later (b), supposing him to be the person of that name who had so great a share in the troubles of the church of Constantinople, during the time of the patriarchs Photius and Ignatius. This Abucaras first adhered to Photius, and had undertaken to go with Zachary bishop of Chalcedon as ambassador to the emperor Lewis II. to whom he was to have presented Photius's book against pope Nicholas, and to dispose him to shake off the papal yoke; but he had scarce set out, when Basil the Macedonian having murdered the emperor Michael, and usurped the crown, recalled him, and prevented his journey. Two years afterwards he presented himself before the council of Constantinople, humbly imploring pardon for taking part with Photius, and protesting that both force and stratagem had been used to draw him into that party. His submission was received by the patriarch, who

'Tis in Greek and Latin, printed at Ingolstadt, in 4to. 1686.

(a) Some call him Archiepiscopus Chariz (Cave historia literaria, Scriptores Eccles. p. 557) and others Episcopus Cariz, Καρὴν Επισκοπος. (Spizellii specim. biblioth.) Arnoldus thinks that Abucaras was bishop of Haran, and Simlerus is of the same opinion. (Simleri epit. biblioth. Gesneri.) Dr. Cave observes, that Photius had nominated Abucaras to the see of Laodicea.

(b) The preface of Arnoldus seems to shew pretty plainly, that Gretser could not advance any thing certain in regard to the age when Abucaras lived. "Gretserus vero quis fuerit

Abucaras, quo sæculo floruerit, ab Antonio Velfero SS. Theol. D. Ecclesiæ Frisingensis Canonico, Præposito Spaltenfi, cujus honori librum suum dedicavit, discere volebat." i. e. "But Gretserus desired to know who Abucaras was, and the age he lived in, from Anthony Velferus, doctor of divinity, canon of the church of Frisingen, and provost of Spalta, to whom he dedicated his book."

A learned man, with whom Arnoldus got acquainted in England, was of opinion that Abucaras lived in the seventh century. Ibid.

admitted him again into the church, and gave him a place in the assembly. The works of this author are inserted in the supplement to the Bibliothèque des Peres, of the Paris edition in 1624.

ABUL FARAGIUS (Gregory) (*a*) son to Aaron a Phœnician, born in 1226, in the city of Malatia, near the source of the Euphrates in Armenia. He followed the profession of his father, and practised with great success, numbers of people coming from the most remote parts to ask his advice. However, he would hardly have been known at this time had his knowledge been confined to physic; but he applied himself to the study of the Greek, Syriac, and Arabic languages, as well as philosophy and divinity; and he wrote a history which does honour to his memory. It is written in Arabic, and divided into dynasties. It consists of ten parts, being an epitome of universal history from the creation of the world to his own time. Dr. Pocock published it with a Latin translation in 1663, and added, by way of supplement, a short continuation relating to the History of the Eastern Princes.

Abul Faragius was ordained bishop of Guba at twenty years of age, by Ignatius, the patriarch of the Jacobites. In 1247 he was promoted to the see of Lacabena, and some years after to that of Aléppo. About the year 1266 he was elected primate of the jacobites in the East (*b*). As Abul Faragius lived in the thirteenth century, an age famous for miracles, it would seem strange if some had not been wrought by him, or in his behalf: he himself mentions two. When, in the Easter holidays, he was consecrating the chrism or holy ointment, which though before the consecration it did not fill the vessel in which it was contained, yet encreased so much after consecration, that it would have run over the vessel, had they not immediately poured it into another (*c*). The other happened in 1285. The church of St. Barnagore having been destroyed by some robbers, Abul Faragius built a new one, with a monastery,

See his Syriac chron. p. ii. f. 322.

Assen. Bib. Orient. tom. II. p. 245.

In tert. parte Chronici. p. 263.

(*a*) Pocock mentions two passages wherein our author is called Mar Gregorius, and another where he has the name of Mor Gregorius. Others have called him Mark Gregory. Mr. Bayle says, they have mistaken Mar, a title of honour answering to sir, for Mark.

(*b*) The Assyrians called Chaldaea and Assyria the East, and Syria and Mesopotamia the West, Assemanus

Biblioth. Orient. tom. II. p. 344.

(*c*) Assemanus endeavours to account for this miracle in a natural way: "The temple being little, says he, and full of people, this, with the wax tapers and burning of incense, might heat the air to such a degree as to dilute and rarify the balsam, that it might run over the vessel without any miracle." Asseman. Biblioth. p. 250.

in

in a more secure place, and dedicated it to the same saint; and, as he desired the relics of the saint should be kept in the new church, he sent some persons to dig them out of the ruins of the old one; but they not finding the relics, the saint appeared to some Christians, and told them, if the primate himself did not come, they would never be found. Abul Faragius hearing of this would not believe it, and, feigning to be sick, shut himself up in his cell from Friday till the Sunday evening, when a glorified boy (*d*) appeared to him, and told him, the relics were deposited under the altar of the old church. Upon this the primate went immediately with his brother and two bishops in quest of those holy remains, which they found according to the boy's direction.

In ter. parte  
Chronici. p.  
260, 261.

The eastern nations are generally extravagant in their applause of men of learning, a circumstance which is either owing to the few learned men they have amongst them, or to the particular turn of their minds. They have accordingly bestowed the highest encomiums and titles upon Abul Faragius (*e*).

(*d*) Nor will Assemanus allow this miracle: "This, says he, must have been a dream of Abul Faragius, or a story invented to raise the piety of the people." *Ib*.

(*e*) Dr. Pocock found what follows prefixed to a manuscript of Abul Faragius's, written in the gooth year of the Hegirah: "Dixit Dominus noster pater sanctus, eximius, doctrina et eruditione insignis, doctorum rex, excellentium excellentissimus, temporum suorum exemplar, sæculi phoenix, sapientum gloria, Doctor divina

ope suffultus Mar Gregorius, Abul-Pharai, filius excellentis sapientis Aaronis Medici Malatienfis." "That is, "Thus said Mar Gregory, Abul-Pharagus, son to the skilful Aaron, physician of Malatia, our lord, our holy excellent father, famous for his learning and erudition, the prince of the learned, the most excellent of those who most excel, the example of his times, the phoenix of his age, the glory of wise men, the doctor sustained by the divine assistance."

ACCA, bishop of Hagustald, or Hexam, in Northumberland (*a*), succeeded Wilfrid in the year 709. He was a monk of the Benedictine order, an Anglo-Saxon by birth, and had his education under Bosa bishop of York. He was afterwards taken under the patronage of Wilfrid, whom he accompanied to Rome, where he improved himself in several things

(*a*) This episcopal see has been long extinct. Camden gives the following account thereof: "And now the whole Tine being well grown, and still encreasing, presses forward in one channel for the ocean by Hexam, which Bede calls Hagustald. This was the Axeldunum of the Romans,

where the first cohort of the Spaniards were in garrison, as the name implies, as also its situation on a rising hill; for the Britons called such a mount Dunum. But take an account of this place from Richard, its prior. "Not far from the southern bank of the river Tyne, stands a

things relating to ecclesiastical usage and discipline. Acca adorned and ornamented his cathedral in a most beautiful and magnificent manner. He furnished it also with plate and holy vestments, and erected a noble library, consisting chiefly of ecclesiastical learning, and a large collection of the lives of the saints, which he was at great pains to procure.

He was accounted a very able divine, and was famous for his skill in church music (*b*). The following pieces are said to have been wrote by him: 1. *Passiones Sanctorum*; the Sufferings of the Saints. 2. *Officia suæ ecclesiæ*; the Offices of his own church. 3. *Epistolæ ad amicos*; Letters to his friends. 4. *Pro illustrandis scripturis ad Bedam*; For explaining the scriptures, addressed to Bede. In the year 733 he was forced from his see into exile, but for what reason is not certainly known. He died in 740 (*c*), having enjoyed the see of Hexam twenty-four years, under Egbert king of the Northumbrians.

Baleus de  
Script. Brit.  
centur. I.  
c. 90.

" town of small extent indeed at  
" present, and but thinly inhabited;  
" but, as the remaining marks of its  
" antient state will testify, heretofore  
" very large and magnificent. This  
" place is called Hextoldestham, from  
" the little rivulet of Hextold, which  
" runs by, and sometimes suddenly  
" overflows it. In the year 675,  
" Etheldreda, wife of king Egfrid,  
" assigned it for an episcopal see to  
" St. Wilfrid, who built here a  
" church, which, for the curiousness  
" and beauty of the fabric, surpassed  
" all the monasteries in England."  
Ricardus Prior Hagustald. de statu &

episc. Hagustald. Eccl. c. 1. Camd.  
Brit. by bp. Gibson, vol. II. col. 1083.

(*b*) Bede tells us, that he kept in his service, for twelve years, one Maban, an excellent singer, by whose help he revived the use of church music, and singing of anthems. This Maban had been taught to sing by the successors of the disciples of pope Gregory in Kent. Bed. Hist. Eccles. &c. 20.

(*c*) His body was buried with great solemnity in the church of Hagustald, and two stone crosses, of exquisite workmanship, were placed, the one at his head, and the other at his feet.

**ACCARISI** (Francis) a famous civilian, born in the city of Ancona, in Italy. He studied at Sienna, under Bargalio and Benevolenti, who taught the law there with great reputation. He had a great intimacy with both these professors, especially with the former, who had been extremely communicative, and greatly assisted him in his studies. This professor had also applauded him highly in a speech which was printed, containing elogiums on the family of the Accarisi; and upon his death-bed left him the care of printing his famous dispute *De dolo*. The first public employment which Accarisi obtained was, to explain the institutes (*a*) at Sienna,

(*a*) A book wherein the elements Law are contained and digested, by order of the emperor Justinian.

which he did for six years. He was afterwards desired to explain the pandects (b); and as several foreigners resorted to Sienna, to pursue their studies, the grand duke Ferdinand ordered a professor to be appointed to explain the civil law, after the manner of Cujacius. Accarisi was chosen, and acquitted himself with great honour. Some time after he was nominated to the chair of law-professor in ordinary, vacant by the death of Bargalio, which he filled with great reputation for twenty years. His fame spread so much, that all the universities in Italy wished to have him, and made him advantageous offers; but he lived so agreeably in Sienna, that he long resisted these solicitations; but he was at last brought to quit the resolution he had formed, of dying in the chair which he first enjoyed. Rainuccio Farnese, Duke of Parma, was the person that prevailed upon him, who made him many great promises, and appointed him his counsellor. The grand duke, however, would not suffer Accarisi to remain long in the service of another prince, and he accordingly brought him back, by appointing him first law-professor in the university of Pisa. Accarisi enjoyed this professorship till his death, which happened about four years after he had got the chair at Sienna, on the 4th of October, 1622.

(b) The digests or body of laws ing the answers of the ancient law-compiled in the reign of the emperor yers to all law-queries. Justinian, in the year 534, contain-

ACCARISI (James) of Bologna in Italy, a doctor of divinity, and professor of rhetoric, which he taught at Mantua, in the academy founded there by duke Ferdinand, in the year 1627. He published a volume of orations, spoken by him in Rome, Colen, Mantua, and other places; another of Letters; a History of the propagation of the faith; and a Latin translation of the history of the troubles of the Low Countries, written by cardinal Bentivolio.

ACCIAIOLI (Donatus) a Florentine of great learning, who lived in the fifteenth century. He was honoured with many considerable employments in his native country; but notwithstanding his public engagements, he found means to devote part of his time to study. He had been a disciple of Argyrophylus, the Byzantine; and he published commentaries on this professor's Latin translation of Aristotle's Ethics. He acknowledges, in his epistle dedicatory to Cosmo de Medicis, that he collected these commentaries from the lectures of Argyrophylus, and that he had only enlarged the explications which

Simon Simonius  
comment. in  
Aristot. Eth.  
Nanderi bibliograph.  
polit. p. 16.

which he had heard. Simon Simonius and Gabriel are therefore in the wrong, after such a declaration, when they accuse him of publishing, in his own name, a work of Argrophylus. He translated the lives of Alcibiades and Demetrius from Plutarch; to which were also added those of Annibal and Scipio, which some have imagined to be likewise from Plutarch; but this must be a mistake, since we find neither of these two generals in this author. He wrote also an abridgement of the life of Charlemain, and some other works are also ascribed to him (a).

Jovius in  
elogiis, c. 16.

He was sent to France by the Florentines, to sue for succour from Lewis XI. against pope Sextus IV. but died on his journey at Milan; his body was carried to Florence, and buried in the church of the Carthusians. The small fortune he left his children is a proof of his probity and disinterestedness. His daughters, like those of Aristides, were married at the public expence, as an acknowledgment of his services. His funeral elegium was spoke by Christopher Landini, and the following epitaph, by Politian, was inscribed on his tomb:

Ibid.

Donatus nomen, patria est Florentia, gens mi  
Acciajola domus; clarus eram eloquio.  
Francorum ad regem, patriæ dum orator abirem;  
In ducis Anguigeri mœnibus occubui,  
Sic vitam impendi patriæ; quæ me inde relatum  
Inter majorum nunc cineres sepelit.

Historia de  
gli scrittori  
Florentini.  
Del P. Gui-  
lio Negri in  
Ferra. 1722.  
folio.

“ Donatus was my name, my country Florence,  
And from the fam'd Acciajoli I sprung,

(a) The following are mentioned by the author of the history of the Florentine writers:

1. Libri tres de anima. Three books treating of the soul.

2. Laudatio ab ipso habita in funere Francisci Vaivodæ, qui in bello contra Turcas obierat. A funeral elegium on Francis Vaivoda, who was killed in the war against the Turks.

3. Orationes eloquentissimæ, quas ingenti auditorum plausu, habuit ad Paulum II. ad Sixtum IV. ad Francorum regem, &c. Orations which he delivered as ambassador from his republic to Paul II. Sixtus IV. the French king, &c.

4. Rei familiaris cura. A treatise on private œconomy, dedicated to John Oricellarius.

5. Tractatus de bono et malo opere. Concerning good and bad works; addressed likewise to John Oricellarius.

He also translated into his native language Leonardo Aretino's twelve books of the history of Florence, which was dedicated to the magistrates of that city, and printed at Venice in 1476. In the library belonging to the Strozzi family in Florence, there is preserved a manuscript folio volume of original Latin letters, by Acciajoli.

By

By eloquence I gain'd immortal wreathes ;  
 Going on an embassy to France,  
 Within the walls of fam'd Milan I dy'd.  
 My life I thus devoted to my country,  
 Which kindly bringing my remains from thence,  
 Here buried them amid my kindred ashes."

ACCIIUS (Lucius) a Latin tragic poet, the son of a freed-man, and, according to St. Jerome, born in the consulship of Hostilius Mancinus and Attilius Serranus, in the year of Rome 583; but there appears somewhat of confusion and perplexity in this chronology. He made himself known before the death of Pacuvius, a dramatic piece of his being exhibited the same year that Pacuvius brought one upon the stage, the latter being then eighty years of age, and Accius only thirty. We do not know the name of this piece of Accius's, but the titles of several of his tragedies are mentioned by various authors. He wrote on the most celebrated stories which had been represented on the Athenian stage, as *Andromache*, *Andromeda*, *Atreus*, *Clytemnestra*, *Medea* (a), *Meleager*, *Philocletes*, the civil wars of *Thebes*, *Tereus*, &c. Cicero in Bruto. Nonius, Marcellus, Varro, Augustus Gellius, &c.

the

(a) M. Bayle remarks, that the conjecture of father Lescapier appears very probable (Lescap. Com. in Cic. de Nat. Deor. p. 282.) that the verses quoted by Cicerō, in his second book *De Natura Deorum* were taken from the *Medea* of Accius. They contain a description of the astonishment with which a shepherd is supposed to be seized, who had never seen a ship, when he discovered from a high mountain that which carried the Argonauts. Mr. Dryden has given us a beautiful passage, in his *Indian Emperor* (Act i. sc. 2.) where Guyomar, the king's son, describes with so much simplicity and amazement the Spanish ships, when they first appeared on the coast of Mexico.

Enter Guyomar, hastily.

Odm. My brother Guyomar! methinks I spy  
 Haste in his steps, and wonder in his eye.

Mont. I sent thee to the frontiers, quickly tell  
 The cause of thy return; are all things well?

Guy. I went, in order, sir, to your command,  
 To view the utmost limits of the land;  
 To that sea-shore where no more world is found,  
 But foaming billows breaking on the ground;  
 Where, for a while, my eyes no object met,  
 But distant skies, that in the ocean set;  
 And low-hung clouds, that dipt themselves in rain,  
 To shake their fleeces on the earth again.  
 At last, as far as I could cast my eyes  
 Upon the sea, somewhat methought did rise  
 Like bluish mists, which still appearing more,  
 Took dreadful shapes, and mov'd towards the shore,

Mont.



Vossius de  
poet. Latin.  
p. 7.

the Troades, &c. He did not always, however, take his subjects from the Grecian story; for he composed one dramatic piece wholly Roman: it was entitled Brutus, and related to the expulsion of the Tarquins. It is affirmed by some, that he wrote also comedies, which is not unlikely, if he was the author of two pieces, the Wedding, and the Merchant, which have been ascribed to him. He did not confine himself to dramatic writing, for he left other productions, particularly his Annals, mentioned by Macrobius, Prisciani, Festus, and Nonius Marcellus. Decimus Brutus, who was consul in the year of Rome 615, and had the honour of a triumph for several victories gained in Spain, was his particular friend and patron. This general was so highly pleased with the verses which Accius wrote in his praise, that he had them inscribed at the entrance of the temples and monuments raised out of the spoils of the vanquished. Though this might proceed from a principle of vanity, and may not be so much a proof of his affection for the poet as his love of applause; yet it is thereby evident, that Brutus had an opinion of Accius's poetry, and Brutus was far from being a contemptible judge (*b*). He has been censured for writing in two harsh a style, but in all other respects has been esteemed a very

Mont. What forms did these new wonders represent?

Guy. More strange than what your wonder can invent.

The object I could first distinctly view,  
Was tall strait trees which on the waters flew,  
Wings on their sides, instead of leaves, did grow,  
Which gathered all the breath the winds could blow;  
And at their roots grew floating palaces,  
Whose out-blow'd bellies cut the yielding seas.

Mont. What divine monsters, O ye gods, were these,

That float in air, and fly upon the seas!

Came they alive or dead upon the shore?

Guy. Alas, they liv'd too sure! I heard them roar;

All turn'd their sides, and to each other spoke,

I saw their words break out in fire and smoke.

Sure 'tis their voice that thunders from on high,

Or these the younger brothers of the sky.

Deaf with the noise, I took my hasty flight,

No mortal courage can support the fright.

(*b*) Paterculus, (lib. ii. c. 5.) gives a short but handsome encomium on the military accomplishments of this general, and Cicero speaks thus of his learning: D. Brutus, M. filius, ut ex familiari ejus L. Accio poeta sum audire solitus, & dicere non inculte solebat, et erat cum literis Latinis tum etiam Græcis ut temporibus

illis fatis erat eruditus. "Decimus Brutus, son of Marcus, had an elegant way of expressing himself, as his friend Accius the poet often told me; and was well acquainted, for the time he lived in, with the Grecian as well as Roman writings. In Bruto. c. 28.

great

great poet. Aulus Gellius tells us, that Accius, being in his way to Asia, passed through Tarentum, where he paid a visit to Pacuvius, and read to him his play of Atreus; that Pacuvius told him his verse was lofty and sonorous, but somewhat harsh and crude. "It is as you observe, said Accius, nor am I sorry for it, since my future productions will be better upon this account; for as in fruit so in geniuses, those which are at first harsh and sour, become mellow and agreeable; but such as are at first soft and sweet, grow in a short time not ripe, but rotten (c)." Accius was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage (d). Cicero speaks with great derision of one Accius who had wrote a history, and, as our author had wrote annals, some insist that he is the person censured; but as Cicero himself, Horace, Quintilian, Ovid, and Paterculus (e), have spoke of our author with so much applause,

we

(c) Tunc Pacuvium dixisse ferunt, sonora quidem esse quæ scripsisset et grandia, sed videri ea tamen sibi duriora et paulum acerbiora. Ita est, inquit Accius, uti dicis; neque id sane me pœnitet, meliora enim fore quæ deinceps scribam. Nam quod in pomis est, itidem, inquit esse aiunt in ingeniiis, quæ dura et acerba nascuntur, post fiunt mitia et jucunda: sed quæ gignuntur statim vieta et mollia, atque in principio sunt uvida, non matura mox fiunt, sed putria. Lib. xiii. c. 2.

(d) The player being summoned to answer for the injury, said, in his defence, that it was lawful to name a man who had furnished pieces for the stage; but Publius Mutius, who sat as judge in the cause, passed sentence against him. Autor. Rhetor. ad Herennium, lib. ii.

(e) Summi poetæ ingenium non solum arte sua, sed etiam dolore exprimebat. (Cicero pro Sextio.) "He displayed the genius of a great poet, not only by his skill in versification, but by his expression of grief."

Ambigitur quoties uter utro sit prior  
Pacuvius famam docti senis, Accius alti.

Horat. Epist. I. lib. ii. ver. 55.

"Whate'er disputes of ancient poets rise,  
In some one excellence their merit lies:  
What depth of learning old Pacuvius shows!  
With strong sublime the page of Accius glows." Francis.

Tragediæ scriptores Accius atque Pacuvius clarissimi gravitate sententiarum, verborum pondere, et auctoritate personarum. Virium tamen Accio plus tribuitur, Pacuvium videri doctiorem, qui esse docti affectant volunt. (Quintil. Institut. Orat. lib. x. cap. 1.) "The two tragic writers, Accius and Pacuvius; excel in the

sublimity of their sentiments, the force of their expressions, and the dignity of their characters. Those who set up for men of learning, say, that Accius had the greatest strength of genius, and that Pacuvius was the more learned of the two."

Ennius arte carens, animosique Accius oris,  
Casurum nullo tempore nomen habent.

Ovid. Amor. lib i. eleg. xv. ver. 19.

Imitated.

we cannot think it is he whom the Roman Orator censures with so much severity.

There was also in this age a pretty good orator of the same name, against whom Cicero defended Cluentius. He was born in Pisaurum, and perhaps was a relation of our poet.

Imitated.

“ Ennius, whose muse by nature was design’d  
Compleat, had art with bounteous nature join’d;  
And tragic Accius of style sublime,  
And weighty words, shall stand the shock of time.

Mr. Cromwell.

Clara etiam per ævi idem spatium  
fuerè ingenia, in togatis Afranii, in  
tragediis Pacuvii atque Accii usque  
in Græcorum comparationem evecti,  
magnumque inter hos ipsos facientis  
operi suo locum. (Velleius Patercul.  
lib. ii. cap. 9.) “ At the same time  
there arose several great geniuses,

Afranius for comedy, Pacuvius and  
Accius for tragedy; the last excelled  
so much therein, that he was ac-  
counted equal to the greatest, amongst  
whose works he held a very honour-  
able place; those of the Greeks  
seem more correct, and his to have  
more fire.”

**ACCORDS** (Stephen Tabourot, seigneur des) advocate  
in the parliament of Dijon, in France, and king’s advocate in  
the bailiwick and chancery of that city, born in the year 1549.  
He was a man of genius and learning, but too much addicted  
to trifles, as appears from his piece, entitled, *Les Bigarrures*,  
printed at Paris in 1582 (a). This was not his first production,  
for he had before printed some sonnets. His work, en-  
titled, *Les Touches*, was published at Paris in 1585 (b),  
which is indeed a collection of witty poems, but most of them  
upon obscene subjects, and worked up rather in too loose a

(a) The first book of the *Bigarrures* is divided into twenty-two chapters, which treat, amongst other things, of the rebus’s of Picardy, of double entendres, of antistrophes, of retrograde verses, or such as read the same backward and forward, of allusions, of acrostics, of the echo, of leonine verses, of other sorts of verse waggishly and ingeniously contrived, of epitaphs, &c.

The fourth book is of a more serious turn than the three first; it is divided into three chapters, the first contains useful instructions for the education of children: the second relates to altering one’s surname; the third, several observations on French

verse; and the work concludes with a discourse on wizards, and their impostures.

(b) This piece is divided into three books, the first being dedicated to Pontus de Tyard, lord of Bissy, and bishop of Chalons. The author boasts he wrote it in two months at Verdun upon the Soame in 1585. It consists chiefly of epigrams, which may with propriety be called *Touches*: “ Because, says the author, it is a slight kind of fencing, in which, by parrying with the file, I give such a touch or thrust as scarce raises the skin, and cannot pierce deep into the flesh.” Dedication to the *Touches*.

manner,

manner, according to the licentious taste of that age. His Bigarrures are wrote in the same strain. He was censured for this way of writing, which obliged him to write an apology. La Croix du Maine says in one place, that Accords wrote a *Bibliothèque Francoise*, dictionary of French rhymes, but he afterwards corrected himself, having found that John le Fevre of Dejon, secretary to cardinal De Givres, and canon of Langres, was the author thereof. Accords himself mentions him as the author, and declares his intention of compiling a supplement to his uncle Le Fevre's work; but, if he did, it never appeared in print. The lordship of Accords is an imaginary fief or title from the device of his ancestors, which was a drum, with the motto (A tous Accords) chiming with all (c). He died on the 24th of July, 1561, in the forty-sixth year of his age.

(c) He had sent a sonnet to a lady first nicknamed me, in her daughter of Mr. Begat, the great and learned president of Burgundy, who, says he, did me the honour to love me.---And inasmuch, continues he, I had subscribed my sonnet with only my device, A tous Accords, this lady first nicknamed me, in her answer, Seigneur des Accords; by which title her father also called me several times. For this reason I chose this surname, not only in all my writings composed at that time, but even in these books.

ACCURSIUS, a law-professor, born at Florence, who flourished in the thirteenth century. The expositions he wrote on the law, gained him great reputation. He is said not to have begun this study till forty years of age, when he went to attend the lectures of the celebrated Azo, at Bologna. Before this he had applied himself to other parts of knowledge. In a little time he made so great a proficiency in the civil law, that he became a famous professor in this science. He gave lectures for some time in Bologna, but afterwards retiring from this employment, he wrote a continued gloss on the whole body of the law, which was accounted so useful for young students, that all former expositions were neglected, this being esteemed the completest and best digested that had ever appeared. Many contradictions have however been remarked in Accursius's work; but these, we are told, proceeded not from his inconsistency or defect of memory, but were owing to his giving only the initial letters of the different authors whose opinions he quotes: and many of these letters being worn out, the readers have often taken for his opinion what he quoted as the doctrine of another. His authority was formerly so great, that some have stiled him the idol of the lawyers; and most interpreters have taken more pains to explain his gloss, than to comment upon the text of the

Panciroi de  
claris legum  
interpret.  
lib. ii. cap.  
laws. 20. p. 147.

laws (a). Some critics, who set up for admirers of the beauties of style, have exclaimed against our author for his harsh and barbarous diction; but it is almost universally allowed that he was a great genius, and the imperfections of his writing were owing to the age in which he lived (b). He was in very easy circumstances, having a handsome house in town, and a pleasant country seat. He had two sons who were likewise men of learning; and Panzirolus says, that he had also a learned daughter who was chosen into the professorship of the civil law. Accursius died in 1229, in the 78th year of his age. His monument is to be seen at Bologna, with the following short and simple inscription: *Sepulchrum Accursii, glossatoris legum, et Francisci ejus filii. i. e.* "The sepulchre of Accursius, the expounder of the laws, and of Francis his son."

De claris leg.  
interpret. lib.  
ii. c. xxix.  
p. 149.

(a) The following passage is quoted by one of the modern civilians who had very little esteem for glossographers: *Nostis quanta sit auctoritas glossatoris. Nonne heri, &c.* "You know the great authority of an interpreter. Did not Cyn. say yesterday, that the gloss was to be feared because of the idolatry paid to it by the lawyers, signifying that they worship the interpreters as so many evangelists, after the manner of the antients, who paid adoration to idols as if they had been gods. I would therefore rather have the gloss than the text in my favour; for, if I cite the text in behalf of my cause, then the lawyers, who are my antagonists, and even the judges, say, Do you imagine the interpreter did not look into the text, and understand it as well as you? I remember, when a student, I was a keen disputant, and one day I had the presumption to cite a text in opposition to our doctor's opinion. Says one of my fellow students, What, do you speak against the gloss, which says so and so? I replied, Tho' the gloss says so, yet I say so and so, not knowing at

that time the great authority of the glosses; for I supposed they were explanatory notes, like those of the commentators on Virgil and Ovid, &c. But it is not so; for the interpreters are accounted to be men of the greatest learning and authority. It will be safer therefore for us to depend upon those who have seen thro' the whole body of the laws, than on ourselves, who are not supposed to be capable of such penetration." Raphael Fulgosius, in L. Si in solutum C. de Action & Oblig. apud Fr. Hestomannum, præf. consiliorum.

(b) Ludovicus Vives (*De causis corrupt. artium*, lib. i. p. 52.) and Bernartius (See his Treatise on the Advantages of reading History) have been most violent on the style of the glossographers. The proverb, *Græcum est, non potest legi*, is supposed to have taken its rise from the ignorance which prevailed at that time amongst these interpreters, who, as it is pretended, when they met with a Greek word, used to leave the place uninterpreted, giving this reason, That it was Greek, and could not be read. Alciatus, cap. xvi. lib. ii.

ACCURSIUS (Cervot) son to the preceding. He made much more haste than his father to get his degrees, having stood for a doctor's degree in laws before he was seventeen, which was granted him after many debates whether by the statutes

statutes he could be admitted at such an age. He wrote ex-positions on the laws, which he annexed to those of his father; but they were never in esteem. Panzirolus thus speaks of them: *Deterior interpres ineptas glossas et longe a vero distantes paternis addidit, quæ Cervotianæ vocatæ ut plurimum rejiciuntur.* i. e. "A bad expounder, who added trifling inaccurate comments to those of his father: they are called Cervotianæ, and are mostly rejected." Panzir. de cl. leg. interp. lib. ii. c. xix.

ACCURSIUS (Francis) elder brother to the former, was so highly esteemed by the citizens of Bologna, that upon hearing he was to follow the king of England into France to read the law in that kingdom, they issued an order that he should not leave their city, upon pain of having his estate confiscated. He went to Toulouse however notwithstanding this threat, and thought to have outwitted them, by selling all his property to a friend; but this artifice proved ineffectual; his estate having been confiscated, which obliged him to return to Bologna, when it was restored to him. He had taught in Toulouse, and was one day very much puzzled to explain somewhat in regard to the interest of money: James of Ravanne, one of the ablest lawyers of his time, having gone incog. amongst the hearers, and passing for a scholar, had raised such objections as greatly staggered Accursius. Some say that Accursius, at his return to Bologna, was a law-professor there with Bartolus; and that having a dispute with him about the reading of a passage in the pandects, they sent to Pisa to consult the manuscript; but it seems very improbable that Accursius was living when Bartolus was professor; for, in this case, he must have been at least 120 years of age. The conjecture of Panzirolus is therefore not unlikely, that the Accursius, who was Bartolus's colleague, was son to an Accursius who taught law in Reggio, his native country, about the year 1273; and likewise read lectures in Padua. Panzir. de cl. leg. interp. c. lxvii.

ACCURSIUS (Mariangelus) a famous critic of the 16th century, born at Aquila, in the kingdom of Naples. His favourite study was searching into and comparing of old manuscripts, in order to correct many passages of the antient authors. The Diatribes, which he printed in folio at Rome, in 1524, on Aufonius, Solinus, and Ovid, shew his ability in this kind of learning. He had likewise bestowed great pains and time on Claudian (a): this work however was ne-

(a) Talis (says Accursius) non ales novissime recognitis. Qui tantum legitur in codicibus Claudiani etiam abest ut non etiam nunc versibus sint

ver printed. Barthius, who has a high opinion of the wit and judgment of our author, expressed his concern that such a valuable work should remain in manuscript, and that the rest of his compositions have not been republished. Accursius wrote also Latin and Italian verses, and had great skill in music, as well as optics : he travelled into the northern parts of the world, and in his travels used to remark the most minute particulars. He was perfect master of the French, Spanish, and German languages : he was also a great antiquarian, having collected a vast number of antiques which were deposited in the capitol. He lived 33 years at the court of the emperor Charles V. who was highly pleased with him, and bestowed on him many marks of favour and esteem. In his edition of Ammianus Marcellinus, there are five books more than in any before printed. It was published at Ausburgh in 1533; and Accursius affirms, that he had corrected five thousand errors in this historian. This same year he published in that city the Epistles of Cassiodorus in twelve books, with a Treatise on the soul; and to him we are indebted for the first edition of this author. Some Latin writers in his time having affected to make use of the most obsolete words, he ridiculed them with great humour in a dialogue published in 1531 (*b*), and he annexed to it a small treatise written by Volutius Metianus, an antient lawyer. He is said to have wrote also a book on the invention of printing. He was accused of plagiarism in regard to his Ausonius, it being alledged that he had assumed to himself the labours of Fabricio Varano, bishop of Camerino : however he took an oath to the contrary, the form of which is somewhat remarkable. The original is in Latin, of which the following is a translation :

Nicholo  
Toppi. Bib-  
lioth. Nap.  
p. 206.

Hen. Vale-  
fii præf. in  
Ammian.  
Marcellin.  
Toppi. ubi  
supra.

Leonardo Ni-  
codeno, Ad-  
dizioni alla  
Biblioth. Na-  
poletan. p.  
170.

Toppi. p.  
206.

sint claudi ac deformes, ut eos ex vestustis exemplaribus, dum Germaniam Sarmatiasque nuper peragramus, septingentis fere emendis inter equitandum eluerimus. i. e. "Tis read talis, and not ales, in all the editions of Claudian, even those which were last revised : but the verses are still so lame and defective, that I corrected above 700 errors by the old manuscripts, as I rode on horseback thro' Germany and Poland." Accursii Diatrib. in Ausonium.

(*b*) M. Bayle mentions the following particulars concerning this work, as communicated to him by M. de la Monnoie : The dialogue of Mariangelus Accursius, levelled against those

who corrupted the Latin tongue, was perhaps printed in the year 1531; but we may naturally suppose, that it was publicly known some years before, since Geoffry Tory quotes it in his *Champ Fleure*, printed in 4to. in 1529. In like manner, continues he, a thousand other forms of expression, which Hieronymus Avacinnus, a native of Verona, gives us in the beginning of his *Annotations* on the works of the antient poet Lucretius, which I leave to the curious who are lovers of antiquity; and which may be read at large, in a dialogue, entitled, *Oscei et Volsci dialogus ludis Romanis actus, &c.*

"I swear before God and men, by the sacred ties of faith and justice, by the solemn obligation of an oath, or by any thing else that can be more binding than an oath, I affirm and declare as the most unfeigned truth, and I would have it so understood by others, that I never read, nor so much as saw the compositions of any person, whence I could borrow the least hint or assistance for my own writings; nay I even endeavoured, to the utmost of my power, if I found any thing published like what I had written, to expunge it out of my work: and, if I now fore swear myself, may the pope pronounce his curse against me, and may so evil a fate attend my productions, that whatever is valuable, or at least indifferent in them, may it be accounted abominable by the ignorant many, and despised by the learned; and, if I have any fame left, may the winds carry it away, and may it be thought entirely owing to the injudicious vulgar." We should have had several more of the works of Accursius published, had his son Carimir lived longer.

ACHERI (Luke D') a benedictine of the congregation of St. Maur, born at St. Quintin, in Picardy, in 1609. He made himself famous by printing several works which, till his time, had remained in manuscript in different libraries. The first piece he published was the epistle ascribed to St. Barnabas, which he printed in 1645. Father Hugh Menard, a monk of the same congregation, designed to have published this epistle, and had illustrated it with notes; but death having prevented him, Achery published it in Greek and Latin, with Menard's notes. Three years after he published the life and writings of Lanfrank, archbishop of Canterbury, and the chronicle of the abbey of Bec. In 1651 he printed an edition of the Life and writings of Guibert, abbot of Nogent, with some other pieces. Having afterwards collected several scarce and curious tracts, and being in hopes of procuring many more, he formed a design to compile as large a body as he could collect, and to publish them under the title of *Spicilegium*, A gleanings. The first volume appeared in 1655, and was afterwards followed by twelve more, the last of which was printed in 1677. Most of the pieces contained in this work were wrote since the decay of the Roman empire in the west. He published also the Rule for the Anchorites, written by father Grimlaic, and some Ascetic pieces (a). The prefaces

Journal des  
Savans. Feb.  
28, 1678.

(a) He did not put his name to this collection: we have the title thereof in father Labbe's *Bibliotheca Bibliothecarum*, which is as follows:  
Vol. I. E Asc-



prefaces and notes, which he annexed to many of these pieces, shew him to be a man of genius and abilities. He had also some share in the pieces inserted in the first volumes of The acts of the saints of the order of St. Bennet, the title whereof acquaints us that they were collected and published by him and father Mabillon. After a very retired life, till the age of 73, he died at Paris the 29th of April, 1685, in the abbey of St. German in the Fields, where he had been librarian.

*Asceticorum vulgo spiritualium opusculorum, quæ inter patrum opera reperiuntur. Indiculus Christianæ pietatis cultoribus ab Asceta Benedictino congregationis Sancti Mauri digestus. i. e. "A catalogue of the Ascetic, or spiritual tracts, found*

*amongst the works of the fathers; digested for the use of devout Christians, by a Benedictine of the congregation of St. Maur. Paris 4to. 1648. Mr. Tessier says, that Acheri published also St. Austin's life this same year at Paris.*

**ACHILLINI** (Alexander) born at Bologna, doctor of philosophy in that university. He flourished in the 15th and 16th centuries, and by way of eminence was styled the Great Philosopher. He was a steadfast follower and accurate interpreter of Averroes upon Aristotle, but most admired for his acuteness and strength of arguing in private and public disputations (*a*). He made a surprizing quick progress in his studies, and was very early promoted to a professorship in the university (*b*), in which he acquitted himself with so much applause, that his name became famous throughout all Italy. He continued at Bologna till the year 1506, when the university of Padua made choice of him to succeed Antonio Francatiano in the first chair of philosophy. His fame brought vast numbers of students to his lectures at Padua; but it drew upon him the envy of his colleague, Peter Pomponasius, who could not endure the superior reputation of his rival, and therefore, by secret practices, endeavored to withdraw his scholars from him, and in the disputations, when he could not answer his arguments, he had recourse to raillery and jests; but all his efforts could not in the least lessen the reputation of Achillini.

(*a*) He particularly frequented those public disputations called, The General Chapters, or Convocations amongst the Friars; and was so acute a disputant, that where he did argue, and was not known, there went current as a proverb that saying, Either the devil or Achillini. *Notizie degli Scritt. Bologn.*

(*b*) According to Orlandi, Achillini began to read lectures at Bologna in 1484, from whence it appears, he was then but twenty years old, since the same author tells us that he died in the 48th year of his age, in 1512; so that, according to this account, he must have been born in 1464. *Notizie degli Scritt. Bologn.*

Our

## ACHILLINI.

Our professor did not continue long at Padua; for the war, wherein the republic of Venice was engaged against the league of Cambray, putting a stop to the lectures of that university, he withdrew to his native country, where he was received with the same marks of honour and distinction as before, and again appointed professor of philosophy in Bologna. He spent the remainder of his life in this city, where he died, and was interred with great pomp in the church of St. Martin the Great, which belongs to the Carmelite friars.

The following verses are upon his tombstone, written by John Vitalis :

Hospes Achillinum tumulo qui quæris in isto,  
 Falleris, ille suo junctus Aristoteli  
 Elysium colit, et quas verum hic discere causas  
 Vix potuit, plenis nunc videt ille oculis  
 Tu modo, per campos dum nobilis umbra beatos  
 Errat, dic longum, perpetuumque vale.

“ Reader, in vain you here attempt to find  
 Immortal Achillini in this tomb :  
 Joined with his Aristotle now he dwells  
 In sweet Elysium; and discovers fully  
 All nature and its causes, which before,  
 In this low sphere, he knew to less perfection.  
 Then reader, whilst this mighty shade’s employ’d  
 In this blest manner, bid a long farewell.

Jovius, who knew Achillini, and heard his lectures, says, that he was a man of such exceeding simplicity, and so unacquainted with address and flattery, that he was a laughing-stock to the pert and saucy young scholars, although esteemed on account of his learning. He chiefly exposed himself to laughter when he walked, by his shambling gait, wearing a scarlet gown of an uncommon fashion, with close sleeves, and no folds behind, welted with otter’s skin; and, having a constant smile upon his countenance, and his language being unpolished, he appeared to be a man either of a very simple or contemplative disposition. He wrote several pieces on philosophical subjects (c), which he published and dedicated to John Bentivogli.

### ACHIL-

(c) The pieces which he published are as follows :

1. De Intelligentiis, five books.
2. De Orbibus, lib. iv.
3. De Universalibus.
4. De Physico Auditu.

5. De Elementis, lib. iii.
6. De Subjecto Physionomiz et Chiromantiz.
7. De Subjecto Medicinz.
8. De prima Potestate Syllogismi.
9. De Distinctionibus.

10. De

## ACHILLINI.

10. De Proportione Motuum.

All these were printed in one volume in folio, at Bologna, in 1494.

He wrote also a physical book, entitled,

11. In Mundini anatomiam annotationes, printed at Paris, in the fasciculus medicinæ Johannis de Ketam; at Venice in 1522.

Vander Linden mentions another

book.

12. De Humani Corporis anatomia.

He left the following works which were never published:

1. De Substantia Orbis.

2. De Mixtis, lib. xii.

3. Metaphysices, Rhetoricæ Aristotelis correctæ, lib. i.

4. Tractatus de Anima.

**ACHILLINI** (Claudius) grandson of the preceding, lived in the seventeenth century. He was reputed a great philosopher, a learned divine, an excellent lawyer, an eloquent orator, a good mathematician, and an elegant poet. He read law lectures at Bologna, Ferrara, and Parma. He afterwards travelled to Rome, and accompanied cardinal Ludovino to Piedmont, who went there in quality of legate. This cardinal, who became pope under the name of Gregory XV. having neglected Achillini, he left Rome highly dissatisfied. It was at this time that the duke of Parma invited him to be professor of law in his capital, and appointed him a handsome salary. Achillini published a volume of Latin letters, and another of poems in the Italian language, which gained him great reputation. He died in 1640, in the sixty-sixth year of his age.

**ACHMET**, the son of Seirim, author of a book on the interpretation of dreams, according to the doctrine of the Indians, Persians, and Egyptians. In the year 1160, Leo Tuscus translated it from the Greek into Latin, and dedicated it to Hugo Echerianus. It was published in Latin in 1577, from a very imperfect manuscript found in the library of Sambucus; but it passed as a work of Apemafares, till the learned Leunclavius informed the public of the mistake in his Annals of the Turks. Rigault first published this work in Greek, annexing it to Artimedorus, which he printed at Paris in 1603; but did not make any alterations in the Latin version given by Leunclavius. In the two Greek manuscripts in the French king's library, from whence Rigault published this book on dreams, Achmet, son of Seirim, is not mentioned as the author; but, as the beginning is wanting, we may suppose when the manuscripts were complete, that his name was at the head of them. This is but a conjecture, but it may be strengthened by this circumstance, that Achmet's name has been written in one of the copies in a fresher hand. The name seems not to have been in the copy whence

Leo

Rigault,  
præf. libri  
Achmetis.

Barthius  
Advers. lib.  
xxi. c. 14.

Leo Tuscus, in the twelfth century, made his Latin translation, as may be inferred from Tricasso's Italian translation of this work. Rigault translated the preface into Latin, but supposes it to be wrote by Leo Tuscus, and not by Achmet. Barthius had this translation of Leo's in his possession, and he thinks his copy of the original was wrote even in the time of the translator. The extracts he gives of this translation, shew that it was not a literal one, and that many passages had been omitted. What is most remarkable is, that we find the names of Achmet and Seirim in the title of the manuscript, with those of Syrnacham, Baram, and Tarpham. The first of these was interpreter of dreams to the king of the Indies, the second to Saanisan king of Persia, and the third to Pharoah king of Egypt. Barthius from thence supposes, that Achmet and Seirim had also interpreted dreams in the court of some Barbarian monarch. Rigault thinks the Greek is only an old translation of this work, and that the original was in Arabic.

Bibliothèque de Du Verdier, p. 940.

Barth. Adv. lib. xxxi. c. 14.

According to Lambecius, Achmet lived in the ninth century, in the court of Mamoun Khalif of Babylon: but Du Cange is of a different opinion.

ACIDALIUS (Valens) would, in all probability, have been one of the greatest critics in these latter ages, had he lived longer to perfect those talents which nature had given him. He was born at Wittstock, in Brandenburg, and having visited several academies in Germany, Italy, and other countries, where he was greatly esteemed, he afterwards took up his residence at Breslaw, the metropolis of Silesia. Here he remained a considerable time, in expectation of some employment; but nothing offering, he turned Roman catholic, and was chosen rector of a school at Nieffa. It is related, that about four months after, as he was following a procession of the host, he was seized with a sudden frenzy, and being carried home, expired in a very short time. Some say he killed himself; but his brother Christian represents this as a malicious calumny (a). Thuanus tells us, that his excessive application to study was the occasion of his untimely death; that his sitting up a-nights in composing his Conjectures on Plautus, brought upon him a distemper, which carried him off in three days, on the 25th of May, 1595, being just turned of

Thuanus Hist. l. cxliij. p. 687.

(a) Ut mirari satis nequeam ca- genia, qui et ipsius morbi et loci  
lida multorum in judicando nimium etiam sæpe ignari quicquid maledi-  
precipitantium et temerariorum in- cendi libido distavit, vel fama quæ

Tam ficti pravique tenax quam nuncia veri

## ACIDALIUS.

De Arte  
Crit. p. 18.

Ibid.

of twenty-eight. He left several works (*b*); a little piece, printed in 1595, under the title of *Mulieres non esse homines*; "That women were not of the human species," was falsely ascribed to him (*c*). Scioppius says, that he was a physician. He did indeed take a doctor's degree; but it was only, ad honores; for he never practised (*d*). Had he lived longer, he intended to have given notes upon Aulus Gellius; and we find, by his letters, that he had wrote upon Apuleius. Mr. Baillet has given him a place amongst his *Enfans celsbres*, and says, that he wrote a comment upon Plautus when he was but seventeen or eighteen years old, and that he composed several Latin poems at the same age. His edition of Paterculus was one of his first printed works, being published

de obitu ipsius sparsit, propagare porro in exteras etiam regiones et propugnare, imo nescio quas non tragœdias etiam in concionibus ad plebem, ubi regare solent, excitare non erubuerunt. (Christ. Acidal. in præf. epist. Valent.) "I cannot enough wonder at the malicious

though rash and precipitate conduct of many persons, who though they did not know his distemper, nor even the place where he died; yet have been so bold as to spread and propagate, in foreign countries, whatever their own malevolent disposition dictated, or fame,

Who spreads around at random truth or lies,

published concerning his death, and to raise up I know not what dreadful stories in the pulpits, where they are much in fashion." Christian affirms, that very able physicians, and the family of Mr. Wacker, at whose house he lay sick, attended him till he died.

(*b*) He wrote a Commentary on Quintus Curtius, and dedicated it to the bishop of Breslaw. He wrote also Notes on Tacitus, on the Twelve Panegyrics; besides speeches, letters, and poems. His poetical pieces are inserted in the *Deliciae* of the German poets. They consist of epic verses, odes, and epigrams. Barthius talks with approbation of his discourse *De constitutione carminis elegiaci*. In Statium, tom. I. p. 239.

(*c*) Acidalius happening to meet with the manuscript, and thinking it very whimsical, transcribed it, and gave it the bookseller, who printed it. The performance was highly exclaimed against, inasmuch that the bookseller being seized, he discovered the person who gave him the manu-

script, and a terrible outcry was made against Acidalius. A story goes, that being one day to dine at a friend's house, where there happened to be several ladies at table, who supposing him to be the author, were moved with so much indignation, that they threatened to throw their plates at his head. Acidalius, however, ingeniously diverted their wrath. In his opinion, he said, the author was a judicious person, the ladies being certainly more of the species of angels than of men.

(*d*) As may be seen from his own words: "*Medicum tū paratū nec ago, nec agere propositum unquam fuit; certo consilio tamen inter ejus artis candidatos nomen dedi, nec poenitet, eo quod pretiū, inde jam ablato, &c.*" i. e. "I do not practise physic, nor did I ever intend it; nevertheless I had a certain reason for putting my name down amongst the candidates of that science; nor do I repent of it, having already reaped the advantages thereof." Val. Acidal. ep. p. 215.

at

at Padua in 1591. He himself says he was ashamed of this hasty production, and expresses his surprize that they should intend to reprint it in France. Lipsius, who wrote him some letters full of expressions of the highest esteem and friendship, considered him as one who would one day be a great man. Ipse Valens (non te fallam augur) gemmula erit Germaniæ vestræ, vivat modo. "Valens (if I am not greatly mistaken) if he does but live, will be a precious ornament to your Germany." Thus he wrote to Monavius in 1594, as may be seen at the beginning of Acidalius's epistles.

Val. Acidal.  
Epist. p. 70.

ACINDYNUS (Gregory) a monk of the Greek church, who lived in the fourteenth century. He joined with Barlaam to confute the Hesycastes, a sect which had spread much amongst the monks of mount Athos. They were a kind of contemplative devotees, and from their names we may see there were quietists in the world even in that age. When they were in the height of prayer, they imagined they saw a light resembling that which shone upon Jesus Christ at his transfiguration on mount Tabor; they held this light to be uncreated, though at the same time very distinct from the essence of God. Acindynus was a good second to Barlaam, in writing against the illusions of these fanatics, and became one of their greatest opponents in the council of Constantinople; but he had the misfortune to meet with an antagonist more formidable than either himself or Barlaam, so that both of them were brought under censures and condemnations in several councils. But notwithstanding his ill success in 1337, this did not hinder him from publicly accusing of heresy Gregorius Palamas, the head of that sect, and his followers. The patriarch of Constantinople summoned Acindynus to appear in 1341, who having made his appearance in the council, was condemned to silence, on pain of excommunication. Six years afterwards, he was attacked more violently than before, John Cantaguzenus, a great stickler for Palamas, being at this time emperor. The many censures and excommunications thundered against Acindynus at different times, reduced him at last to a life of quiet and obscurity. In 1616, James Gretzer, a German Jesuit, published at Ingolstadt Acindynus's two pieces, De essentia, et operatione Dei. Leo Allatius published also a poem, and some fragments of the same author.

From *νεο-quiet-*  
*co.* to be at  
rest.

Hist. Liter.  
Script. Eccl.  
p. 34.

ACINDYNUS (Septimius) was consul of Rome with Valerius Proculus, the same year that Constantine, son to

De Sermone  
Domini in  
Mont. lib. i.  
cap. 17.

Constantine the great, was killed at Aquileia. He had been governor of Antioch, and during his government, there happened an event which deserves to be mentioned. St. Austin has related the story: A certain man not having carried to the treasury the pound of gold he was taxed, Acindynus threw him into prison, and swore he would hang him if he did not procure the money upon a certain day appointed. The time was almost elapsed, and the poor man found himself unable to satisfy the governor's demand. He had indeed a very handsome wife, and it was through her alone that he conceived any hopes of life and liberty. It happened that a very rich man being smitten with this woman, offered her the pound of gold, and for this he asked no other requital but the pleasure of passing a night with her. The woman, taught by scripture that her body was not at her own disposal, but in the power of her husband, communicated to him the offer of her gallant, declaring she was ready to comply, provided he, who had the absolute power of her body, would consent that she should save his life at the expence of her chastity. The husband thanked his wife, and desired her to gratify the rich gallant. She obeyed; "giving, on this occasion (as St. Austin expresses it) her body to her husband, not in the usual commerce betwixt them, but to the desire he had to live (a)." The sum agreed upon was given her by the gallant; but he contrived to have it taken away again, and another purse was substituted in its place, filled only with earth. The good woman, at her return home (for she had spent the night with her gallant at his country seat) no sooner perceived the trick, but she complained publicly of it. She even sued for justice before the governor, and ingenuously confessed the whole affair, Acindynus became highly sensible of his own fault, and expressed his sorrow, that, by his severity and threats, he had driven the unhappy couple to such an expedient. He condemned himself to pay the pound of gold into the treasury, and made a decree, that the woman should for ever possess the land whence the earth had been taken that was put into her purse.

(a) Illa corpus nomini marito de- vivere cupienti. August. de sermone  
dit non concumbere, ut solet, sed Domini in Monte, lib. i. c. 17.

ACOMINATUS (Michael) Choniata, born in Phrygia. He was archbishop of Athens, and flourished in the year 1204. He wrote several books of history, part of which is to be found in manuscript in the imperial library at Vienna.  
He

He left also several other writings. There is still extant his Funeral Oration on the death of his brother Nicetas, printed with Nicetas's works at Paris, in 1566. His treatise of the cross is in the king's library at Paris, and his Oration, wherein he proves the city of Athens to be very different from what it was anciently. There are also several manuscripts of his in the Bodleian library (a).

(a) They are all in Latin, and consist of the following particulars :

1. A Reply to those who found fault with him, for not publishing his works.

2. An Elogium upon Nicetas Choniata.

3. An Oration made at Athens.

4. The first Catechism,

5. A Sermon preached in the middle of Lent.

6. A Sermon preached on Palm-Sunday.

7. The Speech of Nicephorus the Pretor.

8. A Sermon preached when he first visited Euripus in Eubœa.

9. Various Letters.

10. An Homily on the Creation of man,

11. A Lamentation on the Death of Adyephus.

12. A judicial Controversy betwixt the Soul and Body.

13. Letters to the Archbishop of Naupactum.

14. An Oration on Isaacius Angelus the emperor, who ascended the throne in 1185.

15. A Funeral Oration on Neophytus, the Archi-mandrite of the Monks of Athens.

16. A monody to Eustathius of Thessalonica.

ACOMINATUS (Nicetas) Choniata, brother to the preceding, to whom he went at nine years of age, and was educated under him at Constantinople. When he grew up, he lived at court, was first secretary to Alexius Commenus, and afterwards to Isaacius Angelus. He rose by degrees to the dignity of a senator, great logothete, secretary of state, and grand chamberlain to the emperor. But fortune proved at length unkind to him ; for the Latins having taken Constantinople, in the year 1204, he was obliged to fly, with his family, his wife being then big with child. He took up his residence at Nice, in Bithynia, where he remained till his death. The particular time when he died is not known ; but it is reckoned to have been some time after the year 1206, and his funeral oration was pronounced by the archbishop his brother. He wrote a history in one-and-twenty books, II. from the death of Alexis Commenus, in 1118, where that of Zonaras ended, to the year 1203. There have been many editions of this work (a), and it has been highly commended

Oudin in  
Com. de  
script. ecclief.  
sec. 12 tom.

(a) It was printed in Greek, with the Latin version and notes, by Hieronymus Wolfius at Basil, in 1557, at Paris in 1566, at Francfort in

1563, at Geneva in 1593. In the year 1702 and 1705, Boivin published, in two folio volumes, the Bizantine History of Nicephoras Gregoras ;



mended by some of the greatest critics (*b*). He composed also several other pieces (*c*).

goras; and at the end of the second volume, he added, in Greek and Latin, from a manuscript in the king's library, Nicetas's Account of the Statues of Constantinople; which the Latins, having taken the city, melted down, and coined into money. Oudin, *ibid*.

(*b*) Lipsius observes, that amongst the later Græcian writers, there are two who are far from being despicable. (*Politicorum*, lib. i. c. 9. sec. 12.) "The first, says he, is Nicetus Choniates, an author, who, though at present but little known, is highly worthy of perusal. He was a man of a fine genius and solid understanding above any writer of his age. His style is somewhat laboured, having endeavoured to imitate the poets, particularly Homer. His manner of writing is dis-

tinct, clear, and without impertinence; it is concise and exact. He makes many excellent observations, and the judgment he passes on things is equally just and candid.

(*c*) 1. The Treatise of the Orthodox Faith, in twenty-seven books. Dr. Cave says, that he saw a copy of this work in Greek in the Bodleian library. Cod. 4753.

2. A Confutation of the Mahometan Law, which is extant in Greek amongst the manuscripts in the Colbertine library.

3. A Comparison betwixt Winter and Summer; endeavouring to shew that Winter is more eligible.

4. Six Epistles in Greek, amongst the Baroccian manuscripts in the Bodleian library at Oxford, numb. cxxxi.

ACONTIUS (James) a famous philosopher, civilian, and divine, born at Trent in the sixteenth century. He embraced the Protestant religion, and going over to England in the reign of Elizabeth, he met with a very friendly reception from this princess, as he himself has testified in a work dedicated to her (*a*). This work is his celebrated Collection of the Stratagems of Satan, which has been so often translated, and gone through so many different impressions. It was first printed at Basil, in 1565, and the author died soon after in England. James Græsserus published another edition of it in 1610, at the same city. In this we meet with Acontius's letter *De ratione edendorum librorum*, wherein he gives most excellent advice to authors; but his treatise

Græsserus in  
Epist. ad  
lectorem  
initio Strata-  
gematum  
Satanæ.

(*a*) He gives her the following title: *Divinæ Elizabethæ, Anglicæ, Franciæ, Hiberniæ Reginæ*. "To the divine Elizabeth, queen of England, France, and Ireland." He declares that he dedicates it to her as a mark of his gratitude: *In signum memoriamque grati animi ob partum ejus liberalitate, quum in Angliam propter evangelicæ veritatis*

*professionem extorris appulisset, humanissimeque exceptus esset, literarium otium*. "As a testimonial and memorial of his gratitude, for the happy literary leisure he enjoyed from her liberality; when, being banished for professing the true religion of the gospel, he fled into England, where he was received with the utmost humanity.

tise

life of Method (*b*), a valuable piece, and published as an essay, is not inserted. He wrote also a work in Italian, on the Manner of fortifying Cities, which he translated into Latin during his residence in England; but we believe it was never published. He was also about a Treatise of Logic; but death prevented his bringing it to a conclusion, which was certainly a public loss; for being a man of a just apprehension, and endowed with great penetration, he had formed the most rational idea of this work, and thought he was obliged to be the more careful in writing it, as he saw the succeeding age would be more enlightened than that wherein he lived (*c*). His religious principles differed in some particulars from those of Calvin; for he was a great friend to toleration, and maintained certain maxims, which drew upon him the odium of several Protestant divines (*d*). We meet with few particulars relating to his life. He himself informs us transiently, that he had spent a considerable part of his time in studying Bartolus, Baldus, and such like barbarous authors, and that he had been several years at court. His letter, published in 1696, shews that he had an acute genius, and that he was a great master in true logic. <sup>Ibid.</sup> It is dated from London, June 5, 1565, and serves to clear up an assertion of his, which had been censured, in regard to Sabellius. It must be observed, that notwithstanding most

(*b*) This piece, which is intitled, *Methodus five recta investigandarum tradendarumque Artium & Scientiarum ratio*. i. e. "The method and right way of investigating and treating of Arts and Sciences," was inserted in a collection of dissertations, *De studiis bene instituendis*, printed at Utrecht in 1638.

(*c*) Our author, after having, in his epistles, touched upon the other reasons which rendered the execution of his plan vastly difficult, goes on to the following purport: "I am sensible (says he) that I live in a more than usual enlightened age; yet I do not so much as dread the judgment of those who are now the reigning critics, as the rising light of a more refined age than the present. For though the age we now live in has produced, and still continues to produce many great men; yet methinks I perceive (somewhat greater

will arise." *Acon. Ep. ad Wolf. p. 412.*

(*d*) A Protestant minister at the Hague, (*Saldenus de Libris, &c.* p. 337.) speaking of Acontius, affirms, that what was said of Origen may be justly applied to him, viz. "where he is right, no body better; and where he is wrong, no body worse: That he was a truly learned man, of a quick genius, but of too much boldness and freedom: That he was too much inclined to introduce a kind of scepticism into divinity itself, as appears evident from his Treatise of the Stratagems of Satan, which, according to *Simon Goular*, (*Trigland. Hist. Eccles.* p. 232.) is the worst of all bad books that ever were written. And *Voetius* declares, (*Polit. Eccles. part. iii. in indice & p. 31. 398.*) that he ignorantly or designedly attempted a confession of faith, which the very Arians might have subscribed."

Protestant

## A C O N T I U S.

Protestant divines hold him in the utmost detestation, yet by some he has been highly applauded (c).

(c) Isaac Junius, minister of Delft, looked upon Acontius as in the same class with Socinus and the remonstrants: he considered him as a man who was for reducing all sects into one, and including them in one ark, as Noah shut up all sort of animals in his, where they were preserved, tho' they lived on different food. (In *Examine Apologiæ Remonstrantium*, p. 45.) Peltius said (in *Dedicatiæ Harmoniæ*) that Acontius, by reducing the points necessary for salvation to so small a number, thereby opened a door to every heresy.

He has, however, been highly

commended, not only by Arminius and Grevinchovius, but also by Amesius and George Pauli. Amesius says, Acontius est divinarum prudentiæ ac moderationis lumen. "Acontius is a divine luminary of prudence and moderation." Amesius speaks of him in these words: Idem Acontius est *δυσκρινάτος* ἢ *ταῖς* *γραφῇ* qui sementem ecclesiæ Anglicanæ calore et rore cælesti fovit sedulo. "The same Acontius is very mighty in the Scriptures, and he diligently cherished the seed-plot of the church of England with heat and heavenly dew."

ACOSTA (Uriel) a Portuguese, born at Oporto towards the close of the sixteenth century. He was educated in the Romish religion, which his father also sincerely professed, tho' descended from one of those Jewish families who had been in a manner forced to receive baptism. Uriel had a liberal education, having been instructed in several sciences, and at last he studied the law. He had by nature a good temper and disposition, and religion had made so deep an impression on his mind, that he ardently desired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with great assiduity to reading the Scriptures and other spiritual books, carefully consulting also the creed of the confessors; but the more he dived into these matters, the more difficulties occurred, which perplexed him at length to such a degree, that, being unable to solve them, he fell into the most terrible agonies of mind. He looked upon it as impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists; so that he despaired of salvation, if he could find no other means of attaining it: but it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of persuasion. However he began to enquire whether several particulars mentioned about the other life were agreeable to reason; and, upon enquiry and deliberation, he imagined that reason suggested many arguments against them. Acosta was about two and twenty when he was thus perplexed with doubts, and the result

result of his reflections was, that he could not be saved by the religion which he had imbibed in his infancy. Nevertheless he prosecuted his studies in the law, and at the age of five and twenty, was made treasurer in a collegiate church. Being naturally of a religious disposition, and the popish doctrines rendering him uneasy, he now began to study Moses and the prophets, where he thought he found more satisfaction than in the gospel, and at length became convinced that Judaism was the true religion; and, as he could not profess it in Portugal, he resolved to leave the country. He accordingly resigned his place, and embarked for Amsterdam with his mother and brothers, whom he had ventured to instruct in the principles of the Jewish religion, even when in Portugal (a). Soon after their arrival in this city they became members of the synagogue, and were circumcised according to custom; and he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him that the Jews did neither, in their rites nor morals, conform to the law of Moses, of which he could not but declare his disapprobation: but the chiefs of the synagogue gave him to understand, that he must exactly observe their tenets and customs; for he would be excommunicated, if he deviated ever so little from them. This threat, however, did not in the least deter him; for he thought it would be a most mean behaviour in him, who had left the sweets of his native country purely for liberty of conscience, to submit to a set of Rabbis without any proper jurisdiction; and that it would shew both want of courage and piety, if he should stifle his sentiments on this occasion (b). He therefore persisted in his invectives. Upon this he was excommunicated, and such was the effect thereof, that

(a) He himself tells us, that he gave up an honourable and profitable employment, and a fine house which his father had built in the best part of the city. (Acosta in *Exemplari Vitæ Humanæ*, p. 346). He mentions the danger of his embarkation, no one of Jewish extraction being permitted to leave the kingdom without the King's special leave. "Navem Ascendimus non sine magno periculo (non licet illis qui ab Hebræis originem ducunt a regno discedere, sine speciali regis facultate)." (Ib. p. 347.) He says, had it been known he discoursed with his mother and brother in favour of the Jewish religion, it

must have proved his ruin. Quibus ego frater amore motus ea communicaveram, quæ mihi super religione visa fuerant magis consentanea, licet super aliquibus dubitarem; quod quidem in magnum malum meum poterat recidere, tantum est in eo regno periculum de talibus loqui. Ib.

(b) "There is undoubtedly, says Mr. Bayle, a great difference betwixt the tribunals which Acosta dreaded in his own country, and that of the synagogue of Amsterdam. The latter can only inflict canonical punishment, but the court of inquisition can punish with death, since they deliver up to the secular arm, those whom they condemn."

that his own brothers durst not speak to him, nor salute him when they met him in the streets (c). Finding himself thus situated, he wrote a book in his justification, wherein he endeavours to shew, that the rites and traditions of the Pharisees are contrary to the writings of Moses; he soon after adopted the opinion of the Sadducees, having worked himself up to a belief, that the rewards and punishments of the old law relate only to this life, being induced thereto because Moses nowhere mentions the joys of heaven, nor the torments of hell. His adversaries were overjoyed at his embracing this tenet, foreseeing it would tend greatly to justify, in the sight of the Christians, the proceedings of the synagogue against him. Before his book was printed, there appeared a piece upon the immortality of the soul, wrote by a physician, who omitted nothing he could suggest to make Acoſta paſs for an Atheiſt. The very children were even spirited up to insult him in the streets, and to batter his house with stones; but, however, all this did not prevent him from writing a treatise against the physician, wherein he endeavoured to confute the doctrine of the soul's immortality. The Jews now made application to the magistrates of Amsterdam, informing against him as one who wanted to undermine the foundation of both Jewish and Christian religions. Hereupon he was thrown into prison; but was bailed out about a week or ten days after; however, all the copies of his pieces were seized, and he himself fined three hundred florins. Acoſta, however, went still farther in his scepticism. He now began to examine whether the laws

condemn." *Quia minime decebat ut propter talem metum terga verteret ille, qui pro libertate natale solum et utilitates alias contempserat, et succumbere hominibus, præsertim jurisdictionem non habentibus, in tali causa nec pium, nec virile erat; decrevi potius omnia perferre et in sententia perdurare.* Acoſta Exemplar Vitæ Humanæ, p. 347.

(c) The inquisition of Portugal (says Mr. Bayle) appeared dreadful to Acoſta because they had an immediate or a mediate power of imprisoning, tormenting, or burning. Had they only been invested with an excommunicatory prerogative, he would not have dreaded them. For this reason he despised the threats of the Jewish synagogue; but experience taught him, that the bare power of excommunicating is very terrible,

though unaided by the secular power; for, after his excommunication, he was looked upon as a monster. *Ipsi fratres mei (says Acoſta) quibus ego præceptor fueram, me tranſibant, nec in platea ſalutabant, propter metum illorum.* (Acoſta Exemplar Vitæ Humanæ, p. 347). The hardships he underwent, upon account of his excommunication, were so great, that he at last found them insupportable; for, notwithstanding his hatred to the synagogue, he chose to return to it by a feigned reconciliation, rather than to continue publicly separated from it. He said to some Christians, who intended to turn Jews, that they knew not what a yoke they were going to lay on their necks. *Nesciebant quale jugum suis cervicibus imponerent.* Ibid. page 348.

of

of Moses came from God, and he supposed he had at length found reasons to convince him, that it was only a political invention; but instead of drawing this inference from thence, "I ought not then to return to the Jewish communion;" he thus argued with himself, "Why should I continue all my life cut off from the communion, exposed to so many inconveniences, especially as I am in a country where I am a stranger, and unacquainted with the language? Had I not better play the ape amongst apes?" He accordingly returned to the Jewish church, after he had been excommunicated fifteen years, and, having made a recantation of what he had written, subscribed every thing as they directed. A few days after, he was accused by a nephew, who lived in his house, that he did not, as to his eating and many other points, conform to the laws of the synagogue. This accusation was attended with very bad consequences; for a relation of Acofta, who had got him reconciled to the synagogue, thought he was in honour bound to persecute him with the utmost violence (*d*). The Rabbis and the rest of the Jews were animated with the same spirit, especially when they found that Acofta had dissuaded two Christians, who had come from London to Amsterdam, from turning Jews. He was summoned before the grand council of the synagogue, when it was declared to him, that he must be again excommunicated, if he did not give such satisfaction as should be required. He found the terms so hard, that he could not comply. The Jews thereupon again expelled him from their communion, and he afterwards suffered various hardships and great persecutions, even from his own relations. After remaining seven years in a most wretched situation, he at length declared he was willing to submit to the sentence of the synagogue, having been told that he might easily accommodate

(*d*) Acofta was just going to marry a second wife: he had great part of his effects in the hands of one of his brothers, and it was his interest that the trade carried on betwixt them should continue. This relation above-mentioned hurt him greatly in these particulars; for he got the match to be broke off, and he persuaded Acofta's brother to keep all the goods in his possession, and so trade no longer with him. This usage (says Mr. Bayle) may perhaps be accounted one of the reasons which confirmed Acofta in his impious way of thinking, being persuaded, that such unjust

proceedings might be authorized by some passages in the Old Testament, wherein the law commands brothers, fathers, and husbands, not to spare the lives of their brothers, children, and wives, in case they prove apostates. And it is to be observed, that he brought in this as an argument against the law of Moses, affirming that a law which overthrew the religion of nature, could not proceed from God, who was the author of that religion. "Now, says he, (*Exemplar Vitæ Humanæ*, p. 552) the religion of nature establishes a bond of friendship amongst relations,"

matters;

matters; that the judges, being satisfied with his submission, would soften the severity of the discipline. Acoſta, however, was caught in a ſnare; for they made him undergo the penance in its utmoſt rigour (*e*). Theſe particulars, relating to the life of Acoſta, are taken from his piece, entitled, *Exemplar Humanæ Vitæ*, published and refuted by Limborch (*f*). 'Tis ſuppoſed he compoſed it a few days before his death, after having determined to lay violent hands on himſelf. He executed this horrid reſolution a little after he had failed in his attempt to kill his principal enemy; for the piſtol, with which he intended to have ſhot him as he paſſed his houſe, having miſſed fire, he immediately ſhut the door and ſhot himſelf with another piſtol. This happened at Amſterdam, but in what year is not exactly known (*g*).

(*e*) The penance he underwent, as he himſelf deſcribes it, was as follows: (*Exemplar Vitæ Humanæ*, p. 349, 350) A vaſt crowd of men and women being aſſembled at the ſynagogue, Acoſta entered, and at a time appointed aſcended the pulpit, where he read aloud a writing, wherein he confeſſed he had deſerved a thouſand deaths for not keeping the ſabbath day, nor the promiſe he had made; and for having diſſuaded ſome perſons from embracing the Jewiſh religion: that, as an atonement for theſe crimes, he was ready to ſuffer whatever they ſhould command, and promiſed never to be guilty of the like offences. Being come down from the pulpit, he was ordered to retire to a corner of the ſynagogue, where he ſtripped himſelf to the waſt, and pulled off his ſhoes and ſtockings. The door-keeper then faſtened his hands to the pillar, and the maſter chanter gave him exactly

thirty-nine laſhes with a whip; for in theſe caſes they are always careful not to exceed the number preſcribed by law. Then the preacher came, who, making him ſit upon the ground, declared him abſolved from the excommunication; ſo that the gates of Para-diſe were no longer ſhut againſt him. Acoſta after this put on his cloaths, and laid himſelf on the ground at the door of the ſynagogue, where all who came out walked over him.

(*f*) Mr. Limborch has inſerted it at the end of his *Amica collatio cum Judæo de Veritate Religionis Chriſtianæ*.

(*g*) 'Tis highly probable he killed himſelf ſoon after the ceremony of his abſolution, being exaſperated at the treatment he had received. It is ſuppoſed in the *Bibliothèque Univerſelle*, that he killed himſelf about the year 1647; but, according to others, it was in 1649, tom. VII. p. 327.

**ACRONIUS** (John) a native of Frieſland, who taught mathematics and phyſic at Baſil with great reputation. He wrote the following books, viz. *De Terræ Motu*, *De Sphæra*, *De Aſtrolabii et Annuli Aſtronomici Conſtructione*. He died at Baſil in the flower of his age, in 1563.

There was another John Aconius, a clergyman, born in the ſame province as the former. This man was of a turbulent ſpirit: he deſerted the church of Weſel at a time when it was in great danger. The citizens of Davenport reſuſed him for their paſtor,

pastor, being sensible he was a very troublesome man. He was chosen minister of the church of Groningen, which he left in a very abrupt manner; and after he had thrust himself into the divinity chair at Franeker, was found not to have sufficient learning in theology for this charge. He was elected minister in Haerlem, where, according to his usual custom, he contradicted and criticized every thing. The historiographer of that city allows him to have been a man of great learning; but censures him for his seditious spirit. Some <sup>Theodorus</sup> ~~Screevius~~ writer has compared him to Heshusius, upon whom was made the following distich:

Quæritur, Heshusi, quarto cur pulsus ab urbe?

In promptu causa est, seditiolus eras.

“It is asked, Heshusius, why you was driven from four different cities? The answer is plain, Heshusius was seditious.”

He wrote a book in the Flemish tongue, *De Jure Patro-natus*. He is said also to have been the author of *Elenchus Orthodoxus Pseudo Religionis Romano Catholicæ*, printed at Deventer in 1615, and of a treatise *De Studio Theologico*; but Konig ascribes this last Piece to Acronius, who wrote on the sphere.

There was also one Ruard Acronius, who, according to Konig, published *Catechetical Expositions* in 1606; and Mr. Bayle says, that in the beginning of the troubles which the opinions of Arminius occasioned, he wrote a piece against the hypothesis of the Arminians, relating to the power of the magistrates in religious matters; and that he was one of the Protestant champions for the reformed, against the Arminians, in the famous conference at the Hague in 1611.

**ACROPOLITA** (George) one of the writers in the Byzantine History. He was born at Constantinople, in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He studied mathematics, poetry, and rhetoric under Theodorus Exapterygus, and learned logic of Nicephorus Blemmidas. In his one-and-twentieth year, he maintained a learned dispute with Nicholas the physician concerning the eclipse of the sun, before the emperor John. He was at length appointed great logothete, and employed in the most important affairs of the empire. John Ducas sent him ambassador to Larissa, to establish a peace with Michael of Epirus. He was also constituted judge by this emperor, to try Michael Comnenus for a suspicion of being engaged in a conspiracy. Theodorus Lasçaris, the son of John, whom he had taught

Alb Feb.  
vol. vi. p. 449



logic, appointed him governor of all the western provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken prisoner by him. In 1260 he gained his liberty by means of the emperor Palæologus, who sent him ambassador to Constantine prince of Bulgaria. After his return, he applied himself wholly to the instruction of youth, in which employment he acquitted himself with great honour for many years; but being at last weary of the fatigue, he resigned it to Holobolus. In 1272, he sat as one of the judges upon the cause of John Vecchus, Patriarch of Constantinople. The year following he was sent to pope Gregory, to settle a peace and reunion between the two churches, which was accordingly concluded, and he swore to it, in the emperor's name, at the second council of Lyons, in 1274 (a). He was sent ambassador to John prince of Bulgaria, in 1282, and died soon after his return. He left behind him several works in the Greek tongue (b). Gregory Cyprian, patriarch of Con-

See Du Pin  
Nouv. Bibl.  
des Aut. Eccl.  
tom. X. p.  
93. Paris,  
1702.

(a) Michael Palæologus having seized upon the empire, and foreseeing that the pope would excite the western princes to take up arms against him and recover Constantinople, he resolved to propose a reunion of the Greek Church with that of Rome, and accordingly sent the bishop of Crotona for this purpose; but the emperor soon after finding himself out of danger, dropt the affair. However, his apprehension again reviving, he sent Embassadors to Gregory X. to declare his desire for a reunion. The pope replied, That in order to bring about such a union, the patriarch, bishops, and clergy of the Greek church must sign the confession of faith drawn up by Clement IV. The emperor, after some difficulty, brought most of the bishops into his opinion, and sent ambassadors to the pope with a letter, wherein he declared that the Greek church had approved of the confession of faith which was sent from Rome, and acknowledged the primacy of the church of Rome. The Greek bishops sent also a deputy, with a letter from the archbishop of Ephesus, and thirtyn bishops.

These letters were presented to the pope and the general council at Lyons, in 1274; and George Acropolita swore, in the emperor's name, to maintain the confession of faith above-mentioned, to recognize the primacy of the church of Rome, and to abjure the schism. The deputy of the Greek churches did the same, and the union being thus concluded, the pope sung Te Deum, and ordered the confession of faith to be recited in Greek and Latin, and the article of the procession of the Holy Ghost to be twice repeated.

(b) 1. A continuation of the Greek History, from the taking of Constantinople by the Latins, till it was recovered by Michael Palæologus in 1261. This work makes part of the Byzantine History. It was found at Pera, and brought to Constantinople by George Douza, and published with a Latin translation and notes by his brother Theodore at Leyden in 1614. The year following it was reprinted at Geneva, without the notes, at the end of Laonicus Chalcondylas.

2. A Treatise concerning Faith, Virtue, and the Soul.

3. Thirty

Constantinople, in his encomium upon him, prefixed to Acropolita's history, is perhaps somewhat extravagant in his praise, when he says he was equal to Aristotle in philosophy, and to Plato in the knowledge of divine things, and Attic eloquence.

3. Thirty Prayers mentioned in his history.

4. A Discourse upon the taking of Constantinople.

5. An Exposition (Du Pin Nouvelle Biblioth. des Aut. Eccles. p. 89.) upon the Sermons of St. Gregory Nazianzen.

6. A Reply to those who say, that the Holy Spirit is called the Spirit of the Son, because he is of the same nature with him, or because he is given by him to those who are worthy. This was published by Leo Allatius. *Græcæ Orthodoxiæ*, tom. I. p. 390.

ACUNA (Christophero de) a Spanish Jesuit, born at Burgos. He was admitted into the society in 1612, being then but fifteen years of age. After having devoted some years to study, he went to America, where he assisted in making converts in Chili and Peru. In 1640, he returned to Spain, and gave the king an account how far he had succeeded in the commission he had received to make discoveries on the river of the Amazons; and the year following he published a description of this river, at Madrid. Acuna was sent to Rome, as procurator of his province. He returned to Spain with the title of qualificator of the inquisition, but soon after embarked again for the West Indies, and was at Lima, in 1675, when father Southwell published at Rome the *Bibliothèque* of the Jesuit writers. Acuna's work is intitled, *Nuevo descubrimiento del gran rio de las Amazonas*. i. e. "A new discovery of the great river of the Amazons." He was ten months together upon this river, having had instructions to enquire into every thing with the greatest exactness, that his majesty might thereby be enabled to render the navigation more easy and commodious. He went aboard a ship at Quito with Peter Texeira, who had already been so far up the river, and was therefore thought a proper person to accompany him in this expedition. They embarked in February, 1639, but did not arrive at Para till the December following. It is thought that the revolutions of Portugal, by which the Spaniards lost all Brasil, and the colony of Para at the mouth of the river of the Amazons, were the cause that the relation of this Jesuit was suppressed; for as it could not be of any advantage to the Spaniards, they were afraid it might prove of great service to the Portuguese. The copies of this work became extremely scarce, so that the publishers of the French translation at Paris asserted, that there was not one copy of the original extant,

See the preface to the French translation.

Paris Journal,  
April 19,  
1683.  
Chevereau,  
Tom. IV.  
p. 171.  
Dutch edit.

excepting one in the possession of the translator, and, perhaps, that in the Vatican library. M. de Gomberville was the author of this translation: it was published after his death, with a long dissertation. An account of the original may be seen in the Paris Journal, in that of Leipzig, and in Chevereau's History of the World.

ADAM (John) a French Jesuit, and celebrated preacher of the seventeenth century. He was born in the province of Limousin, and admitted amongst the Jesuits in 1622, at fourteen years of age. For some years he taught classical learning and philosophy; but his superiors finding he had great talents for the pulpit, persuaded him to turn preacher. He followed this profession twenty years, having preached with great applause in all the principal cities of France, and at the Louvre. The situation of things in his time favoured him greatly; the disputes about Jansenism having heated mens minds to a violent degree, no person was more proper than father Adam to enter the lists against the party; for he had a natural boldness and fire, with all the other qualities necessary for a great declaimer. The Lent sermons which he preached at Paris, in St. Paul's church, in 1650, made great noise; he had gone such lengths therein, that had he not been powerfully supported, he would certainly have been silenced (a). He acknowledged that St. Austin did not favour Molinism, though at the same time he exclaimed greatly against him. The Jansenists published an answer to his sermon (b), and, not satisfied with defending St. Austin, they refuted some propositions which this Jesuit

(a) This we learn from a letter of Guy Patin: "Our archbishop (says he) has silenced Mr. Broussel, doctor of Navarre, canon of St. Honore, a strong Jansenist, and no friend to cardinal Mazarine, for having delivered himself too freely. Father Adam would have shared the same fate, for having preached against St. Austin in St. Paul's church, (calling him the mad enthusiastic African, and fiery doctor) had he not been supported by the Jesuits and Capuchins, who dissuaded the archbishop." April 12, 1650.

(b) It consisted of twenty pages in 4to, intitled A Defence of St. Austin, against the Errors, Calumnies,

and scandalous invectives, which father Adam threw out in his sermon preached at St. Paul's on the second Thursday in Lent, on this text of scripture where Christ says to the Canaanitish woman, "I am not sent but to the lost sheep of Israel." They accused him of having asserted, 1. That St. Austin was perplex and obscure in his writings; that having the vehement and fiery spirit of the Africans, he was frequently too far transported by his passion, and ran into extremes; that he had gone beyond the boundaries of truth in his conflicts with the enemies of grace, as it sometimes happens to a man, who intending to strike his enemy,

Jesuit had advanced, particularly that relating to the inspiration of the canonical writers (c). Father Adam regarded not the clamour raised against his sermon, and against a book of his, wherein he had thrown out many bitter invectives against St. Austin; for he retracted nothing, but continued to write in the same strain. The Janseists renewed their complaints, and published more writings against him, so that a particular conflict arose betwixt them and father Adam. They criticised the books which he published, and he, on the other side, composed pieces for the use of devout persons, in op-

enemy, does it with so much violence, that he throws him against a tree, and thereby makes him rebound back upon himself, contrary to his intention. Secondly, that St. Austin, in maintaining the doctrine of original sin against the Pelagians, had himself fallen into an error, by declaring that original sin was punished in unbaptiz'd children with hell-fire and damnation. Thirdly, that St. Austin was not fixed in what he advanced, since, according to the remark of M. Gamanti, he had varied thrice on the article of grace.

(c) "Let no one (says one of the Janseists) wonder that father Adam declared in his sermon that St. Austin's zeal transported him too far, since that Jesuit tells us, in a wicked piece of his, abounding in falsehoods and errors, That this weakness is not so criminal, but that God suffers it in authors whom he inspires, and whom we call canonical; and that St. Paul's natural fire was capable of making him run out into expressions of this nature."---And to prove that canonical writers clothe those things which God reveals them in whatever expressions fancy may suggest, he takes notice that the prophet Elias, complaining of the impieties of the times in which he lived, says, that faith is extinguished in the hearts of all men, and that he is the only person who continues to worship him upon earth.---David declares also, that there never was more wickedness and corruption than in his time, and that there was not so much as one man to be found

who did a good action. What they reproached father Adam with was, his asserting that the doctrine inspired, and the expression of the person inspired, are two different things; that the former only proceeded from God, and that he left the other to the fancy or imagination of the person inspired, which might exceed the dictates of the Holy Ghost. The Janseists failed not to exclaim against this doctrine as impious, and as opening a door whereby a thousand attempts might be made against the authority of the Holy Scriptures. "For if God (said they) permits this weakness in his inspired writers, if there be a natural fire in St. Paul which is not of God, whatever a libertine or heretic shall meet with in the Scriptures repugnant to his way of thinking, he will affirm it comes from the weakness and mad enthusiasm of man, and not from the holy spirit.---To allow (say they) any part of scripture to have a tincture of the natural spirit and weakness of man, is granting every one a liberty to pass a judgment upon it, and to reject whatever he thinks proper, as proceeding from the weakness of man, and not the spirit of God.---The libertine might then assert that hell-fire would not be eternal; and that when St. Matthew says, Go ye cursed into everlasting fire; he used this expression from his imagination only to denote the long duration and the greatness of the torments prepared for the wicked." *Def. de S. Aug. contre le P. Adam, p. 11. 16.*

position to them. For this purpose he published the Psalms of David, and the hymns and prayers of the church, in Latin and French. The Jansenists had endeavoured to recommend themselves by their French versions of such sort of books. They attacked father Adam's translation of the hymns; this paper war however continued only a short time: for he began to write in 1650. and the year following laid down his pen (*d*), which it is probable was found not so serviceable to the church and the Jesuits as his other talents. He was sent to Sedan, to establish a college of Jesuits there, which he would not have been able to effect in the time of marshal de Fabert, a man who had not the least tincture of bigotry, and most remarkably stedfast in the principles of true religion. The Protestants lived easy under his government; but, after his death, things took a quite different turn. They were greatly molested by this Jesuit, who obliged them to pay large sums of money, and to give up certain funds to enable him to found the college. He published a scheme of his design, to which M. de St. Maurice, professor of divinity at Sedan, wrote a reply; but it was never answered. Father Adam continued some years at Sedan, where he used his utmost endeavours to promote the interest of his order, and to carry the scheme into execution which he had projected, for making converts to the Romish religion. But at last the people in power grew tired of him, either dreading his bold intriguing genius, or perhaps thinking his manner of preaching not grave enough for a city where there was a Protestant university. They were therefore greatly pleased when his superiors recalled him, and it is likely application was made for that purpose. He had been sent to preach at Loudun, at the time when the Protestants held a national synod there, towards the end of 1659. This in all probability induced him to write a work, which made him better known to the Protestants of France than many other writers of the first class. One Mr. Cottibi, a minister of Poitiers, who renounced the Protestant religion

(*d*) Father Southwel mentions only five works of father Adam, the titles of which are as follows:

1. Calvinus a seipso & a S. Augustino profligatus. Parisiis 1650. i. e. "Calvin defeated by himself and St. Augustin."

2. Psalmi Davidis, Latine & Gallice, cum canticis undecem quibus utitur ecclesia. Par. 1651. i. e. "David's Psalms in Latin and French, with eleven hymns used by the

church."

3. Fidelium regula ex sacra scriptura & sanctis patribus deprompta, Par. 1651. i. e. "A Rule for the Faithful, extracted from the Holy Scriptures and the Fathers."

4. Preces Catholicæ Latine & Gallice, 651. "Catholic Prayers in Latin and French."

5. Réponse à un Lettre de M. Daille, 1660. "A Reply to a Letter of M. Daille,"

soon

soon after the breaking up of this synod, wrote a letter full of ill-natured animadversions on the fact, which they had ordered throughout all the reformed churches in the kingdom. Mr. Daillé, who had been moderator in this assembly, wrote an answer to this letter, to which the author made a reply; and father Adam, engaging likewise in the controversy, published an answer to Mr. Daillé in 1660: Mr. Daillé soon after wrote a reply to both his antagonists; no piece of his succeeded better than this, nor was any of his productions so much read amongst the Protestants; and hence it is, that father Adam, who is mentioned almost in every sentence, and painted in the strongest colours, is better known to them than a hundred other abler writers. This performance of Daillé was never answered (e); nor is this surprising, for his antagonists were not able to cope with one of his abilities, who, had he even had the weakest side of the question, would have worsted them. We know not in what year father Adam was procurator at Rome for the province of Champagne; 'tis not mentioned in the Bibliotheque of the Jesuits, but we are there informed, that he was superior of the Jesuit's house at Bourdeaux in 1674, and, it is likely, he died there in 1680. He had published some controversial sermons concerning the Eucharist (the great topic of discourse throughout all France, during the controversy betwixt Mr. Arnauld and Mr. Claude) after the publication of father Southwel's work, and he preached them in the heat of this controversy; they are thought to be pretty well written, but to have too much of the air of the drama, in those places where Mr. Claude is introduced as an interlocutor. Father Adam was attacked by Jarrige, who treated him with less severity than many others, for he came off from him upon easy terms (f).

See Mr.  
Daillé's life,  
p. 33, &c.

(e) The reader will, perhaps, not be displeased to hear what the son of this able minister has observed in regard to this piece. "It is (says he) in every body's hands, and has met with such a good reception from the public, that it has already gone through two editions. Those of our communion, for whose use it was chiefly intended, have the pleasure of finding there most of our controversies treated in a very instructive manner, and our religion vindicated from all the aspersions of her enemies. And, if any inference may be drawn from the silence of

our adversaries, they seem to stand self-condemned; since they have not yet wrote any reply, though they promised they would, and have more than once been reproached for not doing it." *Abbrege de la vie de Mr. Daillé.*

(f) Jarrige acknowledges father Adam to have been one of the best preachers among the Jesuits; he accuses him of having explained a treatise on generation to an Ursuline of the convent of St. Macarius; but does not mention the age of this nun to whom Adam read these anatomical lectures.

ADAM (Melchior) lived in the 17th century. He was born in the territory of Grotkaw in Silesia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin. Here he became a firm Protestant, and was enabled to pursue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of illustrious men in the year 1615. This volume, which consisted of philosophers, poets, writers of polite literature, and historians, &c. was followed by three others; that which treated of divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. All the learned men, whose lives are contained in these four volumes, lived in the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published in 1618 the lives of twenty divines of other countries in a separate volume. All his divines are Protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral sermons, eulogiums, prefaces, or memoirs of families. He omitted several persons who deserved a place (a) in his work as well as those he has taken notice of. The Lutherans were not pleased with him, for they thought him partial; nor will they allow his work to be a proper standard, whereby to judge

(a) This he himself confesses, "*Quædam mihi monendus aut rogandus es, mi lector. Primum ne præteritos aut omisso non paucos queraris, haud indignos, qui hoc in theatro appareant. In eo mea, mi lector, culpa nulla est: sed penuria fecit historiarum; quam inveniendi nullam uspiam potui. Malui itaque prorsus tacere de multis præstantibus viris, quam, ut ille de Carthagine pauca dicere, et trita illa, natus est, obiti, scribere. Suppleri tamen poterit hic defectus, volente Deo, et mutuas operas tradentibus bonis patriæque amantibus si hujus voluminis tomus secundus fuerit adornatus. Quod idem dictum volo, de reliquis vitis juris consultiarum;*" J. E. "Reader, I must acquaint you with, or request some things of you. First, that you would not think the

many persons, who are not mentioned in this work, as unworthy of a place in it. The fault, reader, is not mine, but is owing to the scarcity of materials, which I could by no means procure. I chose therefore to be wholly silent about many excellent persons, rather than to say but a very little (after the manner of the man speaking of Carthage) or to use those trite expressions; He was born, he died. Yet this deficiency may be supplied, if good men and lovers of their country will contribute their assistance to the second volume of this work. The same I desire may be understood concerning the lives of the lawyers, statesmen, physicians, and philosophers." Melch. Adam, præfat. Theolog. Germanorum.

of the learning of Germany. He wrote other works besides his lives (b), and died in 1622.

(b) Viz. 1. Apographum monumentorum Heidelbergensium.

2. Notæ in Orationem Julii Cæsaris Scaligeri pro M. T. Cicerone contra Ciceroniarum Erasmi.

3. Parodiæ et Metaphrasæ Horatianæ. Diarium Biograph. Hennings Witte.

In the catalogue of the Bodleian library, he is said to have been the author of *Historia Ecclesiastica Ham-burgensis et Bremensis*: but this work, according to Mr. Bayle, was written by one Adam, a canon of Bremen, who lived in the 11th century.

ADAMSON (Patrick) a Scottish prelate, archbishop of St. Andrews. He was born in the year 1563, in the town of Perth, where he received the rudiments of his education, and afterwards studied philosophy, and took his degree of master of arts at the university of St. Andrews. In the year 1566, he set out for Paris, as tutor to a young gentleman. In the month of June in the same year, Mary, queen of Scots, being delivered of a son, afterwards James VI. of Scotland, and first of England, Mr. Adamson wrote a Latin poem on the occasion. This proof of his loyalty involved him in some difficulties, having been confined in France for six months; nor would he have got off so easily, had not queen Mary, and some of the principal nobility, interested themselves in his behalf (a). As soon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the massacre at Paris; and the same bloody persecuting spirit prevailing amongst the catholics at Bourges, as at the metropolis, he lived concealed for seven months at a public house, the master of which, upwards of seventy years of age, was thrown from the top thereof, and had his brains dashed out, for his charity to heretics. Whilst Mr. Adamson lay thus in his sepulchre, as he called it, he wrote his Latin poetical version of the Book of Job, and his Tragedy of Herod, in the same language. In the year 1573, he returned to Scotland, and, having entered into holy orders, became minister of Paisley. In the year 1575, he was ap-  
Præfat. in Job.  
Calderwood's History of the Church of Scotland, fol. 1680, p. 55.

(a) The title of his poem ran thus: *Serenissimi et nobilissimi Scotia, Angliæ, Franciæ, et Hiberniæ Principis, Henrici Stuarti illustrissimi Herois, ac Mariæ Reginæ amplissimæ, filii genethliacum*; i. e. "A Poem on the Birth of the most serene and most noble Prince of Scotland, England, France, and Ireland, Son of

the most illustrious Hero, Henry Stuart, and of the most potent Queen Mary." Oper. Pat. Adamson.

The giving the titles of France and England to his own prince greatly alarmed the French court: the English court was also not less offended; but at length, with great difficulty, the affair was made up.

pointed



Calderwood.

Ib.

pointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time, the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrews, a dignity which brought upon him great trouble and uneasiness; for now the clamour of the presbyterian party rose very high against him, and many inconsistent absurd stories were propagated against him (b). Soon after his promotion, he published his Catechism in Latin verse, a work highly approved, even by his enemies (c); but, nevertheless, they still continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but for a very little time; for the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous disease, in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him service. The woman, whose name was Alison Pearstone, was thereupon charged with witchcraft, and committed to prison, but escaped out of her confinement; however, about four years afterwards, she was again found, and burnt for a witch (d).

(b) Mr. Calderwood says, "That his father's name was Constance, a baker in Perth, and; under the name of Constance, he assisted as a minister in the first general assembly of the kirk of Scotland, in the year 1560. After this, having deserted his ministry, he went over to France to study the laws; but, upon his return, he betook himself again to the ministry, and being baulked of the archbishopric of St. Andrews, in the month of February, 1572, he preached at St. Andrews; and in his sermon told the people, that there were three sorts of bishops; my lord bishop, my lord's bishop, and the Lord's bishop. My lord bishop was in the time of popery; my lord's bishop is now, when my lord getteth the fat of the benefice, and the bishop sueth for a portion out of the benefice, to make my lord's right sure; and the Lord's bishop is the true minister of the gospel." Calderwood, p. 55.

(c) The title of this work was Catechismus Latino carmine redditus, et in libros quatuor digestus, 1577. It was written for the use of the young king; and was received with so much applause, that Mr. Robert Pont and Mr. James Lawson, both violent persecutors of our author, published two Latin poems in praise of it. Mackenzie, vol. III. p. 367.

(d) Calderwood thus tells the story, "Mr. Patrick Adamson, called commonly bishop of St. Andrews, had kept his castle, like a fox in a hole, a long time, diseased of a great feditie, as he himself called his disease. He sought cure of women suspected of witchcraft; namely, of one, who was apprehended, tried by the presbytery, and committed to the castle, to be kept for farther trial, but suffered by him to escape; yet was she apprehended within three or four years after, and was executed in Edinburgh." True History of the Church of Scotland, p. 140.

In

In 1583, king James came to St. Andrews, and the archbishop, being much recovered, preached before him, and disputed with Mr. Andrew Melvil, in presence of his majesty, with great reputation, which drew upon him fresh calumny and persecution (e). The king, however, was so well pleased with him, that he sent him embassador to queen Elizabeth, at whose court he resided for some years. His conduct, during his embassy, has been variously reported by different authors. Two things he principally laboured, viz. the recommending the king, his master, to the nobility and gentry of England, and the procuring some support for the episcopal party in Scotland. By his eloquent preaching, he drew after him such crowds of people, and raised in their minds such a high idea of the young king, his master, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions. In 1584, he was recalled, and sat in the parliament held in August at Edinburgh. The presbyterian party were still very violent against the archbishop. A provincial synod was held at St. Andrews in April 1586; the archbishop was here accused and excommunicated; he appealed to the king and the states, but this availed him but little; for the mob being excited against him, he durst scarce appear in public in the city of St. Andrews. At the next general assembly a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588, fresh accusations were brought against him. The year following, he published the Lamentations of the prophet Jeremiah, in Latin verse, which he dedicated to the king, complaining of his hard usage. In the latter end of the same year, he published a translation of the Apocalypse, in Latin verse, and a copy of Latin verses, addressed also to his majesty, when he was in great distress. The king, however, was so far from giving him assistance, that he granted the revenue of his see to the

Vit. Pat.  
Adamson.

Calderwood,  
P. 199.

(e) "When the king cometh to St. Andrews, (says Calderwood) he (the archbishop) becometh a whole man, occupied the pulpit incontinent, declaimed before the king against the ministry and the lords, and their proceeding. He professed before, that he had not the gift of application, now he applieth, but inspired with another spirit than faithful ministers used to be. In his sermon he affirmed for certain, that the duke of Lenox died a Protestant, having in

his hand a scroll, which he called the duke's testament. A merchant woman, sitting before the pulpit, and spying narrowly, affirmed, that the scroll was an account of four or five years old debt, which a few days before she had sent to him. It is true, the duke refused to take the sacrament out of a priest's hand, when he was dying; but had received it before, as was reported, out of the bishop of Glasgow's hand." Ibid. p. 141.

duke

Vit. Pat.  
Adamson.

duke of Lenox : so that the remaining part of this prelate's life was very wretched, having hardly subsistence for his family. He died in 1591 (f).

(f) Mr. Wilkon published a quarto volume of this prelate's works ; but, besides what this contained, the archbishop wrote also several works which never appeared in print ; such as six books on the Hebrew Republic, various translations of the Prophets into Latin verse, prelections on St. Paul's Epistles to Timothy, various apologetical and funeral Orations, and a History of his Own Times, and some other pieces, the titles of which are not known. MacKenzie, vol. III. p. 376.

ADDISON (Lancelot) son of Lancelot Addifon, a clergyman, born at Mauldismeaburne, in the parish of Crosby Ravensworth, in Westmorland, in the year 1632. He was educated at the grammar school of Appleby, and afterwards sent to Queen's College, in Oxford, upon the foundation ; on the 25th of January, 1654, he was admitted batchelor of arts, and master of arts on the 4th of July, 1657. As he had now greatly distinguished himself in the university, he was chosen one of the terræ filii for the act which was celebrated in 1658 ; but, his oration having been very satirical upon the pride, ignorance, hypocrisy, and avarice of those then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth, in Suffex, where he resided till the restoration. The gentlemen of Suffex having recommended him to Dr. King, bishop of Chester, as a man who had suffered for his loyalty and attachment to the constitution of church and state, the bishop received him kindly, and, in all probability, would have preferred him, had he not accepted of the chaplainship at Dunkirk, contrary to his lordship's approbation. Mr. Addifon continued at Dunkirk till the year 1662, when the place being delivered up to the French, he returned to England. The year following, he went chaplain to the garrison at Tangier, where he resided some years. He came back to England in the year 1670, with a resolution to return to Tangier. He was appointed chaplain in ordinary to his majesty soon after his coming over ; he had no thoughts, however, of quitting his chaplainship at Tangier ; nevertheless it was conferred upon another, whereby Mr. Addifon became poor in his circumstances. In this situation of his affairs, a gentleman, in Wiltshire, bestowed on him the rectory of Millston, in Wilts, worth about one hundred and twenty pounds per annum. Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum ; and, on the

Wood's A-  
then. Oxon.  
vol. II. col.  
970.

the 6th of July, 1675, he took the degrees of bachelor and doctor in divinity, at Oxford. His preferments, though not very considerable, enabled him to live in the country with great decency and hospitality; and he discharged his duty with a most conscientious diligence. In 1683, the commissioners for ecclesiastical affairs, in consideration of his former service at Tangier, conferred upon him the deanery of Litchfield, in which he was installed the 3d of July. On the 8th of December, 1684, he was collated to the archdeaconry of Coventry, and held it with his deaconry in commendam. In the convocation, which met on the 4th of December, 1689, dean Addison was present, and was one of the committee, appointed by the lower house, to acquaint the lords, that they had consented to a conference on the subject of an address to the king. He died on the 20th of April, 1703, in the seventy-first year of his age, and was buried in the church-yard of Litchfield, at the entrance of the west door, with the following epitaph on his tomb-stone.

Hic jacet Lancelotus Addison, S. T. P. hujs ecclesiæ Decanus, nec non Archidiaconus Coventriæ, qui obiit 20 die Aprilis Ann. Dom. 1703. Ætatis suæ 71.

Dr. Addison wrote many learned and useful treatises, of which we shall give an account in a note (a).

(a) 1. West Barbary; or, a short narrative of the revolutions of the kingdoms of Fez and Morocco, with an account of the present customs, sacred, civil and domestic, by Lancelot Addison, chaplain to his majesty in ordinary. Oxford, 1671. This piece is dedicated to Joseph Williamson, esq; It contains many curious particulars, related by the author on his own knowledge, agreeable to what he says in his preface, that this book was not composed from the accounts given by others, but was the fruit of diligent observations and many years enquiries.

2. The present State of the Jews, more particularly relating to those in Barbary, wherein is contained an exact account of their customs, secular and religious; to which is annexed, a summary discourse of the Misna, Talmud, and Gemara. London, 1675.

This is also dedicated to his former patron, under the title of the right

honourable Sir Joseph Williamson, principal secretary of state.

3. The primitive Institution; or, a seasonable discourse of catechising, wherein is shewn the antiquity, benefit, and necessity thereof; together with its suitableness to heal the present distempers of the church of England.

4. A modest Plea for the Clergy, wherein is briefly considered the original, antiquity, and necessity of that calling; together with the spurious and genuine occasions of their present contempt. London, 1677.

5. The first State of Mahometism; or, an account of the author and doctrine of that imposture. London, 1678.

6. An Introduction to the Sacrament; or, a short, safe, and plain way to the communion table, collected for, and rendered familiar to, every particular communicant. 1681.

7. A Discourse of Tangier, under the government of the earl of Tiviot. London, 1685.

8. The Catechumen; or, an account given by the young person to the minister, of his knowledge in religion, upon his first admission to the Lord's table. Recommended to the press by two eminent divines of the church of England. London, 1690.

9. ΧΡΙΣΤΟΣ ΑΥΤΘΕΟΣ; or, an historical account of the heresy, denying the godhead of Christ. London, 1689.

This book comprehends, in a narrow compass, the history of various heretics, clearly stated from original authors, for the use, probably, of

such as were unable to read those authors in Greek and Latin.

10. The Christian's daily Sacrifice duly performed; or, a practical discourse, teaching the right performance of prayer. Printed for Robert Clavel, 1698.

11. An Account of the Millennium, the genuine Use of the Two Sacraments, viz. Baptism and the Lord's Supper, with the Christian's obligation frequently to receive the latter.

These three last books, with the Catechumen, are ascribed to Dr. Addison in a catalogue printed at the end of his Christian's daily Sacrifice, published in the year 1698.

**ADDISON** (Joseph) son of Dr. Addison, mentioned in the last article. He was born the 1st of May, 1672, at Ambresbury, in the county of Wilts, where his father was rector. He received the first rudiments of his education at the place of his nativity, under the reverend Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and from thence to the Charter-house, where he commenced his acquaintance with Sir Richard Steele. About fifteen, he was entered at Queen's College, Oxford, where he applied very closely to the study of classical learning, and made a surprising proficiency therein. In the year 1687, Dr. Lancaster, dean of Magdalen College, having, by chance, seen a Latin poem of Mr. Addison's, was so pleased with it, that he immediately got him elected into that house, where he took up his degrees of bachelor and master of arts. His Latin pieces, in the course of a few years, were exceedingly admired in both universities (a); nor were they less esteemed abroad, particularly by

*Memoires  
des Hommes  
illustres, vol.  
XXXI. p.  
69.*

*Tickel's  
preface.*

(a) His poetical pieces in Latin were published in the second volume of *Musæum Anglicanarum analecta*, dedicated to Mr. Montague, chancellor of the exchequer. They are eight in number.

1. Pax Gulielmi auspiciis Europæ reddita, 1697; i. e. Upon the Peace restored to Europe by king William.

2. Barometri Descriptio. A Description of the Barometer.

3. ΠΥΓΜΑΙΟ-ΓΕΡΑΝΟΜΑΧΙΑ. The battle betwixt the Pigmies and Cranes.

4. Resurrectio delineata ad altare

Coll. Magd. Oxon. A Poem on the Resurrection, as described in a painting over the altar in Magdalen College, Oxford.

5. Spæristerium. The Bowling-green.

6. Ad D. D. Hannes insignissimum Medicum et Poetam. An Ode to Dr. Hannes, that excellent Poet and Physician.

7. Machinæ Gesticulantes. The Puppet-show.

8. Ad insignissimum Virum D. Tho. Burnettum sacræ Theoriæ Tel-  
luris

by the celebrated Boileau, who is reported to have said, *nam.* that he would not have written against Perrault, had he before seen such excellent pieces by a modern hand. He published nothing in English before the twenty-second year of his age, when there appeared a short copy of verses wrote by him, and addressed to Mr. Dryden (*b*), which procured him great reputation from the best judges. This was soon followed by a translation of the Fourth Georgic of Virgil, (omitting the story of Aristæus) much commended by Mr. Dryden. He wrote also the Essay on the Georgics, prefixed to Mr. Dryden's translation (*c*). There are several other pieces written by him about this time; amongst the rest, one dated the 3d of April, 1694 (*d*), addressed to H. S. that is, Dr. Sacheverel, who became afterwards so famous, and with whom Mr. Addison lived once in the greatest friendship; but their intimacy was some time after broke off by their disagreement in political principles (*e*). In the year 1695, he wrote a poem to king William on one of his campaigns, addressed to Sir John Somers, lord keeper of the great seal. This gentleman received it with great pleasure, took the author into the number of his friends, and bestowed on him

*Dryden's  
Virgil, vol.  
III. p. 822.*

*luri Authorem.* An Ode to the celebrated Dr. Thomas Burnet, Author of the Theory of the Earth.

These poems have been translated into English by Dr. Sewel, of Peterhouse, Cambridge, Mr. Newcomb, and Nicholas Amhurst, Esq; of Oxford.

(*b*) These verses are dated from Magdalen College, in Oxford, June 2, 1693. They contain a very fine compliment on Mr. Dryden's translations of Virgil, Horace, Ovid, Persius, and Juvenal.

(*c*) Mr. Tickell having expressed himself somewhat surprised, that Mr. Dryden, who had complimented Mr. Addison on his translation of the 4th Georgic, did not likewise acknowledge his obligation to him for this essay: Sir Richard Steele has taken occasion to vindicate Mr. Dryden, by shewing, that the essay upon the Georgics is the same with the preface prefixed to them in Mr. Dryden's translation of Virgil's works, and that this is acknowledged to have

come from a friend, whose name is not mentioned, because he desired to have it concealed. Dedication to the Drummer.

(*d*) This poem must always be esteemed a curious and valuable piece, as it contains the judgment of a great poet on our greatest English poets.

(*e*) In the year 1710, Mr. Addison wrote several papers in the Whig Examiner, in opposition to a paper called the Examiner. In one of these he divides nonsense into two kinds, high nonsense and low nonsense, and says, that we meet with the first in every Grub-street production; "but, I think, (says he) there are none of our present writers, who have hit the sublime in nonsense, besides Dr. Sacheverel," (who had just published his sermon). This public raillery upon Dr. Sacheverel is a convincing proof, that all their former friendship was now entirely extinguished. Whig Examiner, No. 4. Thursday, Oct. 5.

Tickell's  
preface.

Ibid.

Tickell's  
4th edition,  
vol. I. p. 43.

many marks of his favour. Mr. Addison had been strongly solicited, when at the university, to enter into orders, and had once resolved upon it; but receding from his choice, and having expressed an inclination to travel, he was encouraged thereto by his patron above-mentioned, who, by his interest, procured him from the crown a pension of three hundred pounds per annum to support him in his travels, and he accordingly made a tour to Italy in the year 1699. In 1701, he wrote a poetical epistle from Italy to the earl of Halifax, which has been universally esteemed as an excellent performance, and some give it the preference to all his other productions (*f*). It was translated into Italian verse by the abbot Antonio Maria Salvini, Greek professor at Florence. In the year 1705, he published an account of his travels, dedicated to lord Somers, which, though at first but indifferently received, yet, in a little time, it met with its deserved applause (*g*). In the year 1702, he was about

(*f*) The poem opens thus :

While you, my lord, the rural shade admire,  
And from Britannia's public posts retire,  
Nor longer her ungrateful sons to please,  
For their advantage sacrifice your ease,  
Me into foreign realms my fate conveys,  
Thro' nations fruitful of immortal lays,  
Where the soft season and inviting clime,  
Conspire to trouble your repose with rhyme.

The commons had this year impeached lord Halifax, and had addressed his majesty to remove him from his council. Mr. Addison dedicating a poem to him at this juncture, is therefore a noble proof of his gratitude. Mr. Tickell has observed, that this poem may be considered as a text, and the book of travels as a large comment upon it. Tickell's preface.

(*g*) This piece, though at its first publication it did not meet with the applause it deserved, yet, in a little time, it was better relished, and the price, at last, rose to five times the original value before there was a second edition. We have an account of the work from Mr. Addison him-

self in his preface: "For my own part (says he) as I have taken notice of several places and antiquities, that no body else has spoken of; so, I think, I have mentioned but few things in common with others, that are not either set in a new light, or accompanied with different reflections. I have taken care particularly to consider the several passages of the ancient poets, which have any relation to the places or curiosities I met with. For, before I entered on my voyage, I took care to refresh my memory among the classic authors, and to make such collections out of them, as I might afterwards have occasion for. I must confess, it was not one of the least entertainments that

about to return to England, when he received advice of his being appointed to attend prince Eugene, who then commanded for the emperor in Italy; but the death of king William happening soon after, put an end to this affair, as <sup>Tickel's</sup> well as his pension; so that all his hopes of advancement <sup>preface.</sup> were now greatly fallen.

He returned to England, and remained for a considerable time without any opportunity of displaying his abilities, or receiving suitable encouragement: a lucky incident however, at length, happened; in the year 1704, soon after the battle of Blenheim, the lord treasurer Godolphin, being in company with the earl of Halifax, said, it would be a pity if ever such a victory should be forgot, and begged, that the earl, who was such a distinguished patron of the poets, would name a person capable of doing justice to so great a subject. Lord Halifax replied, somewhat hastily, that he did know such a person, but would not mention him; adding, that long had he seen, with indignation, men of no merit maintained in luxury at the public expence, whilst those of real worth and modesty were suffered to languish in obscurity. The treasurer answered very coolly, that he was sorry there should be occasion for such an observation, but that he would do his endeavour to wipe off such reproaches for the future; and he engaged his honour, that whoever his lordship named, as a person capable of celebrating this victory, should meet with a suitable recompence. Lord Halifax thereupon named Mr. Addison, insisting, however, that the treasurer himself should send to him, which he promised. Accordingly he prevailed on Mr. Boyle (afterwards lord Carlton) then chancellor of the exchequer, to make the proposal to Mr. Addison, which he did in so polite a manner, that our author readily undertook the task. The lord treasurer had a sight of the piece, when it was carried no farther than the celebrated simile of the angel (i), and

Mr. Pudel's Life of Lord Orrery, p. 150.

that I met with in travelling, to examine these several descriptions, as it were upon the spot, and to compare the natural face of the country with the landscapes that the poets have given us of it. However, to avoid the confusion that might arise from a multitude of quotations, I have only cited such verses, as have given us some image of the place, or that have something else besides the bare

name of it to recommend them." Addison's works, vol. II. preface.

(i) It is highly extolled in the Tatler, No, 43. "But the sublime I am talking of (says the author of that paper) and which I really think as great as ever entered into the thought of man, is, in the poem, called the Campaign, where the simile of a ministring angel sets forth the most sedate and the most active cou-



and was so pleased with it, that he immediately appointed Mr. Addison a commissioner of appeals, vacant by the promotion of Mr. Locke, chosen one of the lords commissioners for trade. The Campaign is addressed to the duke of Marlborough; it gives a short view of the military transactions in 1704, and contains a noble description of the two great actions at Schellemburg and Blenheim. The poem will be admired as long as the victory is remembered (*t*). In 1705, he attended lord Halifax to Hanover, and the ensuing year was appointed under-secretary to Sir Charles Hedges, secretary of state, in which office he acquitted himself so well, that the earl of Sunderland, who succeeded Sir Charles in December, continued Mr. Addison in his employment.

Tirkel's  
preface.

A taste for operas beginning at this time to prevail in England, and many persons having solicited Mr. Addison to write one, he complied with their request, and composed his *Rosamond*. This however, whether from the defect of the music, for which our language is said by some to be very improper, or from the prejudices in favour of the Italian taste, did not succeed upon the stage; but the poetry of it has, and always will be, justly admired. About this time, Sir Richard Steele wrote his comedy of the *Tender Husband*, to which Mr. Addison wrote a prologue. Sir Richard surprized him with

Ibid.

sage, engaged in an uproar of nature, a confusion of elements, and a scene of divine vengeance. Add to all, that the lines compliment the general and his queen at the same

time, and have all the natural horrors heightened by the image that was still fresh in the mind of every reader :

'Twas then great Marlboro's mighty soul was prov'd,  
That in the shock of charging hosts unmov'd,  
Amidst confusion, horror, and despair,  
Examin'd all the dreadful scenes of war;  
In peaceful thought the field of death survey'd,  
To fainting squadrons sent the timely aid,  
Inspir'd repuls'd battalions to engage,  
And taught the doubtful battle where to rage;  
So when an angel, by divine command,  
With rising tempests shakes a guilty land,  
Such as of late o'er pale Britannia pass,  
Calm and serene he drives the furious blast,  
And pleas'd th' Almighty's orders to perform,  
Rides in the whirlwind, and directs the storm."

(*t*) Mr. Voltaire, in reciting the honours conferred upon the duke of Marlborough after the battle of Blenheim, mentions this piece in the following terms: "The celebrated poem of Mr. Addison (says he) a more lasting mo-

nument than the palace of Blenheim, is accounted by that learned and warlike people amongst the most honourable recompences bestowed upon the Duke of Marlborough." *Age of Lewis XIV.* Eng. translation, vol. i. p. 337.

a de-

dedication of this play, and acquainted the public, that he was indebted to him for some of the most excellent strokes in the performance.

The marquis of Wharton, being appointed lord lieutenant of Ireland in 1709, took Mr. Addison with him as his secretary. Her majesty also made him keeper of the records of Ireland, and, as a farther mark of her favour, considerably augmented the salary annexed to that place. Whilst he was in this kingdom, the *Tatler* was first published, and he discovered his friend Sir Richard Steele to be the author, by an observation on Virgil, which he had communicated to him. He afterwards assisted considerably in carrying on this paper, which the author acknowledges (1). The *Tatler* being laid down, the *Spectator* was set on foot, and Mr. Addison furnished great part of the most admired papers; those which he wrote are distinguished by one of the letters of the muse, C, L, I, O (m). The *Spectator* made its first appearance in March, 1711, and was brought to a conclusion in September, 1712 (n). He had likewise a considerable share in the *Guan-dian*,

(1) "But I have (says the author of the *Tatler*) only one gentleman, who will be nameless, to thank for any frequent assistance to me, which, indeed, it would have been barbarous in him to have denied to one, with whom he has lived in an intimacy from childhood, considering the great ease with which he is able to write, the most entertaining pieces of this nature. This good office he performed with such force of genius, humour, wit, and learning, that I fared like a distressed prince, who calls in a powerful neighbour to his aid; I was undone by my auxiliary. When I had once called him in, I could not subsist without dependence on him. The same hand writ the distinguishing characters of men and women, under the names of *Miscellaneous Instruments*, the *Differs* of the *News-writers*, the *Inventory of the Play-house*, and the *Description of the Thermometer*, which I cannot but look upon as the greatest embellishments of this work." Preface to the 4th vol. of the *Tatler*.

(m) Sir Richard Steele thus expresses himself in regard to Mr. Addison's share in the *Spectator*. "I

hope (says he) the apology I have made, as to the licence allowable to a feigned character, may excuse any thing which has been said in these discourses of the *Spectator* and his works. But the imputation of the grossest vanity would still dwell upon me, if I did not give some account by what means I was enabled to keep up the spirit of so long and approved a performance. All the papers marked with a C, L I, or O, were given me by a gentleman, of whose assistance I formerly boasted in the preface and concluding leaf of the *Tatler*. I am, indeed, much more proud of his long continued friendship, than I should be of the same of being thought the author of any writings, which he himself is capable of producing." *Spectator*, No. 555.

(n) The author of the *Dissertation sur la Poésie Angloise*, in the *Journal Littéraire*, speaking of this work. "The finest geniuses in England (says he) have exerted in the *Spectator* all the force of their reflections, all the delicacy of style, and all the fire of imagination that can be conceived. It is an admirable work;

dian, another paper in the same taste, which entertained the town in 1713 and 1714. His celebrated Cato appeared in 1713. He formed the design of a tragedy upon this subject when he was very young, and wrote it when on his travels; he retouched it in England, without any intention of bringing it on the stage; but his friends being persuaded it would serve the cause of liberty, he was prevailed on by their solicitations, and it was accordingly exhibited on the theatre with a prologue by Mr. Pope, and an epilogue by Dr. Garth. It was received with the most uncommon applause, having run thirty-five nights without interruption; and all parties, however divided, agreed in giving this play the commendation it deserved (o). It was no less esteemed abroad, having been translated into French, Italian, and German; and it was acted at Leghorn, and several other places, with vast applause. The Jesuits at St. Omers made a Latin version of it, and the students acted it with great magnificence. Her majesty queen Anne signified an inclination of having the play dedicated to her; but the author having proposed to dedicate it elsewhere, to avoid giving offence, published it without a dedication. He had formed a design of writing another tragedy upon the

Ticket's  
Price 6s.

and it has preserved a great part of its original graces and beauty in the French translation. There is such a prodigious variety in it, both with regard to the style and the subjects which it treats of, that we justly affirm, the French nation has nothing to oppose to this work, that can be considered equal to it." Tom. IX. p. 159, 160.

(o) Mr. Pope, speaking of the reception this play met with, in a letter

Envy itself is dumb, in wonder lost,  
And factions strive who shall applaud him most.

The numerous and violent claps of the Whig party on one side of the theatre were echoed back by the Tories on the other; while the author sweated behind the scenes, with concern, to find their applause proceeding more from the hand than the head. This was the case too of the Prologue writer, who was clapped into a staunch Whig, at almost every two lines. I believe you have heard, that after all the applauses of the opposite faction, my lord Bolingbroke sent for Booth, who played Cato, into the box, be-

to Sir William Trumbal, April 30, 1713, writes in the following manner: "Cato was not so much the wonder of Rome in his days, as he is of Britain in ours; and though all the foolish industry possible has been used to make it be thought a party play, yet, what the author once said of another, may, the most properly in the world, be applied to himself on this occasion.

tween one of the acts, and presented him with fifty guineas, in acknowledgement (as he expressed it) for defending the cause of liberty so well against a perpetual dictator. The Whigs are unwilling to be distanced this way, and therefore design a present to the same Cato very speedily; in the mean time they are getting ready as good a sentence as the former on their side: so betwixt them, it is probable, that Cato (as Dr. Garth expressed it) may have something to live upon after he dies."

death

death of Socrates; but this he never carried into execution, *ibid.* He intended also to have composed an English dictionary upon the plan of the Italian (*Della Crusca*); but, upon the death of the queen, being appointed secretary to the lords justices, he had not leisure to carry on such a work.

When the earl of Sunderland was appointed lord lieutenant of Ireland, Mr. Addison was again made secretary for the affairs of that kingdom, and, upon the earl's being removed from the lieutenancy, he was chosen one of the lords of trade. Mrs. Manley was much dissatisfied with Mr. Addison for leaving the muses, and giving himself up to business; but she, at the same time, pays him the highest compliments (*p*). In 1715, he began the *Freeholder*, a political paper, which was much admired, and proved of great use at that juncture, *ibid.* He published also about this time, verses to Sir Godfrey Kneller upon the king's picture, and some to the princess of Wales with the tragedy of Cato. In April 1717, his majesty king George appointed our author one of his principal secretaries of state; but the fatigue of his employment having brought upon him an asthmatic disorder, with which he had been before afflicted, he resigned his office, and retired from business. In his retirement, he applied himself to a religious work, which he had begun long before; part of which, scarce finished, has been printed in his works. He intended also to have given an English paraphrase of some of David's Psalms; but a long and painful relapse cut short all his designs, and carried off this great man on the 17th of June, 1719, in the 54th year of his age. He died at Holland-house,

(*p*) "I (says that lady, in her *Atantis*) who cannot be properly named a judge of the Greek, yet find such enchantment in Maro's (a name under which she shadowed Mr. Addison) strains, that feeling how I myself, a foreigner, am ravished, must thence conclude his better judges, the Grecians, entranced by him. I could not behold him in Sergius's (lord Halifax) gallery without something of an ejaculation, an oblation due to Maro's shrine from all that can read him. O pity, that politicks and sordid interest should have carried him out of the road of Helicon, snatched him from the embraces of the muses, to throw him into an old withered artificial statesman's arms! Why did he prefer gain to glory? Why chuse to

be an idle spectator, rather than a celebrator of those actions he so well knows how to define and adorn? Virgil himself, nor Virgil's greater master, Homer, could not boast of finer qualifications than Maro; Maro! who, alone of all the poets truly inspired, could cease to be himself, could degenerate his godlike soul, and prostitute that inborn genius, all those noble accomplishments of his for gold, could turn away his eyes from the delicious gardens of *Par-nassus*, of which he was already in possession, to tread the wandering maze of business. Farewel Maro; till you abandon your artificial patron, fame must abandon you." *Memoirs of Europe towards the close of the 8th century, vol. II. p. 153.*

Tickel's  
preface.

near Kensington, leaving behind him one daughter by the Countess of Warwick, to whom he was married in 1716. After his decease, Mr. Tickel, by the author's instructions, published his works in four volumes in 4to. In this edition, there are several pieces hitherto unmentioned, viz The Dissertation on Medals, which, though not published till after his death, yet he had collected the materials, and begun to put them in order, at Vienna, in 1702 (9). A pamphlet, entitled the present State of the War, and the Necessity of an Augmentation considered; the late Trial and Conviction of Count Tariff; the Whig Examiner came out on the 14th of September, 1716: there were five of these papers attributed to Mr. Addison, and they are the severest pieces he ever wrote. The Drummer, or the haunted House, a comedy not taken notice of in this edition, was published afterwards as Mr. Addison's, by Sir Richard Steele (r). He is said also to have been

(y) Mr. Pope has addressed an e- the following lines of which we hope  
pistle to Mr. Addison on this piece; will not be disagreeable to our readers,

" With sharpen'd sight pale antiquaries pore,  
Th' inscription value, but the rust adore;  
This the green varnish, that the green endears  
The sacred rust of twice two hundred years.  
To gain Psephenus one employs his schemes,  
One grasps a Cærops in extatic dreams.  
Poor Vadias, long with learned spleen devour'd,  
Can taste no pleasure since his shield was scour'd,  
And Curio, restless by the fair one's side,  
Sighs for an Otho, and neglects his bride.  
Theirs is the vanity, the learning thine,  
Tough'd by thy hand, again Rome's glories hint;  
Her gods and goddesses heroes rise to view,  
And all her faded garlands bloom anew;  
Nor blush those studies thy regard engage,  
These pleas'd the fathers of poetic rage:  
The verse and sculpture bore an equal part,  
And art reflected images to art."

(r) Sir Richard Steele was much offended at Mr. Tickel for omitting this play in his edition of Mr. Addison's works in 1721, and so much resented it, that he quickly after published a second edition of it, with an epistle to Mr. Congreve. In this epistle, he affirms, that he recommended the play to the stage, and carried it to the press; and he likewise mentions the price it was sold at, fifty guineas. " But indeed, (continues he) had I not known it,

at the time of the transaction concerning the acting on the stage and sale of the copy, I should, I think, have seen Mr. Addison in every page of it; for he was above all men in that talent called humour, and enjoyed it in such perfection, that I have often reflected, after a night spent with him, apart from all the world, that I had had the pleasure of conversing with an intimate acquaintance of Terence and Cælius, who had all their wit and nature, heightened

been the author of a performance, entitled *Dissertatio de insignioribus Romanorum Poetis*, and of a Discourse on ancient and modern Learning. Thus we have given a detail of the life and writings of this great man, who, when alive, was universally admired, and whose memory will be ever revered. However, he did not escape censure; but the severest attack he ever received, was that from Mr. Pope (s).

ened with humour more delightful and exquisite than any other man ever possessed. They who shall read this play, after being let into the secret that it was written by Mr. Addison, or under his direction, will probably be attentive to those excellencies which they before overlooked, and wonder they did not till now observe; that there is not an expression in the whole piece, which has not in it the most nice propriety and aptitude to the character which utters it; there is that smiling mirth, that delicate satire, and genteel raillery, which appeared in Mr. Addison when he was free amongst intimates; I say when he was free from his remarkable bashfulness, which is a cloak

that hides and muffles merit, which doubles the beauties that are seen, and gives credit and esteem to all that are concealed. The Drummer made no great figure on the stage, though exquisitely well acted; but when I observe this, I say a much harder thing of the stage, than of the comedy. When I say the stage in this place, I am understood to mean in general, the present taste of theatrical representations; where nothing that is not violent, and, as I may say, grossly delightful, can come on without hazard of being condemned or slighted."

(s) In the Prologue to his *Satires*, after having censured several writers, he goes on thus,

"Peace to all such! but were there one whose fires  
Apollo kindled, and fair fame inspires,  
Blest with each talent and each art to please,  
And born to write, converse, and live with ease:  
Should such a man, too fond to rule alone,  
Rear, like the Turk, no brother near the throne;  
View him with scornful, yet with fearful eyes,  
And hate for arts, that caus'd himself to rise;  
Damn with faint praise, assent with civil leer,  
And, without sneering, teach the rest to sneer;  
Wishing to wound, and yet afraid to strike;  
Just hint a fault, and hesitate dislike;  
Alike reserv'd to blame, or to commend,  
A tim'rous foe, and a suspicious friend;  
Dreading ev'n fools, by flatterers besieg'd,  
And so obliging, that he ne'er oblig'd;  
Who, if two wits on rival themes contest,  
Approves of each, but likes the worst the best;  
Like Cato, gives his little senate laws,  
And sits attentive to his own applause,  
While wits and templars ev'ry sentence raise,  
And wonder with a foolish face of praise;  
Who but must laugh, if such a man there be?  
Who would not weep, if Atticus were he.

Spartian in  
Adriano.

ADRIAN, or HADRIAN (Publius Ælius) the Roman emperor. He was born at Rome the 24th of January, in the 76th year of Christ. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to serve very early in the armies, having been tribune of a legion before the death of Domitian. He was the person chosen by the army of Lower Mæsia, to carry the news of Nerva's death to Trajan, successor to the empire. The extravagant expences which Adrian run into in his youth, made him lose this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand-niece of Trajan's, and the empress Plotina became his great friend and patroness. When he was quæstor, he delivered an oration in the senate; but his language was then so rough and unpolished, that he was hissed: this obliged him to apply to the study of the Latin tongue, in which he afterwards became a great proficient, and made a considerable figure for his eloquence. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now successively prætor, governor of Pannonia, and consul. After the siege of Atræ in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is said he adopted him. The reality of this adoption is by some disputed, and is thought to have been a contrivance of Plotina; but however this may be, Adrian, who was then in Antiochia, as soon as he received the news thereof, and of Trajan's death, declared himself emperor, on the 11th of August, 117. No sooner had he arrived at the imperial dignity, than he made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors (*a*); and from generosity; or policy, he remitted the debts of the Roman people, which, according to the calculation of those who have reduced them to modern money, amounted to twenty-two millions five hundred thousand golden crowns; and he caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no ap-

Ibid.

(*a*) Eutropius is of opinion, that the yielding up of these conquests, proceeded from Adrian's envying Trajan's glory, lib. viii. p. 90. But

Spartian supposes, that the impossibility or difficulty of keeping the conquered provinces determined Adrian to resign them. In Adriano.

prehension

prehension of being called to an account for them afterwards. He went to visit all the provinces, and did not return to Rome till the year 118, when the senate decreed him a triumph, and honoured him with the title of Father of his country; but he refused both, and desired that Trajan's image might triumph. The following year he went into Mæsia, to oppose the Sarmatæ. In his absence several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium thereof fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not visit. In 120 he went into Gaul, and from thence to Britain, where he took care to have a wall or rampart built, as a defence against those who would not submit to the Roman government (b). In 121, he returned into France; thence he went into Spain, to Mauritania, and at length into the east, where he quieted the commotions raised by the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter, and was initiated in the mysteries of Eleusinian Ceres. He went from thence to Sicily, and saw mount *Ætna*. He returned to Rome the beginning of the year 129; and, according to some, he went again, the same year, to Africa; and, after his return from thence, to the East. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The persecution against the Christians was very violent under his reign; but it was at length suspended, in consequence of the remonstrances of Quadrat bishop of Athens, and Aristides, two Christian philosophers, who presented the emperor with some books in favour of the Christian religion. He conquered the Jews,

M. de Ville-  
mont Hist.  
des Emp.  
tom. II. p.  
408, 409.  
edit. of  
Brussels.  
Notes  
on the Hist.  
of Adrian.  
Spart. in  
Adriano.  
Dio. lib. 69.

(b) "In the mean time (says Mr. Rapin) the Caledonians continuing their inroads, the emperor Adrian resolved to go over in person, and subdue these fierce and troublesome people. Upon his arrival, they retired towards the north: he advanced however as far as York, where he was diverted from his intended conquest by the description some old soldiers he found there, who had served under Agricola, gave him of the country. In hopes, therefore, of keeping them quiet by enlarging their bounds, he delivered up to the Cale-

donians all the lands lying between the two Firths and the Tyne; and at the same time, to secure the Roman province from their incursions, threw up a rampart of earth, covered with a green turf, from the mouth of the Tyne to Solway-firth, eighty miles in length, and quite crosses the country from east to west. Having thus settled matters in Britain, he returned to Rome, where he was honoured with the title of Restorer of Britain, as appears by some medals." Hist. of Eng. vol. I. lib. i. p. 60. Tindal's translation, octavo edit.

and,



## ADRIAN.

See Till-  
mont's Hist.  
of Adrian.

and, by way of insult, erected a temple to Jupiter on Calvary, and placed a statue of Adonis in the manger of Bethlehem; he caused also the images of swine to be engraved on the gates of Jerusalem.

Adrian reigned one and twenty years, and died at Baize in the sixty-third year of his age. The Latin verses he addressed to his soul on his death-bed (c) shew his uncertainty

(c) The verses are these :

Animula vagula, blandula,  
Hospes, comesque corporis,  
Quæ nunc abibis in loca  
Pallidula, rigida, nudula,  
Nec, ut soles, dabis jocos ?

Thus translated by Mr. Pope :

Ah ! fleeting spirit ! wand'ring fire,  
That long hast warm'd my tender breast,  
Must thou no more this frame inspire ?  
No more a pleasing chearful guest ?  
Whither, ah whither art thou flying ?  
To what dark undistover'd shore ?  
Thou seem'st all trumbling, shiv'ring, dying,  
And wit and humour are no more !

The same gentleman having received a letter from Mr. Steele, desiring him to write an ode, as of a chearful dying spirit, consisting of two or three stanzas, for music, he complied with his request in the following letter.

" I do not send you word I will do, but have already done the

thing you desired of me. You have it (as Cowley calls it) just warm from the brain. It came to me the first moment I waked this morning : yet, you'll see, it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but the fine fragment of Sappho."

The Dying Christian to his Soul. Osz.

## I.

Vital spark of heav'nly flame :  
Quit, oh quit this mortal frame ;  
Trembling, hoping, ling'ring, flying,  
Oh, the pain, the bliss of dying !  
Cease, fond Nature, cease thy strife,  
And let me languish into life.

## II.

Hark ! they whisper ; Angels say,  
Sister Spirit, come away.  
What is this absorbs me quite ?  
Steals my senses, shuts my sight,  
Drowns my spirits, draws my breath ?  
Tell me my Soul, can this be Death ?

## III.

The world recedes ; it disappears !  
Heav'n opens on my eyes ! my ears  
With sounds seraphic ring :  
Lend, lend your wings ! I mount ! I fly !  
O Grave ! where is thy Victory ?  
O Death ! where is thy Sting ?

and doubts in regard to the other world. He was a prince adorned with great virtues, but they were mingled with great vices. He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted: he had a great share of wit and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have wrote several works (*d*). On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic: and what can be more infamous than his passion for Anathemas?

Adrian having no children by Sabina, adopted Lucius Aurelius Antonius Commodus Verus; but Lucius dying the 1st of January 138, he then adopted Titus Antoninus, on condition that he should adopt Marcus Annius Verus, and the son of Lucius Verus.

(*d*) There are some fragments of his Latin poems extant. See Spartian. Stephanus Byzantinus quotes a Latin poem, entitled, *Alexandreis*, of which Adrian is said, by some, to have been the author. He wrote likewise some discourses and orations, several quotations out of them being still extant. (Photius, p. 276.) But the chief work of this emperor was the History of his own life; but he did not choose to put his name to it, but that of Phlegon, one of his freed-men, a

very learned person, was prefixed to it. Spart. p. 150. He composed some books in imitation of Antimachus, a Greek poet (*ibid*. p. 152.) It is said by Gesner, that he wrote likewise concerning the military art; but Vossius proves this to be a mistake. De Hist. Græc. p. 225. And some pretend that the work of Urbicus upon Tactics, was Adrian's, except only Urbicus's additions. Salmat. in Spart. p. 83.

ADRIAN IV. (Pope) the only Englishman who ever had the honour of sitting in the papal chair. His name was Nicholas Brekespere, and he was born at Langley, near St. Alban's, in Hertfordshire. His father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house, for daily support. After some time, he desired to take the habit in that monastery, but was rejected by the abbot Richard: "He was examined (says Matthew Paris), and being found insufficient, the abbot civilly enough said to him, Wait, my son, and go to school a little longer, till you are better qualified (*a*)."

Leland.  
Comment de  
Script. Brit.  
vol. I.  
p. 220;  
Mat. Paris,  
Vit. Abbat.  
S. Alban.  
edit. 1640.  
vol. I. p. 66.

(*a*) Qui cum examinatus est insufficienti inveniretur, dixit ei abbas satis civiliter; Expecta, fili, et adhuc scholam exerce, ut aptior habearis. Mat. Paris Vit. Abb. St. Alban. edit. 1640. vol. I. p. 66.

by Pitts be a just one, the abbot was certainly to be blamed for rejecting a person who would have done great honour to his house: "He was (says that author) a handsome and comely youth, of a sharp wit and ready utterance; circumpect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to some degree of knowledge; so possessed of all the most valuable endowments of mind and body, that in him the gifts of Heaven exceeded nature; his piety exceeded his education, and the ripeness of his judgment and his other qualifications exceeded his age (*b*)," Having met with this repulse, he resolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St Rufus. He was not immediately allowed to take the habit, but passed some time by way of trial, in recommending himself to the monks by a strict attention to all their commands. This behaviour, together with the beauty of his person, and prudent conversation, rendered him so acceptable to those religious, that after some time they intreated him to take the habit of the canonical order (*c*). Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that upon the death of the abbot, he was chosen superior of that house; and we are told that he rebuilt that convent. He did not long enjoy this abbacy: for the monks being tired of the government of a foreigner, brought accusations against him before pope Eugenius III, who after having examined their complaint, and heard the defence of Nicholas, declared him innocent: his holiness,

Ireland, ubi  
supra.

(*b*) "Erat adolescens corpore pulcher, facie venustus, incessu compositus, ingenio acutus, lingua promptus, eloquio facundus, sermone cautus, judicio jam pene maturus, in actionibus prudens, et dexter, moribus urbanus, comptus, elegans, zelo divinæ gloriæ, idque secundum quandam scientiam, plenus, omnibus denique tum corporis, tum animi melioribus dotibus ita præditus, ut in ea dona dei naturam, pietas educationem, judicii maturitas et aliæ perfectiones superarent ætatem," Pita,

De illust. Angl. Script. ann. 1159.

(*c*) Est autem in illa ratione monasterium nobile clericorum regularium quod dicitur S. Rufi; ad quem locum ille veniens, et subsistendi occasionem ibidem inveniens, quibus potuit obsequiis iisdem fratribus se commendare curavit. Et quoniam erat corpore elegans, vultu jucundus, prudens in verbis, ad injuncta impiger, placuit omnibus, canonici ordinis fuscipere habitum, annis plurimis ibidem resedit. Gul. Nurib. de Reb. Angl. lib. ii. c. 6.

however,

however, gave the monks leave to chuse another superior (d); but being sensible of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, he created him cardinal-bishop of Alba, in 1146.

In 1148, Eugenius sent him legate to Denmark and Norway, where, by his fervent preaching and diligent instructions, he converted those barbarous nations to the Christian faith; and we are told, that he erected the church of Upsal into an archiepiscopal see. When he returned to Rome, he was received by the pope and cardinals with great marks of honour: and pope Anastasius, who succeeded Eugenius, happening to die at this time, Nicholas was unanimously chosen to the holy see, in November, 1154, and he took the name of Adrian. When the news of his promotion reached England, king Henry II. sent Robert abbot of St. Alban's, and three bishops, to Rome, to congratulate him on his election (e); upon which occasion Adrian granted very considerable privileges to the monastery of St. Alban's (f). Next year,

Gul Nubrig.  
ibid.  
Cave Hist.  
lit. Sæc.  
Waldense,  
an. 1154-

Gul. Nubrig.  
ibid.

(d) "Utrique ergo parti (says Gulielmus Nubrigiensis) pie et prudenter prospiciens, Scio, inquit, fratres, ubi sedes sit Satanæ; scio quid in vobis suscitetur procellam istam. Ite, eligite vobis patrem, cum quo pacem habere possitis, vel potius velitis: iste enim non erit vobis ulterius oneri. — The pope piously and prudently consulting the good of both parties, said, I know, brethren, where Satan fixes his abode; I know what has raised the late storm amongst you: go, chuse a superior, with whom you may, or rather will, live in peace; as for this man, he shall be no longer a burden to you." Gul. Nubrig. ib.

(e) His holiness received the ambassadors with great marks of respect: when they had executed their commission, the three bishops returned home, leaving abbot Robert behind them. King Henry sent the pope a letter by those ambassadors, expressing his good wishes, and how desirous he was, that this prelate might answer the expectations of his station, and that he might act vigorously for the interest of Christendom, and so govern the churches of God, that all succeed-

ing generations might esteem him an honour to the country which gave him birth. Matth. Paris, ubi supra.

(f) Abbot Robert being left at Beneventum with the pope, thought he had now a favourable opportunity of endeavouring to recover some dignities and privileges of his abbey, which had been invaded by the bishop of Lincoln. He had brought with him several presents for his holiness, and amongst the rest three rich mitres, and some sandals, the workmanship of Christina prioress of Markgate: Adrian accepted of the mitres and sandals, on account of their excellent workmanship, but refused the other presents, saying, in a jocular manner, "I will not accept of your gifts, because, when I desired to take the habit in your monastery, you rejected me." "Sir (said the abbot), we could by no means receive you, it being repugnant to the will of God, whose providence reserved you for greater things." The pope replied, "I thank you for this polite and obliging answer:" and added, "Dearest abbot, ask boldly whatever you desire, I shall always be

year, king Henry having solicited the pope's consent, that he might undertake the conquest of Ireland, Adrian very readily complied, and sent him a bull for that purpose; the following is a translation thereof: "Adrian, bishop, servant of the servants of God, to his most dear son in Christ, the illustrious king of England, sends greeting, and apostolical benediction. Your magnificence is very careful to spread your glorious name in the world, and to merit an immortal crown in heaven, whilst, as a good catholic prince, you form a design of extending the bounds of the church, of instructing ignorant and barbarous people in the Christian faith, and of reforming the licentious and immoral; and the more effectually to put this design in execution, you desire the advice and assistance of the holy see. We are confident, that, by the blessing of God, the success will answer the wisdom and discretion of the undertaking. You have advertised us, dear son, of your intended expedition into Ireland, to reduce that people to the obedience of the Christian faith; and that you are willing to pay for every house a yearly acknowledgment of one penny to St. Peter, promising to maintain the right of those churches in the fullest manner. We therefore, being willing to assist you in this pious and laudable design, and consenting to your petition, do grant you full liberty to make a descent upon that island, in order to enlarge the borders of the church, to check the progress of immorality, and to promote the spiritual happiness of the natives: and we command the people of that country to receive and acknowledge you as their sovereign lord; provided the rights of the churches be inviolably preserved, and the Peter pence duly paid: for indeed it is certain (and your highness acknowledges it) that all the islands, which are enlightened by Christ, the sun of righteousness, and have embraced the doctrines of Christianity, are unquestionably St. Peter's right, and belong to the holy Roman church. If, therefore, you resolve to put your designs in execution, be careful to reform the manners of that people; and commit the government of the churches to able and virtuous persons, that the Christian religion may

be ready to serve St. Alban, who am myself his disciple." Some days after, abbot Robert being in private conversation with the pope, made grievous complaints concerning the various oppressions of the bishop of Lincoln; which so moved his holi-

ness, that he granted to the church of St. Alban's the singular privilege of being exempt from all episcopal jurisdiction, excepting that of the see of Rome, with many other valuable liberties and immunities. *Matt. Paris, ubi supra.*

power and flourish, and the honour of God, and the preservation of souls be effectually promoted; so shall you deserve an everlasting reward in heaven, and leave a glorious name to all posterity." His indulgence to this prince was so great, that he even consented to absolve him from the oath he had taken, not to set aside any part of his father's will (g).

See Rymer's  
Fœdera,  
tom. i. p. 15.  
edit. 1727.

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the Roman people to recover their ancient liberty under the consuls, and obliged those magistrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove the heretic Arnold of Bresse, and his followers, out of Rome. The same year he excommunicated William king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic king of the Romans, having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup whilst he mounted on horseback. After which, his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Roman people, who assembled in a tumultuous manner, and killed several of the Imperialists. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church; and Adrian granting him the title of King of the two Sicilies. He built and fortified several castles, and left the papal dominions in a more flourishing condition than he found them. But not-

Platina de  
Vit. Pontif.  
Hadrian IV.

(g) Geoffry Plantagenet, late earl of Anjou, had, by the empress Maud, three sons, Henry, Geoffry, and William. This prince being sensible that his own dominions would of course descend to his eldest son Henry, and that the kingdom of England, and duchy of Normandy, would likewise fall to him in right of his mother, thought fit to devise the earldom of Anjou to his second son Geoffry: and to render this the more valid, he exacted an oath of the bishops and nobility, not to suffer his corps to be buried, till his son Henry had sworn to fulfil every part of his will. When Henry came to attend his father's funeral, the oath was tendered

to him, but for some time he refused to swear to a writing, the contents of which he was unacquainted with. However, being reproached with the scandal of letting his father lie unburied, he at last took the oath with great reluctance. But after his accession to the throne, upon a complaint to pope Adrian, that the oath was forced upon him, he procured a dispensation from his holiness, absolving him from the obligation he had laid himself under; and in consequence thereof, he disposed of his brother Geoffry of the dominions of Anjou, allowing him only a yearly pension for his maintenance. Gul. Nubrig. de Reb. Angl. lib. ii. cap. 7.

withstanding

withstanding all his success, yet he was extremely sensible of the disquietudes attending so high a station, and complained thereof to his countryman John of Salisbury (*b*). He died September 1, 1159 (*i*), in the fourth year and tenth month of his pontificate, and was buried in St. Peter's church, near the tomb of his predecessor Eugenius. There are extant several letters, and some homilies written by pope Adrian.

(*b*) He assured him, "that all the former hardships of his life were mere amusement to the misfortunes of the popedom; that he looked upon St. Peter's chair to be the most uneasy seat in the world, and that his crown seemed to be clapped burning on his head." Baronius Annal, tom. xii. an. 1154.

(*i*) Matthew Paris tells us (Vit. Abbat. S. Alban. p. 74.) he was poisoned by the Romans, because he refused to consecrate a citizen's son a bishop, who was unworthy of that dignity. Joannes Fungius says (Baleus, de Script. Brit. Centur. 2. n. 64. in Appendice) that Adrian being one day walking with his at-

tendants, a fly got into his throat, and the surgeons not being able to extract it, he was suffocated. "As he was drinking (says Fuller) he was choked with a fly, which, in the large territory of St. Peter, had no place but his throat to get into: but since a fly stopped his breath, fear shall stop my mouth, not to make uncharitable conclusions from such casualties." Worthies of England, Hertfordshire, p. 20. It is remarkable, however, that Platina and Leland are silent as to the manner of his death, which, in all probability, they would not have been, had it been attended with such extraordinary circumstances.

ADRIAN (de Castello) bishop of Bath and Wells, in the reigns of Henry VII. and VIII. He was descended of an obscure family at Cornetto, a small town in Tuscany: he soon distinguished himself by his learning and abilities, and procured several employments at the court of Rome. In 1448, he was appointed nuncio extraordinary to Scotland; by pope Innocent VIII. to quiet the troubles in that kingdom; but, upon his arrival in England, being informed that his presence was not necessary in Scotland, the contests there having been ended by a battle, he applied himself to execute some other commissions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holiness having appointed him his treasurer for that purpose. He continued some months in England, during which time he got so far into the good graces of Morton archbishop of Canterbury, that he recommended him to the king, who appointed him his agent for English affairs at Rome; and, as a recompence for his faithful services, he promoted him first to the bishopric of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Virgil, at that time the pope's subcollector in England, and afterwards appointed by Adrian archdeacon of Wells.

Adrian

Aubery Hist.  
generale des  
Cardinaux,  
Paris 1645.  
4to. tom. iii.  
p. 76.

Polyd Virg.  
Hist. Angl.  
edit. L. Bat.  
lib. xxvi. p.  
736, 737.

Adrian let out his bishopric to farmers, and afterwards to cardinal Woolsey, he himself residing at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor, Henry VII. inscribed; he left it after his decease to that prince and his successors. Alexander VI. who succeeded Innocent VIII. appointed Adrian his principal secretary, and vicar-general in spirituals and temporals; and the same pope created him a cardinal-priest, with the title of St. Chrysogonus, the 31st of May, *Aubery, ib. 1503.* Soon after his creation, he narrowly escaped being *P. 77.* poisoned (a) at a feast, to which he was invited with some other cardinals, by the pope and his son Caesar Borgia.

In the pontificate of Julius II. who succeeded Alexander, Adrian retired from Rome, having taken some disgust, or perhaps distrusting this pope, who was a declared enemy of his predecessor: nor did he return till there was a conclave held for the election of a new pope, where it is likely he gave his voice for Leo X. Soon after, he was unfortunately privy to a conspiracy against Leo (b). His embarking therein is said to have been chiefly owing to his crediting and applying to himself the prediction of a fortune-teller, who had assured him, "that Leo would be cut off by an unnatural death, and be succeeded by an elderly man named Adrian, of obscure birth, but famous for his learning, and whose virtue and merit alone, had raised him to the highest honours

(a) Caesar Borgia had resolved to take this opportunity to cut off such of the cardinals as he chiefly envied; for this purpose he prepared some poisoned wine, but the cup-bearer, mistaking one flaggon for another gave the poisoned liquor to the wicked contriver of this design, who drank it off, without suspecting the mistake. Adrian having inadvertently tasted the poisoned wine, was seized with the most tormenting pains in his bowels, which brought on frequent convulsions, and afterwards a kind of lethargy. *Aubery, ib. p. 78.*

(b) Mr. Aubery says (p. 79.) that cardinal Petrucci was the chief of the conspirators, and Adrian one of those to whom he imparted his design. According to Polydore Virgil, the pope had taken under his protection the inhabitants of Siena, and deprived cardinal Alfonso Petrucci, and

his family, of the principality they had long enjoyed there, in order, as his holiness declared, entirely to root out the seeds of faction with which that city was disturbed. This behaviour highly enraged the cardinal against the pope, whom he accused of ingratitude, in thus requiring the assistance he had given him in his election: he publicly expressed his detestation of that pontif, and imprecated a thousand deaths on him. He happened to vent his rage in the hearing of the cardinals Adrian and Francis Volaterran, and this furnished a pretence for an accusation against them. The pope was so exasperated at Petrucci, that he ordered him to be apprehended, and thrown into prison, where he soon after died. *Hist. Angl. lib. xxvii. p. 45. edit. Lugd. Bat. 1651. 8vo.*



## A D R I A N.

of the church." The conspiracy being discovered (c), Adrian was condemned to pay twelve thousand five hundred ducats, and to give a solemn promise, that he would not stir out of Rome. But being either unable to pay this fine, or apprehending still farther severities, he privately withdrew from Rome; whereupon, in a consistory, held the 6th of July, 1518, he was declared excommunicated, and deprived of all his benefices, as well as his ecclesiastical orders. About four years before, he had been removed from his office of the pope's collector in England, at the request of king Henry VIII, and through the instigation of cardinal Wolsey (d). The heads of his accusation drawn up at Rome, were, "That he had absented himself from that city in the time of Julius II. without the pope's leave; that he had never resided, as he ought to have done, at the church of St. Chrysogonus, from which he had his title; that he had again withdrawn from Rome, and had not appeared to a legal citation; and that he had engaged in the conspiracy of cardinal Petrucci, and had signed the league of Francis Maria, duke of Urbino, against the pope." He was at Venice when he received the news of his condemnation, what became of him afterwards is uncertain: Mr. Aubrey says he took refuge amongst the Turks in Asia. Polydore Virgil tells us, there is to be seen at Riva, a village in the diocese of Trent, a Latin inscription on one Polydorus Casamicus (e), the pope's

*Ibid.* p. 80.

*Id.* *ibid.*

*Ibid.* p. 81.

(c) Mr. Aubrey says, that the three principal conspirators having been arrested, it was found from their depositions, that the cardinals Soderini and de Castello were their accomplices, having been present at their secret conferences. A consistory being held thereupon, those two cardinals, with great difficulty, were induced to make a public confession of their fault; and Adrian owned he had heard Petrucci say, that he would kill the pope; but that he paid no regard to what he said, on account of his youth. *Ibid.* ubi supra.

(d) Wolsey, aspiring at a cardinalship, solicited Adrian to use his interest for him at the court of Rome;

but finding that, instead of serving him, he did him ill offices, he got him turned out of his place, by his influence with Henry VIII. In Mr. Rymer's *Fœdera* we have a letter from Leo X. dated at Rome, October 31, 1514, in answer to one from king Henry. The pope tells him, "That he had condescended to remove the cardinal from the office of collector, for no other reason but because the king had desired it; and that he would do even more for him, if it was not plain that he acted only at the instigation of another, and not of his own accord." Vol. xiii. p. 467.

(e) It is as follows:

POLYDORO. CASAMICO. Romano.

Summi Pontificis Offitio

vixit ann. xxiv.

Hadrianus. Cardinalis. S. Chrysogoni.

Familiari. Cariss. Pos.

Exulat Hadrianus: tu jam, Polydore, quiescis  
Aeternumque vales; nobis dira omnia restant.

janitor, written by cardinal Adrian: in this he laments his own wretched condition, extolling the happiness of his friend, whose death had put an end to his miseries. Polydore Virgil gives Adrian a high character for his uncommon learning, his exquisite judgment in the choice of the properest words, and the truly classical style of his writings, in which he was the first (says that author) since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the sources of the best and most learned authors (f).

(f) Erant in eo plurimæ literæ non vulgares, sed reconditæ, ac summum bonorum verborum delectu judicium; qbi memoria nostra primus omnium, post illud disertissimum Ciceronis sæculum, suis scriptis mortales excitavit ad perfectas literas de doctissimorum autorum fontibus hauriendas, docuitque modum pure, nitide, ac luculenter loquendi, sic ut, eo doctore, in præsentia ubique gentium Latinitas ab integro renascatur. Lib. xxvi. p. 737.

ADRIANI (Joanni Battista) born of a patrician family, at Florence in 1511. He wrote a history of his own times, in Italian, which is a continuation of Guicciardine, beginning at the year 1536 (a). The work is executed with great judgment, candour, and accuracy; he was furnished with several memoirs by Cosmo duke of Tuscany, a prince no less conspicuous for his great genius, than his consummate prudence. Thuanus acknowledges he was much indebted to his history, and that no work of this kind had furnished him with more materials. Besides this history, there are six funeral orations composed by Adriani, viz. one on the emperor Charles V. another on the emperor Ferdinand; a third on Eleonora of Toledo, the wife of Cosmo duke of Florence; a fourth on Isabel queen of Spain; the fifth on Cosmo the grand duke of Tuscany; and the last on Joan of Austria, wife of Francis de Medicis. He is thought also to have been the author of a long letter on ancient painters and sculptors, prefixed to the third volume of Vasari. He died at Florence in 1579.

Thuan. Hist. lib. lxxiii.

Rill, concerning the illustrious Men of the Academy of Florence, p. 45.

(a) Adriani's History is carried down to 1574. It consists of twenty-two books. It was printed in folio, at Florence, by the Giunti, in 1583: and at Venice, in two volumes in quarto, in 1587. Marcello Adriani, the author's son, published this History, and dedicated it to Francis de Medicis grand duke of Tuscany. Spond. Ann. ad ann. 1534. num. xviii. p. 426.

**ADRICHOMIUS** (Christian) born at Delft in Holland, in the year 1553. He was a zealous advocate for the religion he professed, and applied himself to his studies with great assiduity. He was for some time director of the nuns of St. Barbara; but the civil wars, which broke out on the account of religion, having obliged him to quit his country, he withdrew to Brabant, and afterwards to Cologne, where he began a considerable work, which was printed after his death. It is intitled *Theatrum Terræ Sanctæ*, and was printed in folio, with geographical maps, at Cologne, in the year 1593. He gives a description of the Holy Land in general, and of the city of Jerusalem in particular. It contains likewise a Chronicle of the Old and New Testament, which is pretty much esteemed; but he is thought to rely too much on the Manetho, the Berosus, and such other writings of the monk Annius of Viterbo. Adrichomius sometimes assumed the name of Christianus Crucius, and under this title he published, at Antwerp, the *Life of Christ*, and an oration *De Christiana Beatitudine*, which he had spoke in a general chapter. He died at Cologne, in the year 1585, in the thirteenth year of his exile, and was buried in the convent of the canonessees of Nazareth, where he had been Director for some years.

Valer. And.  
Bibl. Belg.  
p. 131.

**ÆLFRED**, ALFRIDE, ALDFRID, or ELDFRID, the natural son of Oswi, king of Northumberland. He had an education suitable to the son of a king; and, according to Beda, studied in Scotland, where he acquired great knowledge in the Scripture, as well as in all useful learning. Upon his return to his native country, he distinguished himself greatly for his prudence as well as knowledge; and we are told, that by his persuasion, Peada, the son of Penda, king of the Mercians, renounced heathenism and embraced the Christian religion. On the death of Oswi, he was violently persecuted by his brother Egfrid; who succeeded to the throne; he was jealous of Ælfred on account of his great parts, and because there had been some talk of raising him to the throne. Ælfred retired into Ireland, where he conversed wholly with the learned, and led a philosophic kind of life. Egfrid even carried his rancour so far as to make war against those who had given him refuge, and was slain in battle. Upon his death, the nobility of Northumberland unanimously invited Ælfred to the throne, which he accepted of, in the year 686. He found the

Bed. Hist.  
Eccles. lib. v.  
cap. 12.

Bed. ibid.

Chron. Sax.  
p. 45.

the kingdom in great confusion; but by his wisdom and piety he soon established good order. His brother had imposed many oppressive taxes on the people, these he removed, and, by a strict administration of justice, rendered his subjects perfectly easy and happy. He was no less conspicuous for his learning when a king, than before, and his court became a great resort for men of letters (a). It is, however, generally allowed that he was not a martial prince, so that his dominions were less extensive than they had been in the days of his ancestors. He has been censured for persecuting bishop Wilfrid, in whose room he named John of Beverly to be consecrated bishop of Hexham (b) in Northumberland, whom he afterwards raised to the archiepiscopal see of York. He governed his kingdom with great reputation, and after having reigned nineteen years, died on the 24th of December, 705, and was buried at Drifeld. He married Cyniburg, or, as some call her, Kenburg, the daughter of Penda king of Mercia, by whom he left Osfred his son, whom, though only in the eighth year of his age, the people, through a grateful remembrance of the father's virtues, appointed successor to Ælfred.

Chron. Sax. p. 50.

(a) Ælfred is commended as an encourager of learning, by venerable Bede, and has also been taken notice of by foreign authors. He was much esteemed in Scotland and Ireland; in the former kingdom he was educated, in the latter he long resided; and for his great virtues was in both much beloved. He left behind him several epistles to the learned men in both countries; but it is not known whether any of them have been preserved. Leland. Com. de Script. Brit. p. 28. Pitæe Illustr. Angl. Script. p. 116.

(b) Wilfridus, at the time of Ælfred's accession to the throne, was beyond seas, having been expelled

from the archiepiscopal see of York by the king's brother and predecessor. In the second year of Ælfred's reign he returned, with mandatory letters from the pope, for his restoration. With these the king in part complied; for he promoted John of Beverly, who was then bishop of Hexham, to the archbishopric of York, and offered his bishopric to Wilfridus, which he accepted. Wilfrid possessed it quietly for five years; but in 1662 he was again expelled, not so much by the king's will, as on account of disputes amongst the clergy. Gul. Malmbr. de Pontif. lib. iii.

ÆLFRED, or ALFRED (the Great) the youngest son of Æthelwolf king of the West-Saxons. He was born in the year 849. at Wannating, or Wanading, which is supposed to be Wantage, in Berkshire. Æthelwolf having a great regard for religion, and being extremely devoted to the see of Rome, sent Ælfred to that city at five years of age, where pope Leo IV. adopted and anointed him, as some think, with a regal unction, though others are of opinion he was

Annal. Rer. gest. Ælfridi. Mag. Aust. Afferio Menen. p. 7.

**Id.** only confirmed (a). Soon after his return, his father being in the decline of life, and going to visit the holy see, took his favourite son along with him, where he had an opportunity of seeing and hearing many things, which made such strong impressions on him, as remained during his whole life.

**Astr. Men. p. 2.** Æthelwolf had five sons, and a daughter; of these Æthelstan, the eldest, was king of Kent, in his father's life-time, and died before him; Æthelbald, the second son, raised a rebellion against his father, when he returned from Rome, who, to avoid any effusion of blood, consented to divide his dominions with him. Æthelwolf did not long survive this; but, before his death, he, by a full and distinct testament, endeavoured to settle all the claims of his children: by this will Æthelbald and Æthelbert had his kingdoms divided betwixt them; and he left his private estate, with all the money in his coffers, to his younger sons, Æthelred and Ælfred. Æthelwolf died in 858, and was succeeded by Æthelbald, who reigned but two years and a half. On his demise, Æthelbert seized the crown, which he held for five years, and died in 866. He was succeeded by his brother Æthelred, who, while he was a private man, had solemnly promised Ælfred he would do him that justice which had been denied by the two former kings, in giving him what his father had bequeathed him. On his accession, Ælfred demanded a performance of his promise; but the king excused himself on account of the

(a) There are many reasons why the anointing Ælfred to be king, is scrupled. (See Leland, p. 145.) 1. He was his father's younger son, and had three, at least, if not four brethren between him and the crown. 2. He was but five years old, and therefore it is unlikely his father should intend him for a vice-king. 3. Such an unction could have had no other consequence than that of making him obnoxious to his brethren. But notwithstanding these objections, many authors speak of Ælfred's journey to Rome, and of his unction. After bishop of Sherborne, who was intimate with king Ælfred, in the memoirs he wrote of that prince, hath these words (De Rebus gestis Ælfred. p. 7.) "The same year king Æthelwolf sent his son Ælfred to Rome, attended by many of the nobility and persons of the lower

rank. Leo IV. then possessed the apostolic see, who anointed the said infant Ælfred as a king, confirmed him, and adopted him as his own son." Æthelred, a monk, of the royal family, who lived very near these times, says (Chronicle. lib. iii. fol. 478.) that after Leo had consecrated him king, he, from that act, styled him his son, as bishops, at the time of confirmation, are wont to call those little ones their children. Robert of Gloucester says (Chronicle, p. 264.) that he was crowned king, and anointed. Sir Henry Spelman, after mentioning some authorities, concludes that he was anointed king. (Life of Alfred, p. 20.) Alford, the jesuit, alleges he was both anointed king, and confirmed, by pope Leo; and that in respect to this last ceremony, the pope was his god-father. Annal. tom. iii. p. 66.

troublesome

troublesome times, and assured him, that at his death he would leave him all. Ælfred having given proofs of his courage in the former king's reign, Æthelred would never part with him, but employed him as his first minister and general of his armies.

In the year 866, a great fleet of the Danes, under the command of Hinguar and Hubba, sons of Lodbroch, a Danish king, invaded England: in 871, they marched to Reading in Berkshire, where they received a considerable reinforcement, and took that town and castle. Æthelred and his brother Ælfred came with an army to Reading, a week after it was taken: he divided his forces into two bodies, one of which he assigned to Ælfred, and the other he kept under his own command. Ælfred rashly engaged the Danish army, which being very numerous, he was in great danger of being totally defeated, had not the king come to his assistance with a fresh body of men; this changed the fortune of the day so far, that the Danes were defeated, and lost great numbers of their men. Affer. Men.  
p. 22. Soon after, however, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a wound, of which he died, Spelman,  
p. 44. after having reigned five years.

Upon his death, Ælfred succeeded to the crown, agreeable to the will of king Æthelwolf, and the appointment of Æthelred (6). This happened in the year 871, and the twenty-second of Ælfred's age. He had scarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had so lately received. He engaged the Danish army at Wilton, and at the beginning of the battle had the advantage, but, in the pursuit, the Danes discovering his weakness, rallied, and drove him out of the field. Affer. Men.  
p. 25. Soon after there was a treaty, but the Danes paid little regard to it,

(6) Before Æthelred came to the crown, there had been a treaty between him and Ælfred, concerning their respective estates; and Æthelred, in presence of divers of the nobility, acknowledging Ælfred's right to certain demesnes left him by his father, which were then, as it appears, withheld from him, promised in a solemn manner, if ever he came to be king, he would not only permit Ælfred to enjoy quietly the lands bequeathed to him, but likewise give him a share of all the territories which they should gain from the enemy.

But when the crown fell to Æthelred, being required to perform his agreement, he refused, alledging he could not divide his dominions, but would leave them entire to Ælfred, if he should survive. Ælfred, though kept from his right, gave his brother all the assistance in his power; and, upon his death, was desired, by the archbishop, nobles, and commons of West-Saxony, to take the government upon himself, which he accordingly did, and was crowned at Winchester. Spelman, p. 44.

Joan.  
Brompt.  
p. 809.

Affr. p. 29.

roaming up and down the country, and pillaging wherever they came. They at last put an end to the kingdom of Mercia, and obliged Burhred, the king, not only to quit his dominions, but the island. Ælfred fitted out a fleet to guard the coasts; and a squadron of five Danish ships coming on the coast, one of them was taken. However, a considerable army of Danes having landed, marched as far as Grantbridge, and quartered thereabouts. Next summer they advanced to Werham; here Ælfred met them with all the forces he could raise; but not finding himself strong enough to engage them, he concluded a peace, and the Danes swore never to invade his dominions. But in a little time they broke their faith (c); for being on the road to Mercia, they met a body of English horse, advancing in a careless manner, by reason of the treaty being concluded; of these they slew the greatest part, and soon after surprized Exeter. The king marched against them with what forces he could collect, and besieged them in that city. While things were in this situation, his majesty's fleet having engaged a numerous one of the enemy, sunk many, and dispersed the rest, which, attempting to gain some of the English ports, were driven on the coasts, and all miserably perished. This so terrified the Danes, that they were again obliged to make peace, and give hostages. However, in 877, having obtained new aids, they came in such numbers into Wiltshire, that the Saxons giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could be best concealed. In this distress, Ælfred, conceiving himself no longer a king, laid aside all marks of loyalty, and took shelter in the house of one who kept his cattle (d). He retired afterwards to the

(c) All the ancient historians agree in charging the Danes with numerous acts of perfidy. "Their want of faith (says the author of the *Biographia Britannica*) seems to have been the effect of their barbarism, from making it their constant practice to burn and destroy whatever they could not carry away. By this means they were quickly straitened in their quarters; and thus being obliged to shift them often, they soon found themselves in such a situation as to have no means of subsisting without obtaining it by force from those with

whom they had lately made peace. To this was owing the wretched condition in which this whole island then was, all its best towns, many of its finest monasteries, and the far greatest part of its villages being but so many heaps of ruins. The want of cultivation also produced dreadful famines; and these, as usual, were followed with consuming plagues, as we read in *Afferius* and other ancient writers." *Affer. Menev. Chron. Sax.*

(d) While he remained in this retreat, a little adventure happened, of which most of our histories take notice,

the isle of Æthelingey in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful servants who repaired thither to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their magical standard<sup>(e)</sup>, he issued his letters, giving notice where he was, and inviting his nobility to come and consult with him. Before they came to a final determination, Ælfred, putting on the habit of a harper, went into the enemy's camp, where, without suspicion, he was every where admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their situation, he returned in great secrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could, and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. This affair was transacted so secretly and expeditiously, that in a little time the king, at the head of an army, approached the Danes, before they had the least intelligence of his design. Ælfred, taking advantage of the surprize and terror they were in, fell upon them, and totally defeated them at Æthendune, now Eddington. Those who escaped fled to a neighbouring castle, where they were soon besieged, and obliged to surrender at discretion. Ælfred granted them better terms than they could expect: he agreed to give up the whole kingdom of the East-Angles to such as would embrace the Christian religion, on condition they should oblige the rest of their countrymen to quit the island, and, as much as it was in their power, prevent the landing of any more foreigners. *Ibid.*

tice. The good woman of the house, having one day made some cakes, put them before the fire to toast, and seeing Ælfred sitting by, trimming his bow and arrows, she thought he would of course take care of the bread; but he, it seems, intent on what he was about, let the cakes burn; which so provoked the woman, that she rated him roundly, telling him he would eat them fast enough, and ought therefore to have looked after their toasting. *Asfer, p. 30.*

(e) "This (says Sir John Spelman) was a banner with the image of a ravyn magically wrought by the three

sisters of Hingwar and Hubba, on purpose for their expedition, in revenge of their father Lodebrock's murder, made, they say, almost in an instant, being by them at once begun and finished in a noontide, and believed by the Danes to have carried great fatality with it, for which it was highly esteemed by them. It is pretended, that being carried in battle, towards good success, it would always seem to clap its wings, and make as if it would fly; but towards the approach of mishap, it would hang down and not move." *Life of Ælfred, p. 61.*

For



For the performance thereof he took hostages; and when, in pursuance of the treaty, Guthrum, the Danish captain, came, with thirty of his chief officers, to be baptized, Ælfred answered for him at the font, and gave him the name of Æthelstan; and certain laws were drawn up betwixt the king and Guthrum for the regulation and government of the Danes settled in England. In 884, a fresh number of Danes landed in Kent, and laid siege to Rochester, but the king coming to the relief of that city, they were obliged to abandon their design. Ælfred had now great success, which was chiefly owing to his fleet, an advantage of his own creating. Having secured the sea-coasts, he fortified the rest of the kingdom with castles and walled towns; and he besieged and recovered from the Danes the city of London, which he resolved to repair, and keep as a frontier (f).

After some years respite, Ælfred was again called into the field, for a body of Danes being worsted in the west of France, came with a fleet of two hundred and fifty sail on the coast of Kent, and having landed, fixed themselves at Appletree: shortly after, another fleet of eighty vessels coming up the Thames, the men landed, and built a fort at Middleton. Before Ælfred marched against the enemy, he obliged the Danes, settled in Northumberland and Essex, to give him hostages for their good behaviour. He then moved towards the invaders, and pitched his camp between their armies, to prevent their junction. A great body, however, moved off to Essex, and crossing the river, came to Farnham in Surry, where they were defeated by the king's forces. Mean while the Danes settled in Northumberland, in breach of treaty, and notwithstanding the hostages given, equipped two fleets, and, after plundering the northern and southern coasts, sailed to Exeter, and besieged it. The king, as soon as he received intelligence, marched against them, but before he

Chron. Sax.  
p. 92.

Ibid. 93.

(f) The Danes had possessed themselves of London in the time of his father, and had held it till now as a convenient place for them to land at, and fortify themselves in; neither was it taken from them but by a close siege. However, when it came into the king's hands, it was in a miserable condition; scarce habitable, and all its fortifications ruined. The king, moved by the importance of the place, and the desire of strengthening his frontier against the Danes, restored it to its ancient splendor. And observing that through the confusion of the times, many, both Saxons and Danes, lived in a loose disorderly manner, without owning any government, he offered them now a comfortable establishment, if they would submit and become his subjects. This proposition was better received than he expected, for multitudes growing weary of a vagabond kind of life, joyfully accepted such an offer.

Chron. Sax. p. 88.

reachd

reached Exeter they had got possession of it. He kept them, however, blocked up on all sides, and reduced them at last to such extremities, that they were obliged to eat their horses, and even ready to devour each other; being at length rendered desperate, they made a general sally on the besiegers, but were defeated, though with great loss on the king's side. The remainder of this body of Danes fled into Essex, to the fort they had built there, and to their ships. Before Ælfred had time to recruit himself, another Danish leader, whose name was *Laf*, came with a great army out of Northumberland, and destroyed all before him, marching on to the city of Werheal in the west, which is supposed to be Chester, where they remained the rest of that year. The year following they invaded North-Wales, and after having plundered and destroyed every thing, they divided, one body returning to Northumberland, another into the territories of the East-Angles, from whence they proceeded to Essex, and took possession of a small island called Merefig. Here they did not long remain, for having parted, some sailed up the river Thames, and others up the Lea-road, where drawing up their ships, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulsed with great loss; at harvest-time the king himself was obliged to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the excursions of the Danes. As he was one day riding by the side of the river Lea, after some observation, he began to think that the Danish ships might be laid quite dry; this he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort, and wintered at a place called Quatbrig (g). Such of the Danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed. The Danes in a little time began again to invade the territories of the West-Saxons, both by land and sea; but they did more mischief as pirates than as robbers, for having built long and large ships,

Chron. Sax.  
p. 93,

Ibid. 96.

(g) The king's contrivance is thought to have produced the meadow between Hertford and Bow; for at Hertford was the Danes fort, and from thence they made frequent excursions on the inhabitants of London. Dugdale's Hist. of Imbanking, p. 14. Authors are not agreed as to the method the king pursued, in laying dry the Danish ships: Dugdale supposes that he did it by straitning the channel; but Henry of Huntingdon alledges, that he cut several canals, which exhausted its water. Flor. Wigorn. Hen. Huntingd. Hist. lib. v. p. 351.

Chron. Sax.  
p. 98, 99.

they became masters at sea, and depopulated all the coast. Ælfred built some large gallies, and sent them to cruize on the coast of the Isle of Wight and Devonshire, the sea thereabouts being greatly infested by six piratical vessels, which were all taken or destroyed, except one, and such of the Danes as landed when their ships ran ashore, were taken prisoners, and brought before the king at Winchester, who sentenced them to be hanged as piratical murderers and enemies to mankind.

Ibid.

Col. 819.

Ælfred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in establishing and regulating his government for the security of himself and his successors, as well as the ease and benefit of his subjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the English nation; for notwithstanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the rest, yet he had no dominion over their subjects, as Ælfred had in the latter part of his reign; for to him all parts of England, not in the possession of the Danes, submitted, which was greatly owing to the fame of his wisdom, and the mildness of his government. He is said to have drawn up an excellent system of laws, which are mentioned in the Mirror of Justice, published by Andrew Horne, in the reign of Edward I. as also a collection of judgments, and, if we may credit Harding's Chronicle (*b*), they were used in Westminster-hall in the reign of Henry IV. In the Chronicle said to be wrote by John Brompton, we meet some laws ascribed to king Ælfred; they are in number fifty-one, and before them there is a preface, wherein the king recites many things concerning the excellency and use of laws; and in the close he says he collected them from out of the laws of his ancestor king Ina, such as seemed to him most reasonable, and having communicated them to the learned men of his kingdom, he, with their assent, published them to be the rule of his people's actions. These laws borrowed from king Ina, were, if we believe himself, many of them taken from

(*b*) King Alurede the lawes of Troye and Brute,  
Laws Moluntynes and Mercians congregate,  
With Danish lawes, that were well constitute,  
And Grekishe also, well made and approbate,  
In Englishe tongue he did them all translate,  
Which yet bee called the lawes of Alurede,  
At Westmynstre remembered yit indede.

Harding's Chron. fol. 3. b.

the

the British constitutions; and those, if credit is to be given to their authors, were excerpts from the Greek and Trojan laws. Although there remain but few laws which can be positively ascribed to Ælfred; yet we are well informed, that to him we owe many of those advantages, which render our constitution so dear and valuable: we are indebted to him for trials by juries (i); and, if we rely on sir John Spelman's conjecture, his institutions were the foundation of what is called the common law, so styled either on account of its being the common law of all the Saxons, or because it was common both to the Saxons and Danes. It is said also, but this is a disputed point, that he was the first who divided the kingdom into shires: what is ascribed to him is not a bare division of the country, but the settling a new form of judicature; for after having divided his dominions into shires, he subdivided each shire into three parts, called trythings, which though now grown out of date, yet there are some remains of this ancient division in the ridings of Yorkshire, the laths of Kent, and the three parts of Lincolnshire. Each trything was divided into hundreds or wapentakes, and these again into tythings or dwellings of ten householders: each of these householders stood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; so that if any one of the tything was suspected of an offence, if the headboroughs or chiefs of the tything would not be security for him, he was imprisoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reive, his deputy, since, from his office, called shire-reive, or sheriff. Ælfred also framed a book called the Book of Winchester, and which contained a survey of the kingdom, and of which the Doomsday Book, still preserved in the Exchequer, is no more than a second edition.

In the management of affairs of state, after the custom of his ancestors the kings of the West-Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, the king's aldermen, and his chief thanes or barons; these,

(i) This is inferred from a law of Ælfred's, which obliged one of the king's thanes to purge himself by twelve of his peers; as the purgation of another thane was by eleven of his peers and one of the king's thanes. He is also said to have de-

vised the holding men to good behaviour by obliging them to put in sureties; as also the calling a voucher to prove a property in goods at the time of sale. Spelman's Life of Ælfred, p. 106, 107.

Spelman's Posthumous Works, p. 52.

Spelman's Life of Alfr. p. 107. See Hearne on British Antiq. p. 29. 44. 47, 48.

Selden Analect. lib. ii. cap. 5.

Leg. Edv. in pref. et cap. 8.

in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law that twice in the year at least, an assembly or parliament should be held at London, there to provide for the well governing of the commonwealth: from which ordinance his successors varied a little, holding such assemblies not in any place certain, but wherever they resided, at Christmas, Easter, or Whitsuntide. As to extraordinary affairs, or emergencies which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince, and though the nation could never boast of a greater soldier, yet he never willingly made war, or refused peace when desired. He secured his coasts by guardships, making the navy his peculiar care; and he covered his frontiers by castles well fortified, which, before his time, the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and embellished such as were in a decayed condition (*k*). It is affirmed that one sixth part of his revenues was applied to the payment of his workmens wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Ælfred was remarkable for his piety, so he excelled most of his predecessors in this particular; for besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, besides other acts of munificence towards the church (*l*).

He

(*k*) He is thought to have been the founder of Shaftesbury; for William of Malmesbury informs us, there was dug out of ruins a stone with this inscription: "Anno Dominicæ incarnationis 880. Ælfredus rex fecit hanc urbem regni sui 8<sup>o</sup>. In the year 880, being the 8th of his reign, king Ælfred founded this city." De Gest. Pont. Angl. p. 251. He is also said to have been the founder of Middleton and Balford, in Kent; of the Devizes, in Wiltshire; and of Ælfreton, in Derbyshire. He restored and rebuilt Malmesbury, which had been burnt and destroyed by the Danes: and there is a coin which seems to intimate that he did as much for the city

of Norwich. Hearne's Notes on Spelman, p. 164. Speed's Chronicle, p. 384.

(*l*) He demolished the castle which he had built in the isle of Athelney, and with the materials restored an ancient monastery, which he adorned and beautified. When he had finished it, being at a loss for persons to reside therein, he sent for an abbot from Saxony, and invited several monks from France; and to make up the number, he added also several English youths. (Will. Malmsh. lib. ii.) The next religious house he founded was a nunnery, in the town of Shaftesbury, at the east gate thereof: this he filled with nuns, aff

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He is said by some to have founded the university of Oxford; yet this matter is warmly disputed, and has employed several learned pens; but the celebrated Anthony Wood has insisted most fully upon it: this much however is certain, that Ælfred settled and restored that university, endowed it with revenues, and placed there the most famous professors (*m*). Though he had always a very numerous court, and took particular pleasure in seeing his nobility about him, yet he found out a method of doing this without prejudice to the public; he formed three different households, each under a separate lord-chamberlain; these waited in their turns, a month every quarter; so that during the year, each of the king's servants was four months at court and eight at home.

In private life, Ælfred was the most amiable man in his dominions; of so equal a temper, that after he had once taken the crown, he never suffered either sadness or unbecoming gaiety to enter his mind; but appeared always of a calm, yet cheerful disposition, familiar to his friends, just, even to his enemies, kind and tender to all. He was a remarkable occo-

of noble descent, and he made his daughter Æthelgeot their abbess. (R. Higd. Polychr. 257.) In conjunction with his queen Ælfwith: he founded a nunnery at Winchester; and a little before his death, he designed and laid the foundation of a new monastery, called the New Monastery, in the same city. He confirmed the grant made by Guthrum, king of Northumberland, to the bishopric of Durham, of all the country between the Tine and Tise. He likewise granted much to the abbey of Glastonbury; and sent to the cathedral church of Sherburn several precious stones, brought to him from the Indies. The abbey of Wilton was at first for an abbess and twelve nuns; he increased their number to twenty-six, on the account of a victory he obtained over the Danes near that place. Leland. Collect. vol. ii. p. 195.

(*m*) The schools erected by Ælfred at Oxford, were the Great Hall, the Lesser Hall, and the Little Hall. In the Great Hall was taught divinity only, and on this foundation there were twenty-six scholars; in the Lesser Hall they taught logic, music, arithmetic, geometry, and astronomy;

on this foundation there were also twenty-six scholars: in the Little Hall there was nothing taught but grammar; however there were twenty-six scholars also entertained here. The first divinity-professors were St. Neotus and St. Grimbald. At the request of the former, it is said, Ælfred erected these schools; and the latter he sent for from abroad, to preside in them. The first reader in logic, music, and arithmetic, was John, a monk of St. David's; the reader in geometry and astronomy was another monk of the same name, who was companion to St. Grimbald; After the monk read in grammar and rhetoric. As to the time in which these schools were founded, it is not easily determined; very probably they were not all built at once, but by degrees, as the king's finances would allow. Ælfred is universally acknowledged the founder of University College at Oxford, and there is still a very ancient picture of this prince in the master's apartments; there is also a very old bust of him in the refectory in Brazen-nose College. Ingulph. Hist. p. 27. Annal. Wint. A. D. 886.

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conomist of his time, and Asserius has given us an account of the method he took for dividing and keeping an account of it: he caused six wax-candles to be made, each of twelve inches long, and of as many ounces weight; on the candles the inches were regularly marked, and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who, from time to time, gave him notice how the hours went: but as in windy weather the candles were wasted by the impression of the air on the flame; to remedy this inconvenience, he invented lanthorns, there being then no glass in his dominions. When Ælfred came to the crown, learning was at a very low ebb in his kingdom (*n*); but by his example and encouragement, he used his utmost endeavours to excite a love for letters amongst his subjects. He himself was a scholar, and had he not been illustrious as a king, would have been famous as an author (*o*). When we consider the qualifications of this prince,

Asser. Men.  
de Gest. Reg.  
Ang. p. 45.

(*n*) This appears from his letter to bishop Wulfsig, prefixed to his translation of St. Gregory's Pastoral. In this letter he tells the bishop, "that both the clergy and laity of the English were formerly bred to letters, and made great improvements in the valuable parts of learning; that by the advantage of such a learned education, the precepts of religion and loyalty were well observed, the state flourished, and the government was famous for its conduct in foreign countries. And with regard to the clergy, they were particularly eminent for their instructions, for acting up to their character, and discharging all the parts of their function; so that strangers used to come hither for learning, discipline and improvement. But now the case is miserably altered, and we have need of travelling to learn what we used to teach; in short, knowledge is so entirely lost, among the English, that there are a very few on this side the Humber, who can either translate a piece of Latin, or so much as understand their common prayers in their mother-tongue: there were so few who could do this, that I do not remember one on the south side of the Thames, when I came to the crown;" Pref.

Ælfredi regis, published in Mr. Wise's edition of Asserius Menevensis, Oxon: 1722. p. 87.

(*o*) Ælfred is said to have been twelve years old before he could read his mother-tongue, and then he was allured to it by the queen. She had a book of Saxon poems, beautifully adorned, which happening to shew to her sons, and perceiving they were mightily pleased therewith, she promised to bestow it on him who should first get it by heart: this task Ælfred undertook, and without instructor or assistant, applied himself so vigorously to the book, that he never left off till he could read and repeat it to his mother, and thereby gave an early proof of his industry in acquiring knowledge. (Asser. Men. p. 16.) He afterwards arrived at a great proficiency in all sorts of learning, for he was a good grammarian, an excellent rhetorician, an acute philosopher, a judicious historian, a skilful musician, and an able architect. (Marianus, A. D. 884.) Of all this he left ample testimony to posterity, by many admirable works and elegant translations, of which we shall give an account:

1. The first book mentioned by Bale is Breviarium quoddam collectum

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prince, and the many virtues he possessed, we need not wonder that he died universally lamented, which happened after a reign of upwards of twenty-eight years, on the 28th of October, A. D. 900, as some writers inform us, though there is a disagreement in this particular, even amongst our best

ex Legibus Trojanorum, lib. I. A Breviary collected out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one Book. Leland saw this book in the Saxon tongue, at Christ-church in Hampshire. Comment. de Script. p. 150.

2. Visi-Saxonum Leges, lib. I. The Laws of the West-Saxons, in one Book. Pits tells us, that it is in Bennet College Library, at Cambridge.

3. Instituta quædam, lib. I. Certain Institutes. This is mentioned by Pits, and seems to be the second capitulation with Guthrum. Brompt. Chr. Col. 819.

4. Contra Judices iniquos, lib. I. An Invektive against unjust Judges, in one Book.

5. Acta Magistratum suorum, lib. I. Acts of his Magistrates, in one Book. This is supposed to be the book of judgments mentioned by Horne; and was, in all probability, a kind of reports, intended for the use of succeeding ages.

6. Regum Fortunæ variz, lib. I. The various Fortunes of Kings, in one Book.

7. Dicta Sapientum, lib. I. The Sayings of wise Men, in one Book.

8. Parabolæ et Sales, lib. I. Parables and pleasant Sayings, in one Book.

Historicus quondam fecit me Beda Latinum,  
Ælfred rex Saxo transtulit ille prius.

Me Beda first in Roman language wrought,  
Me to the Saxons first king Ælfred brought.

20. Æsopi Fabulæ. Æsop's Fables: which he is said to have translated from the Greek both into Latin and Saxon.

21. Psalterium Davidicum, lib. I. David's Psalter, in one Book. This was the last work the king attempted, death surprising him before he had finished it; it was however complet-

9. Collectiones Chronicorum. Collections of Chronicles.

10. Epistolæ ad Wulfsigium Episcopum. Epistles to Bishop Wulfsig, in one Book.

11. Manuale Meditationum. A Manual of Meditations.

As to his translations, they were these:

12. Dialogus D. Gregorii. A Dialogue of St. Gregory's.

13. Pastorale ejusdem Gregorii. The Pastoral of Gregory.

14. Hormestam Pauli Orosii, lib. I.

15. Boetius de Consolatione, lib. V. Boetius's Consolations of Philosophy, in five Books. Dr. Plot tells us, king Ælfred translated it at Woodstock, as he found in a MS. in the Cotton Library. Nat. Hist. of Oxfordshire, chap. x. § 118.

16. Asserii Sententiæ, lib. I. The Sayings of Asserius, in one Book.

17. Martianæ Leges, lib. I. The Laws of queen Marthia, widow of Guithelinus, in one Book.

18. Malmutinæ Leges, lib. I. The Laws of Malmutius, in one Book.

19. Gestæ Anglorum Bedæ, lib. V. The Deeds of the English, in five Books, by Bede: a copy of which is in the public library at Cambridge, with the following distich thereupon: (Spelman's Life of Ælfred, p. 211.)

ed by another hand, and published at London in 1640, in quarto, by Sir John Spelman.

Besides all these, Malmesbury mentions his translating many Latin authors; and the old History of Ely asserts, that he translated the Old and New Testaments. Malmf. de Gest. Reg. Ang. p. 45. Hist. Elien. lib. ii.



De Gest.  
Reg. Ang.  
p. 46.

Speed's  
Chron. p. 945

Leland Com.  
de Script.  
Brit. p. 152.

historians. He was buried in the cathedral of Winchester, but the canons of that church pretending they were disturbed by his ghost, his son and successor Edward caused his body to be removed to the new monastery, which was left unfinished at his death. Here it remained till the dissolution of monasteries, when Dr. Richard Fox, bishop of Winchester, caused the bones of all our Saxon kings to be collected and put into chests of lead, with inscriptions upon each of them, shewing whose bones they contained; these chests he took care to have placed on the top of a wall of exquisite workmanship, built by him to enclose the presbytery of the cathedral. Henry of Huntingdon honoured the memory of this prince with the following copy of Latin verses :

Nobilitas innata tibi probitatis honorem,  
Armipotens Ælfrede, dedit; probitasque laborem;  
Perpetuumque labor nomen; cui mixta dolore  
Gaudia semper erant, semper spes mixta timori.  
Si modo victor eras, ad crastina bella parabas;  
Si modo victus eras, ad crastina bella parabas.  
Cui vestes sudore jugi, cui sicca cruore  
Tincta jugi, quantum sit onus regnare probarunt,  
Non fuit immensi quisquam per climata mundi.  
Cui tot in adversis, vel respirare liceret;  
Nec tamen aut ferro contritus ponere ferrum,  
Aut gladio potuit vitæ finire labores.  
Jam post-transactos vitæ, regnique dolores,  
Christus ei sit vera quies, sceptrumque perenne.

Thus translated by sir John Spelman :

Thy true nobility of mind and blood  
(O warlike Ælfred!) gave thee to be good.  
Goodness industrious made thee; industry  
Got thee a name to all posterity.  
'Twixt mixed hopes and fears, 'twixt joy and grief,  
Thou ever felt'st distress, and found relief.  
Victor this day, next day thou dost ne'erth'less  
I' the field dispute thy former day's success.  
O'ercome this day, next day, for all the blow,  
Thou giv'st or tak'st another overthrow.  
Thy brows from sweat, thy sword from blood ne'er dry,  
What 'twas to reign, so to us signify:  
The world cannot produce so much as one,  
That through the like adversities has gone.  
Yet found'st thou not the rest thou soughtest here,  
But with a crown Christ gives it thee elsewhere.

ÆLFRED,

ÆLFRED, or ALFRED, son to king Æthelred the Unready, by Emma, Daughter to Richard I. duke of Normandy. His father's misfortunes falling heavy, it was judged proper to send him, and his brother Edward, into Normandy, to be educated at the court of their uncle duke Richard: they were accordingly sent thither in 1013, under the care of bishop Ælfhun. After the death of Æthelred, queen Emma married Canute, but her sons still remained in the Norman court. Duke Robert was as kind to the young princes as his brother and uncle had been; and when they were grown up, he made such preparations for invading England in their behalf, as alarmed the Danish monarch, who agreed to give them part of the kingdom; but duke Robert going soon after to the Holy Land, the Dane thought no farther of his treaty. On the death of Canute, Ælfred having embarked with a considerable body of Norman troops, arrived in England, and in all probability would have dethroned Harold, surnamed Harefoot, if he had not been prevented by the basest treachery: Godwin earl of Kent pretended to join him, and assist him in his design, but perfidiously drew him and his Normans into an ambuscade, where, after a slight resistance, they were made prisoners: this happened in the neighbourhood of Guilford. Ælfred was carried prisoner to the isle of Ely, and his eyes were put out by the directions of the earl of Kent; he was then committed to the monks of the monastery of Ely. The story of his expedition, defeat, and death, is one of the most perplexed points in the English history. This event is placed in 1036, by all the ancient abbey-chronicles; and the Norman histories concur also in this date; the banishment of Emma the next year, in which all writers agree, seems a proof that it happened in that year, soon after the assembly at Oxford, when Harold was acknowledged king. William of Malmesbury, however, says that it was immediately on the death of Harold, before Hardiknute, the son of Canute and Emma, had assumed the government: and Brompton mentions the same time. If this date was to be taken, it would fix the fact to 1039. Authors differ likewise greatly as to the circumstances: some say Edward and Ælfred came to visit their mother at Winchester; and that Godwin, under pretence of carrying Ælfred to court, fell upon the Normans who attended him, and treated them cruelly. Others alledge, that Edward and Ælfred were invited over by their brother Hardiknute, and that Ælfred was murdered by Godwin and bishop Livingus, without the king's consent.

Chron. Sax.  
A. D. 1003.

Alfred Rev.  
lib. viii. p.  
58.

Chron. Sax.  
A. D. 1031.

Leland. Col.  
vol. i. p. 241

See Simeon  
Dunelm. p.  
179.  
H. Hunting.  
lib. vi. p. 365  
R. Hoved.  
p. 438.  
Chroniques  
de Norm.  
cap. civ.  
W. Malmsh.  
lib. ii. c. 57.  
J. Brompt.  
Chron. p.  
935.  
Rob. of Glb.  
Chron. by  
Hearne, p.  
326.  
Brompt. Int.  
X. Script.  
p. 934.

consent. Others affirm that Emma herself had a hand in it, and that she intended also to have poisoned Edward, in order to secure all to her son Hardiknute. In opposition to this, we are told, in a book called *Encomium Emmæ*; that Godwin, to get the young princes into his hands, caused forged letters to be sent them, as from their mother, desiring them to hasten into England, in order to prevent the usurper Harold from taking possession of the throne. The Norman Chronicles agree in general with the first relation given: they say, that Edward, with a squadron of ships, and a considerable number of Normans aboard, sailed from Harfleur, landed at Winchelsea, and meeting with an unexpected resistance, was compelled to reembark and return to Normandy. We have likewise, in the same history, the names of the Norman chiefs who came with prince Ælfred, viz. Jean de Harcourt, Almeric de Sez, the count de Dreux, etc. Many of these made their escape, when Godwin seized Ælfred, and took about 1000 or 1200 prisoners. These he decimated, and, as some say, in a new manner, for, instead of destroying one out of ten, he saved but one of that number; and even again decimated the remainder. Nor was his putting them to death less cruel; for some he beheaded, others he flead; and of those he saved, sold several for slaves. The history of Ælfred's death is variously related; the Saxon Chronicle is altogether silent about the matter. Mr. Leland, upon the authority of an ancient chronicle, gives us an account, that this prince was put to death in the most cruel manner, at the monastery of Ely: yet what seems most extraordinary, is that, in the *Historia Eliensis*, or History of the Monastery of Ely, there is not so much as a word concerning the matter: but as his being buried there is owned, his death ought by those monks, for their own honour, to have been better accounted for. Mr. Rapin speaks thus of this matter: "Ælfred was immediately conducted to Ely, where, after they had put out his eyes, he was shut up in the monastery. The unhappy prince had scarce time to be sensible of his misfortunes, since he died a few days after, either out of grief, or some more violent means.

Speed's  
Chron. p.  
424.

Chroniques  
de Norm.  
cap. civ.

R. Higd.  
Polychron.  
p. 277.

Collection.  
vol. i. p. 241.

Tindal's  
Translat. of  
Rapin, 8vo  
edit. vol. ii.  
p. 50.

Suidas in  
Lexico.

**ÆLIAN** (Claudius) born at Præneste in Italy. He taught rhetoric at Rome, according to Perizonius, under the emperor Alexander Severus. He was surnamed *Μελιγλωσσος*, Honey-mouth, on account of the sweetness of his style. He was likewise honoured with the title of sophist, an appellation

tion in his days given only to men of learning and wisdom. He loved retirement, and devoted himself to study; and his works shew him to have been a man of excellent principles and strict integrity. He greatly admired and studied Plato, Aristotle, Isocrates, Plutarch, Homer, Anacreon, Archilochus, etc. and, though a Roman, gives the preference to the writers of the Greek nation. His two most celebrated works are his *Various History*, and that *Of Animals*. He wrote also an invective against Heliogabulus, or, as some think, Domitian; but this is not certain, for he gives the tyrant, whom he lashes, the fictitious name of Gynnis. He composed likewise a book *Of Providence*, mentioned by Eustathius; and another on divine appearances, or the declarations of providence. Some ascribe to him also the work intitled *Tactica*, or *De Re Militari*; but Perizonius is of opinion that this piece belonged to another author of the same name, a native of Greece. There have been several editions of his *Various History* (a).

Var. Hist.  
lib. ix. c. 32.

In *Paraphrasi*  
Dionysii.

Hist. Litera-  
ria, vol. ii.

(a) The Greek text was published at Rome in 1445, by Camillus Perusinus. Justus Vulteius gave a Latin translation, which was printed separately in 1548; and joined to the Greek text in a new edition, by Henricus Petrus, at Basil, 1555. It contains likewise the works of several other authors, who have treated on such subjects as Ælian. John Tornæus published three several editions at Lyons, in 1587, 1610, and 1625. All these were eclipsed by that of John Schefferus, in 1647 and 1662: he rectified the text in many places, and illustrated the whole with very learned notes and animadversions. Perizonius gave a new edi-

tion in two volumes octavo, at Leyden, 1701. He followed the translation of Vulteius, which he rectified in many places, together with the Greek text, illustrating the most intricate passages with learned notes. The next edition of this work is that of Abraham Gronovius, who has given the Greek text and version of Vulteius, as corrected by Perizonius, together with the notes of Conrad Gesner, John Schefferus, Tanaquil Faber, Joach. Kuhnus, and Jac. Perizonius, to which he has added short notes of his own, and the fragments of Ælian, which Kuhnus collected from Suidas, Stobæus, and Eustathius.

ÆMILIUS (Anthony) professor of history in the university of Utrecht, born the 20th of December, 1589, at Aix la Chapelle, whither his father had fled on account of his being a protestant. He received the first rudiments of his education at the place of his nativity; he studied also in the duchy of Juliers, under John Kunius; and at Dort, under Adrian Marcellus and the famous Gerard-John Vossius. He went afterwards to Leyden, where he principally attended the lectures of Baudius. After having finished his studies, he visited the universities of foreign countries, and spent four years

in his travels. He resided for some time at Heidelberg, where he had an opportunity of consulting the Palatine library; he was likewise at Saumur, where he became particularly acquainted with Mr. Pleffis Mornai, from whom he received many marks of civility. Upon his return to his native country, he succeeded Vossius, as rector of the college of Dort, being then in his twenty-sixth year. Three or four years afterwards, he removed to Utrecht, to exercise a like function there; this he discharged for a few years, and then quitted it; he resumed it, however, at the end of four years, with the addition of another office, that of professor of history: this he held till his death, and acquired a great reputation, both for learning and eloquence. Æmilius spoke a funeral oration in praise of Renieri, who had publicly taught the tenets of Des Cartes, at Utrecht; in this he highly extolled Des Cartes, and sent him the oration, with a letter full of respect; hence arose a great intimacy betwixt him and that philosopher; so that Æmilius not only refused having any hand in the proceedings of the university of Utrecht, in 1642, against Des Cartes, and Regius, but he formed also an opposition to the judgment that was given. He was solicited to go to Leyden, to fill the Greek professor's chair, vacant by the call of Vossius to Amsterdam; he determined, however, to continue at Utrecht, and in order to confirm him in this resolution, the university increased his salary. He continued in this professorship above twenty-six years, during which time his lectures were chiefly upon the Annals of Tacitus. In 1651, he published a collection of Latin orations and poems. He died the 10th of November, 1660.

Billet Vie-  
de Des Cartes  
tom. ii. p.  
22.

Ibid. p. 755.

See his Fu-  
neral Orat.  
pronounced  
by Berkin-  
gerus,  
Nov. 27,  
1660.

ÆMILIUS (Paulus) a native of Verona. The reputation he had acquired in Italy, made Stephen Poucher, bishop of Paris, advise king Lewis XII. to engage him to write a Latin history of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compose this work; but though he spent many years at it, yet he was not able to finish the tenth book, which was to include the beginning of the reign of Charles VIII. He is said to have been very nice and scrupulous in regard to his works, having always some correction to make: hence Erasmus imputes the same fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces;

Lannoius  
Hist. Gymn.  
Navarre,  
p. 19.

pieces : “ (a) That very learned man Paulus Æmilius (says he) gave pretty much into this fault; he was never satisfied with himself, but as often as he revised his own performances, he made such alterations, that one would not take them for the same pieces corrected, but for quite different ones; and this was his usual custom. This made him so slow, that elephants could bring forth sooner than he could produce a work; for he took above thirty years (b) in writing his history.” Lipsius was mightily pleased with this performance : “ Paulus Æmilius (says that author) is almost the only modern who has discovered the true and antient way of writing history, and followed it very closely. His manner of writing is learned, nervous, and concise, inclining to points and conceits, and leaving a strong impression on the mind of a serious reader. He often intermixes maxims and sentiments not inferior to those of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has less prejudice or partiality. It is a disgrace to our age, that so few are-pleased with him; whence it would appear that there are but few capable of relishing his beauties. Amongst so many perfections there are however a few blemishes, for his style is somewhat unconnected, and his periods too short. This is not suitable to serious subjects, especially annals, the style of which, according to Tacitus, should be grave and unaffected. He is also unequal, being sometimes too studied and correct, and thereby obscure; at other times (this however but seldom) he is loose and negligent. He affects also too much of the air of antiquity in the names of men and places, which he changes and would reduce to the ancient form, often learnedly, sometimes vainly, and in my opinion always un-

(a) Huic vitio affinis fuit vir eximie doctus Paulus Æmilius Veronensis, qui sibi nunquam satisfaciebat, sed quoties recognoscebat sua, mutabat pleraque : diceret non opus correctum sed aliud, idque subinde faciebat. Quæ res in causa fuit, ut citius elephantum pariant quam ille quicquam edere posset. Nam historiam quam edidit plusquam triginta annis habuit præ manibus. Et suspicor huc adactum ut evulgaret. Erasmus Apoph. lib. vi. p. m. 324.

(b) Mr. Bayle thinks it was an error in Erasmus, to assert that Æmilius was thirty years about his history. “ There is (says he) in the

king of France's library, an edition, containing the first four books of Paulus Æmilius, printed at Paris, without a date; but it must have been before the year 1520, and in the beginning of the reign of Francis I. this copy having been presented to him before he wore the close crown. Æmilius was invited into France, in order to compose this work, by Lewis XII. Now the reign of this prince began but in 1498; and had he sent for this author immediately after his accession to the crown, Æmilius could not have employed above eighteen years at most in writing the history of France.”

becomingly (c).” Æmilius’s history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers, in a confused condition ; so that the editor, Daniel Xavarisio, a native of Verona and relation of Æmilius, was obliged to collate a great number of papers full of rasures, before it could be published. He has been censured by several of the French writers, particularly by M. Sorel : “It does not avail (says this author) that his oratorical pieces are imitations of those in the Greeks and Romans : all are not in their proper places ; for he often makes barbarians to speak in a learned and eloquent manner. To give one remarkable circumstance ; though our most authentic historians declare, that Hauier, or Hanier, the counsellor, who spoke an invective, in presence of king Lewis Hautin, against Enguerrand de Marigny, came off poorly, and said many silly things ; yet Paulus Æmilius, who changes even his name, calling him Annalis, makes him speak with an affected eloquence. He also makes this Enguerrand pronounce a defence, though it is said he was not allowed to speak ; so that what the historian wrote on this occasion, was only to exercise his pen.” He has been also animadverted upon, for not taking notice of the holy vial at Rheims. “(d) I shall not (says Claude de Verdier, pass over Paulus Æmilius of Verona’s malicious silence, who omitted mentioning many things relating to the glory of the French

Sorel Biblio-  
theque Fran-  
coise, ch. viii.

(c) Paulus Æmilius, ut rem dicam pene unus inter novos, veram et veterem Historiæ viam vidit eamque firmo pede calcavit. Genus scribendi ejus doctum, nervosum; pressum; ad subtilitatem et argutias inclinans et relinquens, desigensque aliud in animo serij lectoris. Sententias et dicta sæpe miscet, paria antiquis. Rerum ipsarum sedulus scrutator, severus judex: nec legi nostro ævo, qui magis liber ab affectu. Dedecus ævi est, quod minus illi placeat, quasi pauci sint qui capiant hæc bona. In tantis tamen virtutibus etiam hæc labeculæ, quod stilum parum necit, et spargit, dividitque eum in minuta quædam membra. Hoc cum in omni seriosa oratione parum congruum, tum in annalibus minime, quorum est, ut ille ait, tarda quædam et iners scriptura. Deinde quod inæqualis. Alibi nimium anxius et castigatus

ideoque subobscurus, alibi (sed raro uter) laxus et solutus. Vetustatis etiam nescio quid affectat in nominibus hominum, locorum, urbium immutandis, et in veterem formam redigendis; sæpe erudite, interdum vane; sed, ut ego judico, semper indecore. Lipsius, Not. ad lib. i. Politicorum, cap. 9. p. m. 217, tom. iv. Operum edit. Vesal. 1675.

(d) Pauli Æmilii Veronenfis, malignum silentium non silebo, qui multorum non meminit quæ ad Gallorum gloriam pertinerent. Nec ea ignorasse dici potest, quæ nullus ante eum præterit, ut oleum illud ad unctionem Regum cælitus demissum et lilia similiter: quibus si fidem non adhibuit, eam saltem hominum mentibus opinionem insitam esse dicere oportuit. Claud. Verderius in Aust. cens. p. 88,

nation. Nor can it be said he was ignorant of those things, upon which none were silent before himself; such as that oil which was sent from heaven for anointing our monarchs; and also the lilies. And even though he had not credited them himself, he ought to have declared the opinion of mankind."

Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant Latin by Paulus Æmilius; and in his letter about the antiquity and splendor of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were lost; so that the name of Scaliger would have been altogether buried in obscurity, had it not been for Paulus Æmilius of Verona, that most eloquent writer and preserver of ancient pedigrees; who having found, in Bavaria, very ancient annals of our family, written, as he himself tells us, in a coarse style, he polished and translated into Latin. From this book my father extracted such particulars as seemed to reflect the greatest honour on our family (e)". Scaliger speaks also of it in the first edition of his Commentary on Catullus, in 1576; and in the second, in 1600, but in such a manner as differs somewhat from the passage above cited. Scroppius has severely attacked Scaliger on account of these variations; he observes, that no mention being made of the place where this manuscript was pretended to be found, nor the person who possessed it, and such authors as had searched the Bavarian libraries with the utmost care, having met with no such annals; he therefore asserts, that whatever the Scaligers advanced concerning this work, was all imposture. Æmilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.

Schoppius in Scaligero Hypobolismo, fol. 40. vers.

(e) Injuria temporum malevolentia hostium, imperitia scriptorum, eos cuniculos in generis nostri memoria egerunt ut de totius nominis Scaligeri ruina metuendum esset, nisi præstosset eloquentissimus vir, et antiquarum originum vindex Paulus Æmilius Veronensis, qui nactus in Norico acta et annales profapie nostræ

vetustissimos, pingui stilo, ut ipse ait, conceptos, edolavit eos et Latine loqui docuit. Ex eo libro parens meus ea excerptit, quæ ad nostri generis claritatem præcipue pertinere visa sunt. Joseph. Scalig. in Epistola de Vetustate et Splendore Gentis Scaligeræ, p. 8, 9.

ÆNEAS (Sylvius) or PIUS II, was of the family of the Piccolimini, born in the year 1405, at Corsigny in Sienna, where his father lived in exile. He was educated at the grammar school of that place, but his parents being in low circumstances, he was obliged, in his early years, to submit to many



Append. ad  
Cave Hist.  
Lit. p. 114.  
edit. Colon.  
Allobrog.  
1720.

Buch. lib. x  
xi.

Oudin. Com.  
de Script.  
Ecclef. tom.  
iii. § 15.

many servile employments. In 1423, by the assistance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the Latin and Tuscan languages. In 1431, he attended cardinal Dominic Capranica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace betwixt the English and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made secretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in a dialogue and epistles which he wrote to the rector and university of Cogn. He was likewise made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in several embassies; once to Trent, another time to Francfort, twice to Constance, and as often to Savoy, and thrice to Strasburg, where he had an intrigue with a lady, by whom he had a son; he has given an account of this affair in a letter to his father, wherein he endeavours to vindicate himself with a good deal of humour and gaiety (a).  
In

(a) The following is a copy of the letter: "Æneas Sylvius the poet to his father Sylvius. You write to me that you are doubtful whether you ought to rejoice or to be sorry, because God has given me a son; for my own part I see reason for joy, but none for sorrow; for what greater pleasure is there in life than to beget another like one's self, to extend one's own blood, and to leave a person who may survive you? what is more agreeable than to see one's sons? to me it is the highest satisfaction that my seed is propagated, and that I have produced something before I die, which may survive me; and I return thanks to God, who has formed the fœtus into a male, that the little boy may divert you and my mother, and afford you that comfort and assistance, which it was my duty to do. If my birth was any pleasure to you, why should not the birth of my son be so likewise?

will not the sight of the little infant give you some satisfaction, when you shall see my image in his countenance? will it not be agreeable to you, to have him hang about your neck, and shew his little fondness for you? But you say you are sorry for my crime, because I have got this child in an unlawful way; I cannot imagine, sir, what opinion you have formed of me; it is certain that you, who partake of flesh and blood, did not beget me of a rigid insensible constitution; you are conscious to yourself what a man of gallantry you was. For my part, I am neither an eunuch, nor impotent; nor an hypocrite, in chusing to seem good rather than really be so: I frankly own my fault, because I am neither more holy than king David, nor wiser than Solomon. This is a crime of very ancient standing, and I cannot tell who is exempt from it. This plague is very extensive (if it be a plague to use one's  
natural

In 1439, he was employed in the service of pope Felix; and being soon after sent ambassador to the emperor Frederic;  
his

natural powers) so that I cannot see why this appetite should be so much condemned, since nature, which does nothing amiss, has implanted it in all creatures, in order to preserve the species. But you seem to say, that there are certain limits within which this is lawful; and that this appetite should never be indulged beyond the just boundaries of marriage. This is very true; and yet even in the married state there are frequent crimes committed. There is a certain rule and measure for eating, and drinking, and speaking; but who observes them? who is so righteous as not to fall seven times a day? let the hypocrite speak, and declare himself to be conscious of no sin: I know there is no merit in me, and only depend upon God's goodness for mercy, who knows that we are liable to fall, and to be hurried away by irregular pleasures; he will never shut up from me the fountain of pardon, which is open to all. But I have said sufficient of this point. And since you ask my reasons, why I think this child my own, lest you should maintain another man's instead of mine, I will give you a short account of the whole affair. It is not two years since I was ambassador at Strasburgh. While I was there at leisure for several days, a lady, who came from England, and had beauty and youth about her, lodged in the same house with me: she being very well skilled in the Italian tongue, addressed me in the Tuscan dialect; which was so much the more agreeable to me, as it was very uncommon in that country. I was charmed with her wit and gaiety, and immediately recollected that Cleopatra had engaged Anthony, as well as Julius Cæsar, by the elegance of her conversation: I said to myself, who will blame me, inconsiderable as I am, for doing what the greatest men have not thought beneath them? I sometimes thought upon the example of Moses, sometimes that of Aristotle,

and sometimes that of christians themselves; in short, pleasure overcame me, I grew fond of the lady, and addressed her in the softest terms; but she resisted all my applications as firmly as the rock repels the waves of the sea, and for three days kept me in suspense: she had a daughter five years old, who was recommended to our landlord by Melinthus the father, and the lady was very fearful lest our landlord should perceive something of the affair, and turn the child out of doors, because she might follow her mother's example. The night came on, and she was to go away the next day; so that I apprehensive lest I should lose my prey, desired her not to bolt her door at night, and told her I would come at midnight: she denied me, and gave me no manner of hopes: I urged her, but she still persisted in her denial. She went to bed: I resolved with myself to see whether she had done as I desired her. I recollected the story of Zima the Florentine, and imagined she might follow the example of his mistress. Upon this I was determined to try: when I found every thing silent in the house, I went to her chamber; the door was shut but not bolted, I opened it and went in, and obtained the lady's favour, and from hence came this son: the mother's name is Elizabeth. From the ides of February to the ides of November there is just the number of months which is the usual term from a woman's first pregnancy to the birth; she told me this when she was afterwards at Basil: and though I had procured her favour not by gifts, but by the utmost solicitation and courtship, I imagined she said this with a design to get money from me, and did not believe her: but since I see she affirms this now, when she can have no hopes of obtaining any thing of me, and the circumstance of the name and time agree, I believe the child is mine; and I desire you to

he was crowned by him with the poetic laurel, and ranked amongst his friends. In 1442, he was sent for from Basil by the emperor, who appointed him secretary to the empire, and raised him to the senatorial order. He could not at first be prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewise changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremberg, when they were consulting about methods to put an end to the schism, and was sent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelín, in his Commentaries of the life of Pius II. "Most holy father (said he) before I declare the emperor's commission, give me leave to say one word, concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have said, and done, and written at Basil many things against your interests; it is impossible to deny it: yet all this has been done not with a design to injure you, but to serve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbishop of Palermo, with Lewis du Pont (Pontanus) the secretary of the holy see; men who are esteemed the greatest luminaries in the law, and doctors of the truth; to omit mentioning the universities and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charibdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myself, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this situation of mind, where having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was

to take him, and bring him up till he would tell a falsity in the case of her  
is capable of coming under my care son." Wharton's Append. to Dr.  
and instruction: for you have no Caye's Hist. Literaria, p. 114. anno  
reason to suppose that a rich lady 1458.

on your side : it was upon this motive that when the emperor thought fit to send me to your clemency, I accepted the opportunity with the utmost satisfaction, in hopes that I should be so happy as to gain your favour again : I throw myself therefore at your feet ; and since I sinned out of ignorance, I intreat you to grant me your pardon. After which I shall open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past ; and in a short time made him his secretary, without obliging him to quit the post which he had with the emperor.

Raynald  
Contin.  
Annal. Ba-  
ronii, 1445.  
n. 25.

He was sent a second time by the emperor on an embassy to Eugenius, on the following occasion : the pope having deposed Thierry and James archbishops and electors of Cologne and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding ; and at their desire the emperor sent Æneas Sylvius to prevail on the pope to revoke his sentence of deposition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave till another pope should be elected. He was made bishop of Targestum by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after, he was made archbishop of Sienna ; and in 1452, he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legate of Bohemia and Austria. About the year 1456, being sent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal. Upon the decease of Callixtus, in the year 1458, he was elected pope, by the name of Pius II. After his promotion to the papal chair, he published a bull, retracting all he had written in defence of the council of Basil ; and thus he apologizes for his former conduct : " We are men (says he) and we have erred as men ; we do not deny, but that many things which we have said or written, may justly be condemned : we have been seduced, like Paul, and have persecuted the church of God through ignorance ; we now follow St. Austin's example, who having suffered several erroneous sentiments to escape him in his writings, retracted them ; we do just the same thing : we ingenuously confess our ignorance, being apprehensive lest what we have written in our youth, should occasion

occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of vicegerent of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard to those writings, which injure in any manner the authority of the apostolic see, and which assert opinions which the holy Roman church does not receive. If you find any thing contrary to this in our dialogues and letters, or in any other of our works, despise such notions, reject them, follow what we maintain now; believe what I assert now I am in years, rather than what I said when I was young: regard a pope rather than a private man; in short, reject *Æneas Sylvius*, and receive *Pius II.* *Nec privatum hominem pluris facite quam summum pontificem; Æneam rejicite, Pium accipite.*"

Labbe's Collection of Councils, tom. xiii. p. 1407.

*Pius* behaved in his high office with great spirit and activity. He suppressed the war which *Piccinus* was raising in *Umbria*; and recovered *Assisi* and *Nucera*. He ordered a convention of princes at *Mantua*, where he was present himself, and a war was resolved upon against the *Turks*. Upon his return to *Rome*, he went to *Viterbo*, and expelled several tyrants from the territories of the ecclesiastical state. He excommunicated *Sigismund* duke of *Austria*, and *Sigismund Malatesta*; the former for imprisoning the cardinal of *Cusa*, and the latter because he refused to pay the hundredths to the church of *Rome*: and he deprived the archbishop of *Mentz* of his dignity. He confirmed *Ferdinand* in the kingdom of *Naples*, and sent cardinal *Ursini* to crown him king. He made a treaty with the king of *Hungary*; and commanded *Pogebra* king of *Bohemia* to be cited before him. During his popedom he received ambassadors from the patriarchs of the East: the chief of this embassy was one *Moses* archdeacon of *Austria*, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of *Antioch*, *Alexandria*, and *Jerusalem*; he told his holiness, that the enemy who sows tares, having prevented them till then from receiving the decree of the council of *Florence*, concerning the union of the Greek and Latin churches; God had at last inspired them with a resolution of submitting to it: that it had been solemnly agreed to, in an assembly called together for that purpose; and that for the future they would unanimously submit to the pope as vicegerent of *Jesus Christ*. *Pius* commended the patriarchs for their obedience, and ordered *Moses's* speech to be translated

lated into Latin, and placed amongst the archives of the Roman church. A few days after the arrival of these embassadors from the East, there came others also from Monobasse, or Monembuisse, a city in Peloponnesus, situated upon a mountain near the sea: these offered the obedience of their city to the pope, who received them in the name of the church of Rome, and sent them a governor.

Fleury,  
tom. xiii.  
p. 118, 119.

Comment.  
Pii II. lib. iii.

Pius, in the latter part of his pontificate, made great preparations against the Turks; for this purpose he called upon the assistance of the several princes in Europe, and having raised a considerable number of croisses and others, he went to Ancona to see them embarked, where he was seized with a fever, and died the 14th of August, 1464, in the 59th year of his age, having enjoyed the see of Rome six years, eleven months, and twenty-seven days. His body was carried to Rome, and interred in the Vatican. Spondanus, in his Ecclesiastic Annals, says that he was inferior to none in learning, eloquence, dexterity, and prudence. The cardinal of Pavia, in his speech to the conclave concerning the choice of a successor, gives this elogium on Pius II. that he was a pope who had all the virtues in his character, and that he had deserved the utmost commendation by his zeal for religion, his integrity of manners, his solid judgment, and profound learning. His secretary, John Gobelin, published a history of his life, which is supposed to have been written by this pope himself: it was printed at Rome in quarto, in 1584 and 1589; and at Francfort in folio, in 1614. We have an edition of *Æneas Sylvius's* works printed at Basil, in folio, in 1551 (b).

Ad rom.  
1438. sec. 9.  
13.

### Pius

(b) Pius's works are as follow:

1. *Commentariorum de gestis consilii Basiliensis libri II.* Two Books of Memoirs of the Proceedings in the Council of Basil, printed in Orthuius Gratius's *Fasciculus rerum expectandarum*, at Cologne, in 1535. It was printed separately in octavo at Basil, in 1577.

2. *De ortu, regione, ac gestis Bohemorum.* A History of the Origin, Country, and Actions of the Bohemians, which he continued to the year 1458.

These two works were wrote before he ascended the papal chair.

3. *Bulla retractionum omnium ab eo olim contra Eugenium papam in*

*consilio Basiliensi gestorum.* A Bull retracting all that he had done against Pope Eugenius in the Council of Basil.

4. *De coronatione Felicis V. pontificis maximi liber.* A Book concerning the Coronation of Pope Felix V.

5. *Abbreviatio Flavii Blondii historiarum ab inclinatione imperii usque ad tempora Joannis XXIII. pape libri viginti.* An Abridgment of Flavii Blondius's *Decades of Histories* from the Decline of the Empire to the time of Pope John XXIII. in twenty Books, printed at Venice in 1484.

6. *Gomographie, seu Historiarum de mundo universo, liber primus, in quo*

Plus was famous for his wise and witty sayings, some of which are as follow: That there were three persons in the Godhead; not proved to be so by reason, but by considering who said so. That to find out the motion of the stars, had more pleasure than profit in it. That as a

quo de Asia Minori agit. The first Book of Cosmography; or, the History of the World, in which he treats of Lesser Asia.

7. Europa, seu Cosmographiæ liber secundus. Europe; or, the second Book of Cosmography; in which he comprehends several Histories of his own times. Printed at Paris, in octavo, 1543.

8. In Antonii Panormitæ poetæ de dictis et factis memorabilibus Alphonfi Aragonum regis libros IV. commentaria. Commentaries upon Anthony Panormitanus's four Books concerning the remarkable Sayings and Actions of Alphonfus King of Aragon. Hanov. 1611, quarto; Wittemberg, 1585, quarto, with the commentaries of Jacobus Spiegelius; and at Rostoch, 1590, quarto, by the care of David Chytræus.

9. In triumphum Alphonfi regis. Upon the triumph of King Alphonfus.

10. In Alphonsum Aragoniæ regem oratio. An Oration upon Alphonfus King of Arragon.

11. A volume of Letters, containing 432 in number, many of which are treatises upon different subjects, and some of them upon questions of divinity, or ecclesiastical discipline. These epistles were published together at Nuremberg, in 1481; at Louvain, in 1483; and at Lyons, 1497.

12. In Salvatoris nostri passionem carmen sapphicum. A sapphic Ode upon the Passion of our Saviour.

13. De liberorum educatione, ad Ladislaum Hungariæ et Bohemiæ regem. Concerning the Education of Children, to Ladislaus King of Hungary and Bohemia.

14. De grammatica, ad eundem. Of Grammar, to the same King.

15. De arte rhetorica et epistolarum partibus ad archiepiscopum Tre-

virensen. Of Rhetoric, and the Parts of Epistles, to the archbishop of Treves.

16. Descriptio de ritu, situ, moribus, et conditione Germaniæ, ad Antonium S. Chrysogoni cardinalem. A Description of the Customs, Situation, Manners, and State of Germany, to Anthony cardinal of St. Chrysogonus.

17. Tractatus de ortu et autoritate imperi Romani, ad Fredericum imperatorem. A Treatise concerning the Rise and Authority of the Roman empire, dedicated to the Emperor Frederic. This is published in Melchior Goldast's Monarchy, tom. ii. p. 1558.

18. Responsio ad orationem oratorum Gallie in conventu Mantuano. An Answer to the French Embassadors, in the Council of Mantua.

19. Alia ad eosdem responsio, five oratio. Another Answer or Speech to the same Embassadors. This is printed in the Body of Councils.

20. Bulla contra appellationes a sede apostolica ad concilium; et decreta II. de bell. Turcis inferendo. A Bull against Appeals from the apostolical See; and two Decrees concerning carrying on a War against the Turks. Published in the same Body of Councils.

21. Ilias contra Venerios ex Homero, at London, 1509, with a preface in praise of Homer.

22. De pravis mulieribus. Of bad Women, at Strasburg, 1507.

23. Constitutiones ecclesiasticæ variz. Various ecclesiastical Constitutions, published in a collection at Rome in 1579.

24. Sermo primus dum esset pastor factus ad populum. His first Sermon to the people, after he was made a Pastor. Wharton's Append, to Dr. Cave's Historia Literaria.

covetous man is never satisfied with money, so a learned man should not be with knowledge. That common men should esteem learning as silver, noblemen prize it as gold, and princes as jewels. That the laws had power over the commonalty, but were feeble to the greater ones. A citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. That the chief place with kings was slippery. That as all rivers run into the sea, so do all vices into the court. That the tongue of a sycophant was a king's greatest plague. That a prince who would trust nobody, was good for nothing; and he who believed every body, no better. That it is necessary that he who governs many, should himself be ruled by many. That those who went to law were the birds, the court the field, the judge the net, and the lawyers the fowlers. That men ought to be presented to dignities, not dignities to men. That a covetous man never pleases any body, but by his death. That it was a slavish vice to tell lies. That lust sullies and stains every age of man, but quite extinguishes old age.

ÆSCHINES, a Socratic philosopher, the son of Charinus a sausage-maker. He was continually with Socrates, which occasioned this philosopher to say, that the sausage-maker's son was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily, to Dionysius the Tyrant, and that he met with great contempt from Plato. We are informed of this by Diogenes Laertius, in his Life of Æschines, who repeats the same in his Life of Plato. This however is inconsistent with a passage of Plutarch, in his book Concerning the Difference between a Friend and a Flatterer, where this author introduces Plato recommending Æschines to Dionysius, who, upon Plato's recommendation, treats him in the most friendly and honourable manner. Æschines was extremely well received by Aristippus; to whom he shewed some of his dialogues, and received a handsome reward from him. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he set up a school to maintain himself. He afterwards wrote orations for the Forum. Laertius tells us, that Polycritus Mendæus affirmed, in his first book Of the History of Dionysius, that Æschines lived with this tyrant till he was deposed, upon Dion's coming to Syracuse; and there is extant an epistle of his to Dionysius. Phrynicius, in Photius, ranks him amongst the best orators, and mentions his orations as the standard of the

If. Casaubon  
ad Menagii  
Not. in Diog.  
Laert. Vit.  
Æschin.

Laert.  
Hesych.  
Stanley's  
Lives.  
Vit. Æsch.



Photii  
Biblioth.  
cod. lxi.  
De Formis  
Orationis,  
lib. ii.  
cap. 12.

Photius,  
cod. clviii.

In præfat.  
edit. fuz.  
Dial. Æsch.

Æschin.  
I. al. III. de  
Morte,  
p. 166. edit.  
J. Clerici,  
1711.

pure Attic Style. Hermogenes has also spoke very highly of him.

Æschines had so faithfully copied the doctrines of Socrates, and his dialogues were so exactly agreeable to the genius and manner of that great philosopher, that Aristippus suspected, and Menedemus accused him of having assumed to himself what had been written by Socrates. According to Suidas, Æschines wrote the following dialogues, Miltiades, Callias, Rhipon, Aspasia, Axiochus, Telauges, Alcibiades, Acephali, Phædon, Polæmus, Eryxias, Erasistratus, Scythici, and one Concerning Virtue. Of these there are only three extant: 1. Concerning Virtue, whether it can be taught. 2. Eryxias or Erasistratus, concerning riches, whether they are good. 3. Axiochus, concerning death, whether it is to be feared. They were translated into Latin by Rudolphus Agricola, Sebastian Corradus, and John Serranus; but their versions being, according to Mr. Le Clerc, too remote from the original meaning, he undertook a new translation, which he published in 1711, in octavo, with notes, and several dissertations, intitled *Silvæ Philologicæ*; in the second chapter whereof he examines the doctrine of Æschines's first dialogue. In the Axiochus there is an excellent passage concerning the immortality of the soul; the speakers are Socrates, Clinias, and Axiochus. Clinias had brought Socrates to his father Axiochus, who was sick, and apprehensive of death, in order to support him against the fears of it. Socrates, after a variety of arguments, proceeds as follows: "For human nature (says he) could not have arrived at such a pitch in executing the greatest affairs, so as to despise even the strength of brute creatures, though superior to our own; to pass over seas, build cities, and found commonwealths; contemplate the heavens, view the revolutions of the stars, the courses of the sun and moon, their rising and setting, their eclipses and immediate restoration to their former state, the equinoxes and double returns of the sun, the winds and descents of showers; this I say the soul could never do, unless possessed of a divine spirit, whereby it gains the knowledge of so many great things. And therefore, Axiochus, you will not be changed to a state of death or annihilation, but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleasures have any tincture of this mortal body, but be free from every kind of pain. When you are disengaged from this prison, you will be translated thither, where there is no labour, nor sorrow, nor old age. You will enjoy a state of tranquillity, and

and freedom from evil, a state perpetually serene and easy: Anioch: You have drawn me over, Socrates, to your opinion by your discourse; I am now no longer fearful of death, but ambitious of it, and impatient for it: my mind is transported into sublime thoughts, and I run the eternal and divine circle. I have disengaged myself from my former weakness, and am now become a new man." Philostratus, in his epistles to Julia Augusta, says that Æschines wrote an oration concerning Thargelia, and that he imitated Gorgias in it. Menage tells us, that Athenæus mentions a dialogue of Æschines, which he intitled Παιδικόν; but Mr. Le Clerc could not find any such passage in Athenæus.

Not. in  
Laert. Vit.  
Æschinis,  
p. 86

ÆSCHYLUS, the tragic poet, was born at Athens. Authors differ in regard to the time of his birth, some placing it in the 65th, others in the 70th Olympiad; but according to Stanley, who relies on the Arundelian marbles, he was born in the 63d Olympiad. He was the son of Euphorion, and brother to Cynegirus and Aminias, who distinguished themselves in the battle of Marathon, and the sea-fight of Salamis, at which engagements Æschylus was likewise present. In this last action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a squadron of ships, and behaved with so much conduct and bravery, that he sunk the admiral of the Persian fleet, and signalized himself above all the Athenians. To this brother our poet was, upon a particular occasion, obliged for saving his life: Ælian relates, that Æschylus being charged by the Athenians with certain blasphemous expressions in some of his pieces, was accused of impiety, and condemned to be stoned to death: they were just going to put the sentence in execution, when Aminias, with a happy presence of mind, throwing aside his cloak, shewed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This sight made such an impression on the judges, that, touched with the remembrance of his valour, and the friendship he shewed for his brother, they pardoned Æschylus. Our poet however resented the indignity of this prosecution, and resolved to leave a place where his life had been in danger. He became more determined in this resolution when he found his pieces less pleasing to the Athenians than those of Sophocles, though a much younger writer. Simonides had likewise won the prize of him in an elegy upon the battle of Marathon. Suidas having said that Æschylus retired into

Scholiasæ in  
Vita Æschyli.  
Lib. ii. c. 27.

Var. Hist.  
lib. v. c. 19.

Plut. in Cl.  
mone, p. 483

Le Fevre's  
Life of Æschylus.

Athenæus,  
lib. i. p. 22.

Sicily, because the seats broke down during the representation of one of his tragedies, some have taken this literally, without considering that in this sense such an accident did great honour to Æschylus; but, according to Joseph Scaliger, it was a phrase amongst the comedians, and he was said to *break down the seats*, whose piece could not stand, but fell to the ground (a). Some affirm, that Æschylus never sat down to compose, but when he had drank liberally. This perhaps was in allusion to his style and manner of writing, wherein he was so hurried away by the excessive transports of his imagination, that his discourse might seem to proceed rather from the fumes of wine than solid reason. He wrote a great number of tragedies, of which there are but seven remaining (b): and notwithstanding the sharp censures of some critics, he must be allowed to have been the father of the tragic art. In the time of Thespis there was no public theatre to act upon; the strollers drove about from place to place in a cart. Æschylus furnished his actors with masques, and dressed them suitable to their characters. He likewise introduced the buskin, to make them appear more like heroes.

Ignotum tragicæ genus invenisse camenæ  
Dicitur, et plaustris vexisse poemata Thespis,  
Qui canerent agerentque, peruncti sæcibus ora:  
Post hunc personæ pallæque refertor honestæ  
Æschylus, et modicis instravit pulpita tignis,  
Et docuit magnumque loqui nitique cothurno.

Hor. Art. Poet. ver. 275.

Thespis, inventor of the tragic art,  
Carried his vagrant players in a cart;  
High o'er the crowd the mimic tribe appear'd,  
And play'd and sung, with lees of wine besmear'd.  
Then Æschylus a decent vizard us'd,  
Built a low stage, the flowing robe diffus'd;  
In language more sublime his actors rage,  
And in the graceful buskin tread the stage.

Francis.

(a) *Subsillia frangere dicebatur*; qui ut comici loquuntur, non stetit sed excidit hoc est, non placuit, sicut a viro doctissimo Josepho Scaligero jamdiu monitum est. Stanley in Æschylum, p. 707.

(b) They are as follow:

1. Περσωνεύς δεσμώτης, Prometheus bound.

2. Ἐπὶ ἑπτὰ θεῶν, Seven against Thebes.

3. Πέρσαι, Persia.

4. Ἀγαμέμνων, Agamemnon.

5. Χρόνος, The Infernal Regions.

6. Εὐμενίδες, The Furies.

7. Ἰκέτες, The Suppliants.

The

The ancients give Æschylus also the praise of having been the first who removed murders and shocking sights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus; or rather this reformation was owing to an accident: in his *Eumenides*, the chorus which consisted of fifty persons, appearing on the stage with frightful habits, had such an effect on the spectators, that the women with child miscarried, and the children fell into fits; this occasioned a law to be made to reduce the chorus to fifteen. M. Le Fevre has observed, that Æschylus never represented women in love, in his tragedies; which, he says, was not suited to his genius; but in representing a woman transported with fury he was incomparable. Longinus says, that Æschylus has a noble boldness of expression; and that his imagination is lofty and heroic. It must be owned however, that he affected pompous words, and that his sense is too often obscured by figures: this gave Salmasius occasion to say, that he was more difficult to be understood than the Scripture itself (c). But notwithstanding these imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies should be played after his death. When Æschylus retired to the court of Hiero king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the same name. After having lived some years at Gela, we are told that he died of a fracture of his skull, caused by an eagle's letting fall a tortoise on his head; and the manner of his death is said to have been predicted by an oracle, which had foretold that he should die by somewhat from the heavens. This happened, according to Mr. Stanley, in the 69th year of his age. He had the honour of a pompous funeral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical exercises at his tomb; and upon it was inscribed the following epitaph:

Æschylus, Euphorion's son, whom Athens bore,  
Lies here interr'd, on Gela's fruitful shore.

(c) Quis Æschylum possit adfirmare Græce nunc scienti magis patere explicabilem quam evangelia aut epistolæ apostolicas? unus ejus Agamemnon obscuritate superat quantum

est librorum sacrorum cum suis Hæbraïsmis, et Syriaïsmis, et tota Hellenistica suppellectile vel farragine. De Hellenistica, p. 37. Epist. Dedicat.

Dacier sur  
Hor. tom. x.  
p. 290. Hol.  
edit.

Stanleius, p.  
702, 707.  
In his Life of  
Æschylus.

Scholias:  
Aristophanis  
apud Stanl.  
p. 707.

Val. Max.  
lib. ix. 12.  
Plin. lib. x.  
cap. 3.

The plains of Marathon his worth record,  
And heaps of Medes that fell beneath his sword (d).

- (d) Αἰσχύλου Εὐφορίωνος Ἀθηναίων τὸδε κεύθε  
Μνήμα καλαφθίμενον πυροφόροιο Γέλας  
Ἄλκην δὲ εὐδόκιμον Μαραθῶνιον ἄλσος ἀν' ἵπποι  
Καὶ βαθυλαίης Μήδος ἐπιτάμενος.

Plutarch.

ÆSOP, the Phrygian, lived in the time of Solon, about the 50th Olympiad, under the reign of Cræsus the last king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other respects not so fortunate, being born a slave and extremely deformed. St. Jerome, speaking of him, says he was unfortunate in his birth, condition in life, and death; hinting thereby at his deformity, servile state, and tragical end. His great genius however enabled him to support his misfortunes; and in order to alleviate the hardships of servitude, he composed those entertaining and instructive fables, which have acquired him so much reputation. He is generally supposed to have been the inventor of that kind of writing; but this is contested by several, particularly Quintilian, who seems to think that Hesiod was the first author of fables. Æsop, however, certainly improved this art to a very great degree; and hence it is that he has been accounted the author of this sort of productions:

Quintil. Inst.  
Orat. lib. v.  
cap. 11.

Æsopus auctor quam materiam reperit,  
Hanc ego pollivi versibus senariis.

Phæd. Prol. ad lib. i.

If any thoughts in these iambics shine,  
Th' invention's Æsop's, and the verse is mine."

Meziriac's  
Life of  
Æsop, printed  
at Bour-  
gen Bress in  
1632.

The first master whom Æsop served, was one Carasius Demarchus, an inhabitant of Athens; and there, in all probability he acquired his purity in the Greek tongue. After him he had one or two more masters, and at length came under a philosopher named Xanthus. It was in his service that he first displayed his genius: Xanthus being one day walking in the fields, a gardener asked him why those plants which he nursed with so much care, did not thrive so well as those which the earth produced without any cultivation? The philosopher ascribed all to Providence, and continued his walk: but Æsop having stopped with the gardener, compared the earth to a woman, who having had children by a former husband, marries another man who has children by a first wife, she gives the preference in affection to her own offspring:

offspring: the earth, said he, is the stepmother to laboured and forced productions, but the real mother to her own natural produce. Æsop was afterwards sold to Iddmon, or Iadmon, the philosopher, who enfranchised him. After he had recovered his liberty, he soon acquired a great reputation amongst the Greeks; so that, according to Meziriac, the report of his wisdom having reached Ctesus, he sent to enquire after him, and engaged him in his service. He travelled through Greece, according to the same author; whether for his own pleasure, or upon the affairs of Ctesus, is uncertain; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. Some relate, that, in order to shew that the life of man is full of miseries, Æsop used to say, that when Prometheus took the clay to form man, he tempered it with tears. The images made use of by Æsop are certainly very happy inventions to instruct mankind; they have all that is necessary to perfect a precept, having a mixture of the useful with the agreeable. “Æsop the fabulist (says Aulus Gellius) was deservedly esteemed wise, since he did not, after the manner of the philosophers, rigidly and imperiously dictate such things as were proper to be advised and persuaded, but framing entertaining and agreeable apologues, he thereby charms and captivates the human mind (a).” Appollonius of Tyana, talking of the fables of Æsop, greatly prefers them to those of the poets: they, he says, do but corrupt the ears of the hearers; they represent the infamous amours of the gods, their incests, quarrels, and a hundred other crimes. Those who find such things related by the poets as real facts, learn to love vice, and are apt to believe they sin not in gratifying the most irregular appetites, seeing they do but imitate the gods. Æsop, not contented with rejecting fables of this nature, in favour of wisdom has invented a new method. Appollonius, continuing his parallel, shews, by several other reasons, how much the fables of Æsop surpasses those of the poets: after which he tells a story that he had learnt of his mother in his infancy. Æsop, it seems, being a shepherd, and feeding his flock near a temple of

Meziriac ex  
Themistio.

Philostratus  
in the Life  
of Appollo-  
nius, lib. vi  
cap. 5.

(a) Æsopus ille e Phrygia fabulator haud immerito sapiens existimatus est; quumque utilia monita suaque erant, non severe, non imperiose præcepit et censuit, ut philosophis mos est, sed festivos delectabi-

lesque apologos commentus, res salubriter ac prospicienter animadvertas, in mentes animosque hominum cum audiendi quadam illecebra induit. A. Gellius Noctes Atticæ, lib. ii. cap. 26.

Mercury, often besought this god to grant him the possession of wisdom. Mercury had a great number of suiters; they all entered the temple with their hands full of rich offerings; Æsop being poor, was the only one who made no precious offerings, having presented only a little milk and honey, with a few flowers. When Mercury came to make a distribution of wisdom, he had regard to the price of the offerings; he gave accordingly, philosophy to one, rhetoric to another, astronomy to a third, and poetry to a fourth: he did not remember Æsop till after he had finished his distribution; and at the same time recollecting a fable which the Hours had told him when at nurse, he bestowed on Æsop the gift of inventing apologues, which was the only one left in Wisdom's apartment.

De sera Nominis vindicta, p. 556. Æsop was put to death at Delphi. Plutarch tells us, that he came there with a great quantity of gold and silver, being ordered by Cræsus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant; but a quarrel arising betwixt him and the Delphians, he sent back the sacrifice and the money to Cræsus; for he thought those for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and pretending they had convicted him, threw him headlong from a rock. For this cruelty and injustice, we are told, they were visited with famine and pestilence; and consulting the oracle, they received for answer, that the god designed this as a punishment for their treatment of Æsop: they endeavoured to make an atonement by raising a pyramid to his honour.

ÆSOP, a Greek historian, who wrote a romantic history of Alexander the Great; it is not known at what time he lived. His work was translated into Latin by one Julius Valerius, who is not better known than Æsop. Freinshemius has the following passage concerning this work: "Julius Valerius wrote a fabulous Latin history of Alexander, which by some is ascribed to Æsop, by others to Callisthenes. Hence Antoninus. Vincentius, Uspargensis, and others have greedily taken their romantic tales. It may not be amiss to quote here the opinion of Barthius, in his *Adversaria*: "there are many such things (says this author) in the learned monk, who some years ago published a life of Alexander the Great, full of the most extravagant fictions; yet this romance had formerly so much credit, that it is quoted as an authority even by the best writers. Whether this extraordinary history was ever

ever published, I know not ; I have it in manuscript, but I hardly think it worthy of a place in my library. It is the same author that Franciscus Juretus mentions under the name of Æsop." Thus far Barthius (a). Freinshemius tells us, that this work was published in German at Strasburg, in 1486.

(a) Julius Valerius Latinam fecit historiam fabulosam de Alexandro, quæ ab aliis Æsopo, ab aliis Callistheni adscripta fuit. Unde fabulas suas certatim hauserunt Antoninus, Vincentius, Urspergensis, alii. Pretium videbatur adscribere hoc loco judicium Barthii ex Q. X. Adversariorum. Talia multa in non inerudito monacho sunt, qui vitam Alexandri magni prodigiis mendaciis farctam edidit ante aliquam multa sæcula quæ fabula tantum olim fidei habuit ; ut a prudentibus etiam scriptoribus sit testimonio citata, qualis sane ante plustquam quatuor sæcula fuit in Anglia Silvester Giraldus, qui non dubitavit

ejus cellionis auctoritate uti. An ea egregia historia edita unquam sit nescio, nos in charta scriptum habemus sed tanti vix æstimamus, ut in bibliothecam recipiamus : est idem auctor quem Æsopum vocat, et interpretatum a Julio Valerio Franciscus Juretus ad Symmachi, lib. i. epist. 54. editione quidem priore. Ego vero neque de auctore neque de interprete credo Romani Græcive hominis esse, maxima enim in eo Græci sermonis ignorantia, nec ulla Romani notitia est. Hastenus Barthius, Freinshemius's Preface to his Commentary on Quintus Curtius.

ÆSOP (Clodius) a celebrated actor, who flourished about the 670th year of Rome. He and Roscius were cotemporaries, and the best performers who ever appeared upon the Roman stage, the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action. Æsop lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above eight hundred pounds: this dish we are told was filled with singing and speaking birds, some of which cost near fifty pounds. Pliny (according to Mr. Bayle) seems to refine too much, when he supposes that Æsop found no other delight in eating these birds, but as they were imitators of mankind: and says, that Æsop himself being an actor, was but a copier of man, and therefore he should not have been lavish in destroying those birds which, like himself, copied mankind (a). The delight which Æsop took in this sort of birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, this motive being only by accident, but be-

Plutarch. in  
Cicer. Vita,  
p. 863.

(a) Maxime insignis est in hac memoria Clodii Æsopi tragici histrionis patina cæsterium centum taxata: in qua posuit aves cantu aliquo aut humano sermone vocales cæsteria sex singulas coemptas; nulla alia induc-

tus suavitatem nisi ut in his imitationem hominis manderet, ne quæstus quidem suos reveritus illos optimos et voce meritos. Plin. lib. x. cap. 51. pag. m. 443.

cause



cause of their extraordinary price. If there had been any birds that could not speak, and yet more scarce and dear than these, he would have procured such for his table. Æsop's son was no less luxurious than his father, for he dissolved pearls for his guests to swallow. Some speak of this as a common practice of his, but others mention his falling into this excess only on a particular day, when he was treating his friends. Horace speaks only of one pearl of great value, which he dissolved in vinegar, and drank.

Filius Æsopi detractam aure metellæ  
(Scilicet ut decies solidum exforberet) aceto  
Diluit insignem baccam : qui sanior, ac si  
Illud idem in rapidum flumen jaceretve cloacam ?

Hor. Sat. III. lib. ii. ver. 239.

An actor's son dissolv'd a wealthy pearl  
(The precious ear-ring of his fav'rite girl)  
In vinegar, and thus luxurious quaff'd  
A thousand solid talents at a draught.  
Had he not equally his wisdom shewn,  
Into the sink or river were it thrown ?

Francis.

Macrob.  
Saturn lib.ii.  
cap. 10.

Æsop, notwithstanding his expences, is said to have died worth above a hundred and sixty thousand pounds. When he was upon the stage, he entered into his part to such a degree, as sometimes to be seized with a perfect extacy : Plutarch mentions it as reported of him, that whilst he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the place.

Gul. Malmf.  
de Gest. Reg.  
Angl. lib. ii.

ÆTHELSTAN, or Athelstan, the son of Edward first named the Elder, by Edgina a shepherd's daughter. His mother is said, when a girl, to have dreamt that the moon shone out of her belly, so bright that it illuminated all England. She happened to relate this dream to an old woman, who had nursed prince Edward : this woman, struck with the thing, as well as with the extraordinary beauty of the girl, took her home, and educated her as her own daughter. Prince Edward coming one day to see his nurse, and having observed Edgina, fell in love with her, and had by her Æthelstan. Some ancient writers speak of her as being only the concubine of Edward ; but Brompton, though he calls the mother of Æthelstan not Edgina, but Edgiva, yet speaking of the rest of the children of Edward the Elder, he says, *Et cetera*

alia

alia uxore sua genuit Edwimum : and he had Edwin by another wife." Which is a testimony that Æthelstan's mother, was the wife of Edward. Ælfred the Great, the grandfather of Æthelstan, took great care of his education, recommending him in his infancy to the care of his daughter Ethelfleda, and afterwards to her husband Ethered, one of the greatest captains of his time. When Æthelstan arrived at a proper age, he was introduced at court by Ethered, and Elfred was so pleased with the youth, that, to use William of Malm-

Chron. Jo. Brompton.

bury's words, " he blessed him for king, after his son Edward, by a kind of prophetic spirit," and then knighted him, giving him a purple robe, a belt set with jewels, and a Saxon sword in a golden scabbard. Edward the Elder dying a few days after his father, Æthelstan succeeded to the throne, A. D. 924. He was crowned by Athelum archbishop of Canterbury, at Kingston upon Thames, before called Moreford, but Æthelstan and several other princes having made it their place of residence, in order to be nearer at hand to resist the Danes, it got thence the name of Kingston or King's Town. Soon after his accession to the throne, a dangerous conspiracy was formed against him, by a nobleman named Alfred; the plot however was happily discovered, and the author apprehended, but he firmly denied all; whereupon the king sent him to Rome, to purge himself by oath before the altar of St. Peter: it is said, when he came hither, and had by oath protested his innocence, that he suddenly fell down in an agony, and being carried to the English school, died there the third day, in great torment. Pope John X. refused his body christian burial till he had acquainted king Æthelstan, at whose request it was afterwards granted.

Gul. Malmf. ubi supra.

Howell's Gen. Hist. part. IV. sec. 106. p. 216.

Gul. Malmf. lib. ii. cap. 6.

Soon after Æthelstan was engaged in a war with Inguald, a Danish king, and Sithric king of Northumberland. The latter prince being very powerful, Æthelstan consented to make an alliance with him, on condition he would renounce paganism and give him his sister in marriage, which was agreed to by Sithric. In a year's time however Sithric died, and was succeeded by his sons Anlaff and Guthfert. These young men being zealots for their old religion, immediately broke with Æthelstan, who next year drove them out of their dominions; Anlaff fled into Ireland, and Guthfert to Constantine king of the Scots. Æthelstan, in order to revenge the protection given to Guthfert in Scotland, invaded that country in the year 934. In this expedition we are told that the king meeting on the road with several pilgrims, from the shrine of St. John of Beverley, who had there, as they said, been cured of lameness,

Chron. Sax. p. 111.

Chron. Jo.  
Brompton,  
p. 838.

Canonicus  
Leycestr. de  
Eventibus  
Angl. lib. iii.  
cap. 4.

lameness, blindness, and other diseases; he thereupon ordered the army to march on, and went himself in pilgrimage to the same shrine, where having besought the saint to afford him his assistance in the war he had undertaken, he left his knife as a pledge for the performance of the vows he there made. Some time afterwards, St. John is said to have appeared to him in a vision, and promised his assistance. The king, greatly encouraged thereby, attacked and defeated the Scots, and obliged Constantine to submit. He thereupon put up another petition to the saint, that he would shew some sign that might convince the Scots their kingdom depended, jure divino, on that of England: in consequence of this prayer he is said to have cut an ell deep into a rock with his sword, near to the camp at Dunbar; and this he left as a divine mark of his sovereignty over that country. This story, however absurd, seems not improper to be mentioned, since the stone at Dunbar is gravely insisted on by king Edward I. in his letter to pope Boniface, wherein he states his right over the kingdom of Scotland. We are told by some authors, that Æthelstan took Constantine and Howel king of Wales prisoners, but that he set them both at liberty again, and restored them to their kingdoms. The Scotch king, however, in order to check the power of so formidable a prince, concerted a league with many of his neighbours: the most remarkable of these auxiliaries was one Anlaff, by some supposed to have been the same whom we mentioned above, who having returned from Ireland, raised an army to restore himself to the kingdom of Northumberland; others take him not to have been the son of Sithric, but another of the same name, who was king of Ireland and the Isles. The army of this prince consisted of Danes, Norwegians, Scots, Picts, etc. Constantine was likewise joined by Eugenius king of Cumberland, and some other princes. After four years preparations, they drew together a great army, and marched to Bruneford, or New Bunbridge, in Northumberland, where Æthelstan had pitched his camp. While both armies lay here, Anlaff went to Æthelstan's camp, in the disguise of a harper, and having played from tent to tent, was at last brought to perform before the king, which he did so harmoniously, that he had a considerable reward given him: this however he scorned to take away; when he came therefore out of the royal tent, he cut up a piece of turf, and put the money under it; which being seen by a soldier, he observed him more narrowly, and discovered who he was. When Anlaff was gone, the soldier went and informed king Æthelstan,

Æthelstan, who having reprimanded him for not speaking sooner, he excused himself by saying that he formerly served in Anlaff's army, and had sworn fidelity to him; wherefore had he betrayed him, he might be supposed capable also of the like behaviour to his present master. He advised the king to remove his tent, there being reason to suspect Anlaff would that night endeavour to surprise his quarters. This advice was followed, and the event shewed with good reason; for at midnight, Anlaff, with a resolute body of forces, broke into the camp, and cut to pieces a bishop and his retinue, who had pitched their tents where the king's before stood. The confederates however had but a short time to exult with this success: Æthelstan advanced against them with his forces divided into two bodies, the first commanded by himself, which attacked Anlaff and his troops; the other by Turketul, the king's chancellor, who fell upon Constantine and Eugenius. The Scots are said to have made a gallant defence, until their king was slain, and then they broke, which so intimidated Anlaff's army, that they also fled, leaving their king to shift for himself. The circumstances relating to the loss of the allies are variously related by different authors. There is a long description of this fight in the Saxon Chronicle, as well as many other ancient writers, all of whom agree that it was from morning to night, and that it was one of the most bloody that ever happened in England. They also agree that five kings and seven dukes were slain: but the Saxon Annals say that Constantine escaped, though he lost his eldest son; and Brompton affirms, that both Anlaff and Constantine escaped. Æthelstan was no less successful against the Welsh, for having defeated them in the field, he made Ludwal king of Wales, with all his petty princes, meet him at Hereford, where they did him homage, and promised to pay him a yearly tribute of twenty pounds of gold, three hundred pounds of silver, and twenty-five thousand beeves, with as many hawks and hounds as he should demand. He likewise expelled the Britons who had hitherto dwelt about Excester, or Exeter, and forced them to retire into Cornwall. He reigned henceforward in peace and glory, and framed many wise laws for the benefit of his subjects (a); and rendered himself much admired

Chron. Sax.  
p. 112.  
Brompton,  
p. 839.  
Simeon  
Dunelm.  
p. 155.  
P. 112.

(a) Of these laws we have two editions, one by Lambard, amongst the rest of the laws made the Saxon kings, and the other by abbot Brompton in Latin (Chron. p. 839.) On

account of these laws, this king is mentioned by all those who have treated of English writers. He wrote, says Bayle, one book of ancient laws corrected, another of new ones, and a third

Chron.<sup>1</sup>  
p. 839.  
De Gest.  
Reg. Angl.  
lib. ii.  
P. 839.

admired on account of his wisdom, wealth, and extent of dominions, which were greater than those of Ælfred his grandfather (b). The great blemish on his reign is the supposed murder of his brother Edwin; but some authors look upon this affair as very indifferently founded, and unworthy of credit (c). It does not appear that he was ever married: and as to the years of his reign, we are told by William of Malmshbury that he reigned fifteen years and upwards, and that he died at Gloucester the 27th of October, 940: but according to Brompton, he reigned sixteen years, and died in 942.

a third of constitutions for the government of the clergy. He likewise mentions his causing the Bible to be translated from the Hebrew into the Saxon tongue. Cant. ii. fol. 66. Leiland tells us, that he found in the library of the monastery at Bath,

some books which had been given by this prince to the monks; one of which, a treatise, *De Synodis Pontificis*, he brought from thence, and placed in the library of Henry VIII. with this inscription:

Ethelstanus erat nostræ pars maxima curæ,  
Cujus notæ mihi bibliotheca fuit.

Hic sublatos, sexcentos amplius annos

Pulvere delictui squalidus atque siccus:

Donec me pietas magni revocavit ad auras

Henrici, signo restituitque loco.

De Script. Britan. p. 166.

On me great Ethelstan was wont to look,

And still his mark declares me once his book.

More than six hundred years, in wretched state,

With dust o'erspread, I mourn'd my change of fate;

'Till mighty Henry urg'd his pious claim,

And I once more a monarch's book became.

(b) The Scots and Welsh, who were but homagers to Ælfred, were tributaries to Æthelstan: he dispossessed the Welsh or Britons of considerable tracts, which they held in the west: he recovered Northumberland, which had been yielded to the Danes: and he was in full and peaceable possession of all these acquired advantages at the time of his decease, and transmitted them to his brother and successor Edmund.

(c) The fact, as commonly received, is this: the King suspecting his younger brother Edwin of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocence, to be put on board a leaky ship, with his armour-bearer and page: the young prince, unable to bear the severity of the weather and want of food, desperately drowned himself. Some time af-

ter, the king's cup-bearer, who had been the chief promoter of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, See, said he pleasantly, how brothers afford each other help; which striking the king with the remembrance of what himself had done in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined; and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody fact. Speed's Chronicle, lib. vii. cap. 38.

Dr. Hovet treats this story as unworthy of credit. General History, Part II. chap. ii. § 10.

AETION,

**AETION**, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic games: it represents a magnificent chamber, where Roxana is sitting on a bed of a most splendid appearance, which is rendered still more brilliant by her beauty. She looks downwards, in a kind of confusion, being struck with the presence of Alexander standing before her. A number of little Cupids flutter about, some holding up the curtain, as if to shew Roxana to the prince, whilst others are busied in undressing the lady; some pull Alexander by the cloak, who appears like a young bashful bridegroom, and present him to his mistress: he lays his crown at her feet, being accompanied by Ephestion, who holds a torch in his hand, and leans upon a youth, who represents Hymen. Several other little Cupids are represented, playing with his arms; some carry his lance, stooping under so heavy a weight; others bear along his buckler, upon which one of them is seated, whom the rest carry in triumph: another lies in ambush in his armour, waiting to frighten the rest as they pass by. This picture gained Aetion so much reputation, that the president of the games gave him his daughter in marriage.

**AFER** (Domitius) a famous orator, born at Nismes. He flourished under Tiberius and the three succeeding emperors. He was elected to the prætorship, but not being afterwards promoted according to his ambitious expectations, and being desirous at any rate to advance himself, he turned informer against Claudia Pulchra, cousin of Agrippina, and pleaded himself in that affair. Having gained this cause, he was thereupon ranked amongst the first orators, and got into favour with Tiberius, who had a mortal hatred to Agrippina: this princess was so far from thinking Domitius the author of this process, that she did not entertain the least resentment against him on that account; so that one day, when he was likely to meet her in the streets, and had turned away, she imagining he had done this from a principle of shame, ordered him to be called back, and bidding him not be afraid, repeated a line from Homer, importing that she looked not upon him but Agamemnon as the cause of the late affair. The encomiums passed by the emperor on the eloquence of Domitius, made him now eagerly pursue the profession of an orator; so that he was seldom without some accusation or defence, whereby he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried

Euseb.  
Chron. num.  
2060.

Tacit.  
Annal. lib. iv.  
cap. 52.

Dion. Cass.  
lib. lix.  
p. 752.

Tacit.  
Annal.  
lib. iv. cap. 66

carried on an accusation against Claudia Pulchra; and the year following, Quintilius Varus her son was impeached by him and Publius Dolabella. No body was surpris'd that Afer, who had been poor for many years, and squandered the money got by former impeachments, should return to this practice; but it was matter of great surprize that one who was a relation of Varus, and of such an illustrious family as that of Publius Dolabella, should associate with this informer. Afer had a high reputation as an orator for a considerable time, but this he lost by continuing to plead when age had impaired the faculties of his mind. "Knowledge (says Quintilian) which increases indeed with years, does not alone form the orator, since he must have a voice and lungs; for if these are broke by age or sickness, there is reason to fear the greatest orator may then be deficient; that he stop through weariness, and being sensible that he is not sufficiently heard, complain first of himself. I myself saw the greatest orator I ever knew, Domitius Afer, in his old age daily losing the reputation he formerly acquired; for when he was pleading, though known to have been once the greatest man at the bar, some would laugh, which was extremely indecent, others would blush; hence people took occasion to say, that Domitius would rather fail than desist: nor are these evils, in comparison of others, but of the least kind. The orator, therefore, to prevent his falling into these snares of old age, should sound a retreat, and bring his vessel tight and sound into the harbour (a). Quintilian, in his youth, cultivated the friendship of Domitius very assiduously. He tells us that his pleadings abounded with pleasant stories, and that there were public collections of his witty sayings, some of which he quotes. He also mentions two books of his, on witnesses. Domitius was once in great danger from an inscription he put upon a statue

Lib. v. cap. 7.  
lib. vi. cap. 3.

(a) Non quia prodesse unquam totis sit illa mente, atque illa facultate prædito non conveniat operis pulcherrimi quam longissimum tempus; sed quia docet hoc quoque prospicere, ne quid pejus quam fecerit, faciat. Neque enim scientia modo constat orator, quæ augetur annis, sed voce laterum firmitate: quibus fractis aut imminutis ætate, seu valetudine; cavendum est, ne quid in oratore summo desideretur, ne intersistat fatigatus, ne quæ dicat parum audiri sentiat, ne se queratur priorem. Vidi ego longe omnium, quos mihi cog-

noscere contigit, summum oratorem, Domitium Afrum valde senem, quotidie aliquid ex ea, quam meruerat, autoritate perdentem, cum agente illo, quem principem fuisse quondam fori non erat dubium, alii (quod indignum videbatur) riderent, alii erubescerent, quæ occasio illis fuit dicendi malle eum deficere, quam desinere. Neque erant illa qualiacunque mala, sed minora. Quare, ut nunquam in hæc ætatis veniat insidias, receptui canet, et in portum integra nave perveniet. Quintil. lib. xii. cap. 11.

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erected by him in honour of Caligula, wherein he declared, that this prince was a second time consul at the age of twenty-seven. This he intended as an eulogium, but Caligula taking it as a reproach against his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech, with the highest marks of admiration; after which he fell upon his knees, and begging pardon, declared he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned him, but also raised him to the consulship. After died in the reign of Nero: having no children, he adopted Domitius Tullus and Domitius Lucanus for his heirs; the former lived but a short time after the death of the father, so that Domitius Lucanus inherited the whole estate. This is the person of whom Pliny speaks in the following passage (b): "He had so entirely lost the use of his limbs, that he could not move himself in bed without assistance; and all the enjoyment he had of his riches was only to contemplate them: he was even reduced to the wretched necessity (which indeed one cannot mention without bathing as well as lamenting) of having his teeth washed and cleansed by others; and he used frequently to say, when he was complaining of the indecencies which his infirmities obliged him to suffer, that he was every day forced to take his servants' fingers into his mouth. Still however he lived, and was willing to accept of life upon these terms, the preservation of which was particularly owing to the care of his wife, who, whatever reputation she might lose at first by her marriage, acquired great honour by her after-conduct towards him."

Dion. Cass.  
lib. lix. ad  
ann. 792.

Malmouth's  
Pliny.

(b) Omnibus membris extortus et fractus tantas opes solis oculis obibat; ac ne in lectulo quidem nisi ab aliis movebatur. Quinetiam sædum miserandumque dictu dentes lavandos, fricandosque præbebat; auditum est frequenter ab ipso, quum quere-

retur de cothurnatis deblutatis suis, se digitos servorum suorum quotidie lingere. Vivebat tamen et vivere volebat, sustentante maxime uxore, quæ culpam inchoati matrimonii in gloriam perseverantia verterat. Plin. Epist. xviii. lib. 8.

AGARD (Arthur) a learned English antiquarian, born at Toston in Derbyshire, in the year 1540. He was bred to the law, and in a little time made a clerk in the exchequer office; in 1570, he was appointed deputy chamberlain in the exchequer, which he held forty-five years, un-

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Nicholson's  
Eng. Hist.  
Library,  
p. 208.

Athen.  
Oxon. vol. i.  
col. 519.

Hearne's  
Col. p. 79.

Ibid. p. 70.

Ibid. p. 100.

Ibid. p. 105.

der the following chamberlains, sir Nicholas Throckmorton, sir Thomas Randolph, sir Thomas West, George Young, esq. sir Walter Cope, sir William Killigrew, and sir John Poyntz. His fondness for English antiquities induced him to make many large collections, and his office gave him an opportunity of acquiring great skill in that study. A conformity of taste brought him acquainted with the celebrated sir Robert Cotton, and most of the learned and eminent men in the kingdom. In his time, as Mr. Wood informs us, a most illustrious assembly of learned and able persons was set on foot, who styled themselves a Society of Antiquarians, and Mr. Agard was one of the most conspicuous members (a). Mr. Hearne published the essays composed by that society: those of Mr. Agard's, printed in that collection, are as follows; 1. Opinion touching the Antiquity, Power, Order, State, Manner, Persons, and Proceedings of the High Court of Parliament in England. 2. On this Question, Of what Antiquity Shires were in England? In this essay various ancient manuscripts are cited; and Mr. Agard seems to think king Ælfred was the author of this division: it was delivered before the society in Easter term, 33 Eliz. 1591. 3. On the dimensions of the lands of England. In this he settles the meaning of these words, solin, hide, carucata, jugum, virgata, ferlingata, ferlinges, from ancient manuscripts and authentic records in the exchequer. 4. The Authority, Office, and Privileges of Heraulds (heralds) in England. He is of opinion, that this office is of the same antiquity with the institution of the garter. 5. Of the Antiquity and Privileges of the Houses or Inns of Court, and of Chancery. In this he observes, that in more ancient times, before the making of Magna Charta, our lawyers were of the clergy: that in the time of Edward I. the law came to receive its proper form; and that in an old record, the exchequer was

(a) The following is a list of that society, from 1590 to 1614.

Agard, Arthur,	Doyley,	Savel,
Andrews, Lancelot,	Erdswicke, or Urdswicke,	Saint George, Richards,
Bouchier, Henry,	Fleetwood, William,	Selden, John,
Bowyer,	Hakewill, William,	Spelman, Henry,
Camden, William,	Hartwell, Abraham,	Stow, John,
Carew, Richard,	Heneage, Michael,	Strangman,
Cliffe,	Holland, Joseph,	Talbot, Thomas,
Cope, Walter,	Lake, Thomas,	Tate, Francis,
Cotton, Robert,	Leigh, Francis,	Thynne, Francis,
Davies, John,	Ley, James,	Whitlock, James,
Deithch, William,	Oldsworth, Michael,	Whitman.
Deilderidge, John,	Patten, William,	

styled

styled the mother-court of all courts of record. He supposes that at this time lawyers began to have settled places of abode; but affirms he knew of no privileges. 6. Of the Diversity of Names of this Island. In this we find that the first Saxons landing in this island, came here under the command of, one Aelle, and his three sons, in 435; and that the reason why it was called England rather than Saxonland, was, because the Angles, after this part of the island was totally subdued, were more numerous than the Saxons. Ibid. p. 157.

Mr. Agard made the *Domesday-book* his peculiar study; he composed a large and learned work on purpose to explain it, under the title of *Tractatus de usu et obscurioribus verbis libri de Domesday*, i. e. *A Treatise of the Use and true Meaning of the obscure Words in the Domesday-book*; which was preserved in the Cotton library, under Vitellius. N. IX. He spent likewise three years in compiling a book for the benefit of his successors in office: it consisted of two parts, the first containing a catalogue of all the records in the four treasuries belonging to his majesty; the second, an account of all leagues, and treaties of peace, intercourses, and marriages with foreign nations. This he deposited with the officers of his majesty's receipt, as a proper index for succeeding officers. He also directed by his will, that eleven other manuscript treatises of his, relating to exchequer-matters, should, after a small reward paid to his executor, be delivered up to the office. All the rest of his collections, containing at least twenty volumes, he bequeathed to his friend sir Robert Cotton. After having spent his days in honour and tranquility, he died the 22d of August, 1615, and was interred near the chapter-door, in the cloister of Westminster-abbey. Nob. Lib. p. 108.

AGESILAUS, king of the Lacedæmonians, the son of Archidamus. He was so ambitious as to desire to reign before Leotychides, the son of his elder brother Agis: he maintained that Leotychides was not the son of Agis; that Timea, the wife of Agis, was so fond of Alcibiades, who had fled to Lacedæmon, that her husband suspected Leotychides to be the son of Alcibiades. And notwithstanding Agis, on his death-bed, acknowledged Leotychides for his son, yet the Lacedæmonians excluded him in favour of Agesilaus. In this he was greatly assisted by Lysander, who having an influence in the city, in proportion to his ability and the victories he had gained, was determined to have Agesilaus crowned; so that when he understood that a prophet of Lacedæmon endeavour-

Plut. in Agesilao, p. 597.

ed to enforce that oracle of Lacedæmon in favour of Leoty-  
 chides, which forbade the Lacedæmonians to suffer a lame  
 person to reign; "That (said he) does not regard the de-  
 fects of the foot, but those of the blood; and this would be  
 the case of Leoty chides, who would make your kingdom halt,  
 not being of the race of your kings." "As nature (says  
 Cornelius Nepos) was favourable to Agefilaus in endowing  
 him with the virtues of the mind, so was she unkind in forming  
 his body, for he was of a short stature, and being lame of one  
 foot, this added to the deformity of his person; so that strangers  
 used to despise him at first sight (a)." His fame went before  
 him into Egypt, and there they had formed the highest idea  
 of Agefilaus: when he landed in that country, the people ran  
 in crowds to see him; but great was their surprize when they  
 saw an ill-dressed, slovenly, mean-looking little fellow lying  
 upon the grass; they could not forbear laughing, and applied  
 to him the fable of the mountain in labour. He was, how-  
 ever, the first to jest upon his own person, and such was the  
 gaiety of his temper, and the strength with which he bore  
 the roughest exercises, that these qualities made amends for  
 his corporal defects. He was brave, vigilant, and active; he  
 never let slip an advantage, but improved every opportuni-  
 ty; he was well skilled in all the stratagems of war, and  
 would often deceive his enemies by giving out his real inten-  
 tions: "He foresaw (says Cornelius Nepos) if he declared  
 publicly whither he was to march, the enemy would not be-  
 lieve it, and would provide for the defence of some other  
 place, not doubting but he would do quite the contrary to  
 what he declared; therefore, when he had said he would march  
 to Sardis, Tissaphernes thought that Caria was to be defend-  
 ed (b)." He did not desire his enemies should be ignorant in  
 the art of war, for then he thought he could not so easily  
 draw them into a snare.

As soon as he came to the throne, he advised the Lacedæ-  
 monians to be beforehand with the king of Persia, who was  
 making great preparations for war, and to attack him in his  
 own dominions. He was himself chosen for this expedition,

(a) Atque hic tantus vir ut natu-  
 ram faultricem habuerat in tribuendis  
 animi virtutibus, sic maleficam nac-  
 tus est in corpore, exiguus et claudus  
 altero pede, quæ res etiam nonnul-  
 lam afferebat deformitatem, atque ig-  
 noti faciem ejus cum intuerentur,  
 contemnebant. Corn. Nep. in Agef.  
 vit. cap. viii.

(b) Vidit si quo esset iter facturus  
 palam pronunciaffet, hostes non cre-  
 dituros aliasque regiones occupaturos,  
 nec dubituros aliud esse facturum ac  
 pronunciaffet. Itaque cum ille Sar-  
 dis se iturum dixisset Tissaphernes  
 eundem Cariam defendendam puta-

and

and gained so many advantages over the enemy, that if the league which the Athenians and the Thebans formed against the Lacedæmonians, had not obliged him to return home, he would have carried his victorious arms into the very heart of the Persian empire. He gave up, however, all these triumphs readily, to come to the succour of his country, which he happily relieved by his victory over the allies in Bœotia. He obtained another near Corinth; but, to his great mortification, the Thebans afterwards gained several over the Lacedæmonians. These misfortunes at first raised somewhat of a clamour against him. He had been sick during the first advantages, which the enemy gained; but as soon as he was able to act in person, by his valour and prudence he prevented the Thebans from reaping the advantages of their victories; insomuch that it was generally believed, had he been in health at the beginning, the Lacedæmonians would have sustained no losses, and that all would have been lost had it not been for his assistance. It cannot be denied but he loved war more than the interest of his country required; for if he could have lived in peace, he had saved the Lacedæmonians several losses, and they would not have been engaged in many enterprizes, which in the end contributed much to weaken their power. This insatiable desire after war, drove him in his old age to a step which was generally disapproved. When he was above fourscore years of age, he undertook to lead some troops into Egypt, to support Tachus, who had risen against the Persians; but afterwards being displeased with this man, he left him, and joined with Nectanabus, a relation of Tachus. After he had performed great services for Nectanabus, he took his departure for Sparta; but a tempest having obliged him to put into harbour, he was carried into a desert place called the Port of Menelaus, where he died in the third year of the 104th Olympiad, being the eighty-fourth year of his age, and the forty-first of his reign.

Agefilaus would never suffer any picture or sculpture to be made of him, and prohibited it also by his will: this he is supposed to have done from a consciousness of his own deformity. He was extremely remarkable for plainness and frugality in his dress and way of living: "This (says Cornelius Nepos) is especially to be admired in Agefilaus: when very great presents were sent him by kings, governors, and states, he never brought any of them to his own house; he changed nothing of the diet, nothing of the apparel of the Lacedæmonians. He was contented with the same house in which Euristhenes, the founder of his family, had lived; and who-

Plut. in  
Agef. p. 605.

Corn. Nepos  
Agef. cap. vi.

Plut. p. 616.

Corn. Nep.  
Plut. p. 617.  
Cic. Epist. ad  
Famili. xii.  
lib. 5.

ever entered there, he could see no sign of debauchery, none of luxury; but on the contrary, many of moderation and abstinence; for it was furnished in such a manner, that it differed in nothing from that of any poor or private person (c).” Upon his arrival in Egypt, all kind of provisions were sent to him, but he chose only the most common, leaving the perfumes, the confections, and all that was esteemed most delicious, to his servants. The Egyptians, instead of admiring this, made a jest of him, and looked upon him as a simpleton, who did not know the good things of this world. Agesilaus was extremely fond of his children, and would often amuse himself by joining in their diversions: one day when he was surprised riding upon a stick with them, he said to the person who had seen him in this posture, “Forbear talking of it till you are a father.” He had no opinion of those who made their glory consist in breeding and managing horses, for disputing the prize at the Olympic games; and in order to shew that it was matter only of expence, and no proof of merit and virtue, he persuaded his sister to contend for the victory in those games. This lady accordingly, having trained up horses, entered the lists, and gained the prize. Her name was Cymisca, and she was the first woman who obtained that glory. Simonides the poet wrote an epigram in her praise; her picture, drawn by Appelles, was placed in the temple of Juno; and a monument was erected to her by the Lacedæmonians.

(c) In hoc (Agesilaus) illud in primis fuit admirabile, cum maxima modera ei ab regibus et dynastis civitatibusque conferrentur, nihil unquam in domum suam contulit, nihil de victu, nihil de vestitu Laconum mutavit. Domo eadem fuit contentus quæ Eurysthene progenitor majorum

suorum fuerat usus, quam qui intrarat nullum signum libidinis, nullum luxuriæ videri poterat: contra plurima patientiæ atque abstinentiæ, se enim erat instructa, ut nulla in re differret a cujusvis inopis atque privati. Corn. Nep. in Ages.

**AGESIPOLIS I.** king of Lacedæmon. He succeeded his father Pausanias, who had taken refuge in a temple, when he found his conduct disapproved for concluding a peace with the Thebans. Whilst Pausanias remained in this asylum, Agesipolis was raised to the throne, under the guardianship of Aristodemus, in the third year of the 96th Olympiad. When he was of age, the Lacedæmonians formed a resolution to carry on a war against the Athenians and Thebans; but being doubtful how the Argives might stand affected, they thought proper to begin with them. Agesipolis was ordered to attack them, but being somewhat scrupulous, because they had

Plut. in  
Ages. p. 616.

Id. ib. p. 610.

Ibid. p. 610.

Paus. lib. iii.  
p. 88.

Id. lib. v.

p. 159.

Id. lib. iii.

p. 96.

Diod. Sic.  
lib. xiv.  
cap. 90.

Xen. de Reb.  
Græc. lib. iv.  
p. 312.

had asked a truce, he was desirous of having this case of conscience solved, and accordingly went to consult Jupiter in the temple of Olympus, whether the offers of a truce from the Argives ought to be rejected, and whether their demand was not unreasonable, since they had made no proposals of peace till the troops of the Lacedæmonians were upon the point of attacking them? The oracle gave for answer, that the demand of the Argives was unreasonable, and according to the rules of honour and religion might be refused. Agesipolis went likewise to Delphi, where he received the same answer from Apollo (a): and being now no longer in any hesitation, he ordered his army to march towards Argos. The Argives sent two heralds, to sue again for peace; but he returned for answer, that the gods had not thought proper he should accept of such offers; and continued his march. The first day he encamped in their territories, there was an earthquake; this some of his troops took for a sign from heaven that they should return; but he removed this superstitious notion by observing to them that the prodigy did not happen till after their entrance into the enemy's country; so he marched on to Argos, and laid siege to that city. In all probability he would soon have made himself master of the place, but the thunder, which killed some of his men, and some other bad presages, obliged him to abandon the siege. He made great ravage however on the adjacent country. In the war which the Lacedæmonians declared against the inhabitants of Mantinea,

Id. *ibid.*

Id. *ibid.*

(a) " Let us gather a truth from hence (says Mr. Bayle) that the pagan religion was founded on ideas of God, as false as atheism. Here is a king of Lacedæmon, who, after offering solemn sacrifices as preliminary to an expedition, and after receiving a favourable answer from the greatest of the gods, goes to consult another divinity, being uncertain whether the answer already received would be confirmed or contradicted. He must then have believed, that the responses of Jupiter were not such as could always be depended upon; and he must have supposed that Apollo's knowledge was not always conformable to that of Jupiter. Was not this to believe that all the gods, not even excepting the greatest, were limited in their knowledge. They consulted Jupiter as one asks an opinion of an

eminent counsel, when he is about to commence a law-suit; the opinion of this one however is not sufficient to caution clients; they are desirous to have also the advice of other lawyers; nay some will consult the ablest men in all courts of the kingdom. The pagans acted in the same manner with regard to their oracles; they consulted several of the deities on the same affair, to see whether the gods contradicted each other, and to be enabled the better to take their measures, by comparing the answers they received: thus their gods were as chimerical as Spinoza's divinity; for it is as impossible that a limited nature should be god, as that the world should be the supreme being that governs all things by a wise providence.

Ageſipolis had likewise the command of the army. He laid waste the country of Mantinea, and at length made himself master of the city by the following expedient, as related by Xenophon: he stopped the course of the river upon which Mantinea was situated; this caused an inundation, which so weakened the foundation of the houses and wall, that the inhabitants were afraid of their falling; and, as they saw, that if any part of the wall should be thrown down, their city would be carried by storm, they capitulated. According to Pausanias, he turned the course of the river towards the walls of the city, and the bricks of which the walls were built not being burnt, melted in the water like wax in the sun; the reason why the Mantineans preferred sun-burnt bricks, was that they did not break nor slip out of their places when a wall was battered. It was in this war probably, that Pelopidas and Epaminondas gave such a signal proof of their courage and friendship for each other: when the wing wherein these two brave men fought, gave way, they would not retreat; Pelopidas having received seven wounds, fell upon a heap of dead bodies; Epaminondas flew to his assistance, and opposed his single person against numbers, being determined to die rather than abandon his friend; he was wounded in two places, and yet defended himself vigorously, when Ageſipolis coming up with the other wing, rescued the two heroes. Some years after, Ageſipolis was sent with a considerable army against the Olynthians; and in this expedition he was vigorously supported by Amyntas king of Macedon, and Derdas prince of Elimia. He marched to Olynthus, and was desirous to engage the enemy, but they not daring to appear in the field, he ravaged the country and made himself master of the city of Torone. But the excessive heats of the summer fatiguing him extremely, he was seized with a fever, which carried him off in seven days, in the fourteenth year of his reign.

Plut. in vit.  
Pelopidæ,  
p. 289.

Diod. Sic.  
lib. xiv.  
cap. 3.

Du Pin  
Nouvelle  
biblioth. des  
Auteurs  
Ecclesi.  
tom. vi.  
p. 140. edit.  
Paris 1696.

AGOBARD, or AGOBALD, archbishop of Lyons, a celebrated and learned prelate of the ninth century. He was born in 779, and is supposed to have been a Frenchman, but this is not certain. Leidrade, archbishop of Lyons, ordained him priest in 804, and nine years after appointed him coadjutor of his diocese. In 816, Leidrade retired to a monastery at Soissons, and Agobard was appointed his successor. He enjoyed his see very quietly for some years, but was at length expelled from it by Lewis the Debonnaire, having espoused the cause of his son Lotharius, and having been one

of the chief authors in deposing Lewis in the assembly at Compiègne, in 833. Agobard, who had retired to Italy with the other bishops of his party, was summoned three times before the council, and not appearing, was deposed. His cause was again examined in the year 836, at an assembly held at Straniac, near Lyons, but was left undetermined, on account of the absence of the bishops. But the sons of Lewis having at length been reconciled to him, they got Agobard restored, and he was present at an assembly held at Paris in 838, by order of the emperor; nay he even became a favourite with the emperor, in whose service he died at Xaintonge, the 5th of June 846. Agobard had no less share in the affairs of the church than the empire; and by his writings appears to have been a greater divine than politician. His manner of writing is simple and intelligible, without elevation or ornament. His works are interspersed with quotations and long passages from Scripture and the fathers. He reasons generally very justly on the subject which he treats, and shews himself to be well versed in the doctrines of the fathers and discipline of the church. His works were buried in obscurity for several ages, till Papirius Masso found a manuscript of them in a bookbinder's shop at Lyons: he published it at Paris in 1603, in octavo; but Mr. Baluze gave a more correct edition in two volumes octavo, in 1666 (a).

De Fin  
ubi supra,

(a) This edition contains the following treatises:

1. *Adversus dogma Felicis.* Against the Tenet of Felix; who believed Christ to be only the adopted son of God.

2. *De insolentia Judæorum.* Of the Insolence of the Jews.

3. *De Judæis superstitionibus.* Of the Superstitions of the Jews.

4. *De baptismo Judæorum mancipiorum.* Of the Baptism of Jewish Slaves.

5. *Epistola exhortatoria ad Nitridium episcopum Narbonensem de cavendo convictu et societate Judaica.* An exhortatory Epistle to Nitridius Archbishop of Narbonne, against maintaining any Commerce or Familiarity with the Jews.

6. *Epistola ad proceres palatii contra præceptum de baptismo Judæorum mancipiorum.* An Epistle to the Noblemen of the Palace against the Edict concerning the Baptism of Jewish Slaves.

7. *Epistola ad Malfredum procerem palatii.* An Epistle to Malfrede.

8. *Adversus legem Gundobardi.* Against the Law of Gundobard.

9. *De privilegio et jure sacerdotii.* Concerning the Privileges and Rights of the Priesthood.

10. *De grandine et tonitruis.* Of Hail and Thunder.

11. *Liber contra objectiones Fredegisi abbatis.* An Answer to the Objections of Abbot Fredegise.

12. *Epistola ad Lugdunienses de modo regiminis ecclesiastici.* An Epistle to the Clergy of Lyons concerning the manner of ecclesiastical Government.

13. *De dispensatione ecclesiasticarum rerum.* Concerning the Disposal of the Estates and Emoluments of the Church.

14. *De divinis sententiis, etc.* Concerning divine Judgments, wherein he confutes the mischievous doctrine of those



who suppose will think that the truth is to be discovered by fire, water, or combat.

This discourse was designed to explode the practice of trying the innocence of persons by single combat, or obliging them to hold a hot iron, or to put their fingers into hot water, and other proofs of this kind.

14. De fidei veritate. Concerning the Truth of the Faith.

15. De divisibno imperii Francorum inter filios Ludovici imperatoris. A pathetic Epistle concerning the Division of the Empire of the Franks amongst the sons of Lewis the Emperor.

16. De comparatione utriusque regiminis ecclesiastici et politici. A Comparison betwixt the ecclesiastical and civil Government.

17. Liber apologeticus pro filiis

Eusebii. An Apology for the Sons of Eusebius against their Father.

18. Cartula porrecta Lothario Augusto in synodo compendiensis. A Memorial addressed to the Emperor Lotharius, in the Synod of Compiègne.

19. Epistola ad Ebbonem episcopum Remensem de spe et timore. An Epistle to Ebo Archbishop of Rheims, concerning Hope and Fear.

20. De Divina Psalmodia. Of divine Psalmody.

His works end with two pieces of Poetry; one is the Epitaph of Charlemagne, and the other, Verses upon the Translation of the Relics of St. Cyprian, St. Speratus, and St. Pantaléon, which were brought from Africa and Arles to Lyons.

**AGRICOLA** (Cneius Julius) born at Frejus in Provence.

He was the son of Julius Græcinus Agricola, a man of senatorian rank, and famous for his eloquence, who was put to death for refusing to accuse Marcus Silanus. Cneius's first service was in the war under Suetonius Paulinus, in Britain. Upon his return to Rome, he married Domitia Decidia, with whom he lived in great harmony. He was chosen quaestor in Asia, when Salvus Titianus was pro-consul there: in this office he behaved with great moderation and integrity, though the province was very rich, and Titianus, who was extremely rapacious, would have countenanced him in any exorbitances he might have committed, in order to screen his own. He was afterwards chosen tribune of the people, and then prætor under Nero. In the reign of Vespasian he was appointed lieutenant-general to Vettius Bolanus in Britain; and when he returned from thence, the emperor conferred upon him the government of Aquitania. He held this for three years, and upon his return, was chosen consul, and soon after sent governor and commander in chief to Britain, where he greatly distinguished himself. He reformed many abuses occasioned by the avarice or negligence of former governors; he put a stop to extortion, and caused justice to be impartially administered. Vespasian dying about this time, his son Titus, knowing the great merit of Agricola, continued him in the government. In the spring, he marched towards the north, where he made some new conquests, and ordered

sorta

Tacitus Vit.  
Agricola.

Ibid.

Ibid.

Ibid.

sent to be built for the Romans to winter in. He spent the following winter in concerting schemes to bring the Britons to conform to the Roman customs: he thought the best way of diverting them from rising and taking arms, was to soften their rough manners, by proposing to them new kinds of pleasure, and inspiring them with a desire of imitating the Roman manners. Soon after this, the country was adorned with magnificent temples, porticos, baths, and many other fine buildings. The British nobles had at length their sons educated in learning; and they who before had the utmost aversion to the Roman language, now began to study it with great assiduity: they wore likewise the Roman habit; and, as Tacitus observes, they were brought to consider those things as marks of politeness, which were only so many badges of slavery. Agricola, in his third campaign, advanced as far as the Tweed; and in his fourth, he subdued the nations betwixt the Tweed and the friths of Edinburgh and Dumblaiton, into which the rivers Glotta and Bodotria discharge themselves; and here he built fortresses to shut up the nations yet unconquered. In his fifth, he marched beyond the friths, where he made some new acquisitions, and fixed garrisons along the western coasts, over-against Ireland. In his sixth campaign he passed the river Bodotria, ordering his fleet, the first which the Romans ever had in those parts, to row along the coasts, and take a view of the northern parts. In the following spring, the Britons raised an army of thirty thousand men, and the command was given to one Galgacus, who made an excellent speech to his countrymen on this occasion (a). Agricola likewise ad-

Ibid. See also Rapin's Hist. vol. i.

Tacitus Vit. Agricole, and Rapin's Hist. vol. i. lib. i.

(a) The speech, according to Tacitus, was as follows: "Whenever I contemplate the causes of the war, and the necessity to which we are reduced, great is my confidence, that this day, and this union of yours, will prove the beginning of universal liberty to Britain. For besides that bondage is what we have never borne, we are so base, that beyond us there is no further land, nor, in truth is there any security left us from the sea, whilst the Roman fleet is hovering upon our coasts; thus the same expedient which proves honourable to brave men, is to cowards too become the first of all others; even

present recourse to battle and arms. The other Britons, in their past conflicts with the Romans, whence they found various success, had still a remaining source of hope and success in this our nation: for of all the people of Britain, we are the noblest, and thence placed in its innermost regions; and as we behold not so much as the coasts of such as are slaves, we thus preserve even our eyes free and unprofaned by the sight of lawless and usurped rule. To us who are the utmost inhabitants of the earth, to us, the last who enjoy liberty, this extremity of the globe, this remote tract, unknown even to common fame, has to this day preserv-

dressed his men in very strong and eloquent terms. The Romans gained the victory, with the loss only of three hundred

ad the only protection and defence. At present the utmost boundary of Britain is laid open ; and to conquer parts unknown is thought matter of great pomp and boasting. Beyond us no more people are found, nor ought save seas and rocks ; and already the Romans have advanced into the heart of our country. Against their pride and domineering you will find in vain to seek a remedy or refuge from an obsequiousness or humble behaviour of yours. They are plunderers of the earth, who in their universal devastations, finding countries to fail them, investigate and rob even the sea. If the enemy be wealthy, he inflames their avarice ; if poor, their ambition. They are general spoilers, such as neither the eastern world nor the western can satiate. They only, of all men, thirst after acquisitions, both poor and rich, with equal avidity and passion. To spoil, to butcher, and to commit every kind of violence, they style by a lying name, Government ; and when they have spread a general desolation, call it Peace. Dearest to every man are his children and kindred, by the contrivance and designation of nature : these are snatched from us for recruits, and doomed to bondage in other parts of the earth. Our wives and sisters, however they escape rapes and violence as from open enemies, are debauched under the appearance and privilege of friendship and hospitality. Our fortunes and possessions they exhaust for tribute ; our grain, for their provisions ; even our bodies and limbs are extenuated and wasted, whilst we are doomed to the drudgery of making cuts through woods and drains through bogs, under continual blows and outrages. Such as are born to be slaves, are but once sold, and thenceforward nourished by their lords : Britain is daily paying for its servitude, is daily feeding it. Moreover, as in a tribe of household-

slaves, he who comes last serves for sport to all his fellows ; for, in this ancient state of slavery to which the world is reduced, we, as the freshest slaves, and thence held the most contemptible, are now designed to final destruction. We have no fields to cultivate, nor mines to dig, nor ports to make ; works for which they might be tempted to spare us alive. Besides that, ever distasteful to rulers is magnanimity and a daring spirit in their subjects. Indeed our very situation, so solitary and remote, the more security it affords us, does but raise the greater jealousy in them. Seeing, therefore, you are thus bereft of all hopes of mercy, renounce now at last all your courage, both you to whom life is dearest, and you to whom glory. The Brigantes, even under the leading of a woman, burned their colony, stormed their entrenchments, and, had not such success degenerated into sloth, might have quite cast off the yoke of slavery. Let us, who still preserve our forces entire, us, who are still unsubdued, and want not to acquire liberty, but only to secure it, manifest at once, upon the first encounter, what kind of men they are, that Caledonia hath reserved for her own vindication and defence. Do you indeed believe the Romans to be equally brave and vigorous in a war, as during peace they are vicious and dissolute ? From our quarrels and divisions it is that they have derived their renown, and thus convert the faults of their enemies to the glory of their own army ; an army compounded of many nations, so different, that it is success alone which holds them together ; misfortunes and disasters will surely dissolve them. Unless you suppose that the Germans there, that the Gauls, and many of the Britons (whom with shame I mention) men, who however have been all much longer their

enemies

died and forty men, and ten thousand of the Britons are said to have been killed. This happened in the reign of the emperor Domitian, who growing jealous of the glory of Agricola, recalled him, under pretence of making him governor of Syria. Agricola died soon after, and his death is suspected to have been occasioned by poison given him by that emperor. When Domitian read Agricola's will, which left him coheir with the testator's wife and daughter, he was extremely pleased, taking it as a mark of regard and esteem, his understanding being, as Tacitus observes, so vitiated and blinded by flattery, that he did not consider that an affectionate father never leaves any prince but a bad one his heir (b). Tacitus was married to a daughter of Agricola: he has given him a most excellent character, and laments his death in the following pathetic manner: "But to myself and thy daughter; besides the anguish of having our father snatched away from us it proves a fresh accession of sorrow that we had not an

Tacit. and  
Ropin, *ibid.*  
  
Gordon's  
Tacit. vol. iii.  
p. 626.

enemies than their slaves, and are yet attached to them by no real fidelity and affection, whilst presenting their blood to establish a domination altogether foreign and unnatural to them all: what restrains them is no more than awe and terror, frail bonds of endearment! and when these are removed, such who cease to fear, will immediately begin to manifest their hate. Amongst us is found whatever can stimulate men to victory. The Romans have no wives to hearten and to urge them; they have here no fathers and mothers to upbraid them for flying; many of them have no country at all, or at least their country is elsewhere: but a few in number they are, ignorant of the region, and thence struck with dread; whilst to their eyes, whatever they behold around them, is all wild and strange, even the air and sky, with the wood, and the sea; so that the gods have in some sort delivered them inclosed and bound into our hands. Be not dismayed with things of mere shew, and with a glare of gold and silver; this is what can neither wound nor save. In the very host of the enemy we shall find bands of our own: the Britons will own and espouse their own genuine cause. The Gauls will recollect their former

liberty, What the Usipians have lately done, the other Germans will do, and abandon the Romans. Therefore nothing remains to be feared. Their forts are ungarisoned; their colonies replenished with the aged and infirm; and between the people and their magistrates, whilst the former are averse to obedience, and the latter rule with injustice, the municipal cities are weakened, and full of dissensions. Here you see a general, here an army; there you may behold tributes and the mines, with all the other train of calamities and curses ever pursuing men enslaved. Whether all these are to be for ever imposed, or whether we forthwith avenge ourselves for the attempt, this very field must determine: as, therefore you advance to battle, look back upon your ancestors, look forward to your posterity." Gordon's Tacitus, vol. iv. p. 602.

(b) Satis constabat lecto testamento Agricolæ, quo cohæredem optimæ uxori et piissimæ filiz Domitianum scripsit, lætatum eum, velut honore judicioque tam cæca et corrupta mens assidue adulationibus erat, ut nesciret a bono patre non scribi hæredem, nisi malum principem. Tac. Vit. Agricolæ.

opportunity to attend thee in thy sickness, to select thy sinking spirits, to please ourselves with seeing thee, please ourselves with embracing thee. Doubtless we should have greedily received thy instructions and sayings, and engraved them for ever upon our hearts. This is our woe, this a wound to our spirit, that by the lot of long absence from thee, thou wast already lost to us four years before thy death. There is no question, excellent father, but that with whatever thy condition required, thou wast honourably supplied, as thou wast attended by thy wife, one so full of tenderness for her husband: yet fewer tears accompanied thy course, and during thy last moments somewhat was wanting to satisfy thine eyes. If for the names of the just any place be found, if, as the philosophers hold, great spirits perish not with the body, pleasing be thy repose. Moreover, recall us, thy family, from this our weakness in regretting thee, and from these our effeminate wailings, to the contemplation of thy virtues, for which it were unjust to lament or to mourn: let us rather adorn thy memory with deathless praises; and (as far as our infirmities will allow) be pursuing and adopting thy excellencies. This is true honour, this the natural duty incumbent on every near relation. This is also what I would recommend to thy daughter and thy wife, so to reverence the memory of a father and a husband, as to be ever ruminating upon all his doings, upon all his sayings, and rather to adore his immortal name, rather the image of his mind, than that of his person: not that I mean to condemn the use of statues, such as are framed of marble or brass; but as the persons of men are frail and perishing, so are likewise the portraitures of men. The form of the soul is eternal, such as you cannot represent and preserve by the craft of hands, or by materials foreign to its nature, nor otherwise than by a similitude and conformity of manners. Whatever we loved in Agricola, whatever we admired, remains, and will for ever remain implanted in the hearts of men, through an eternity of ages, and conveyed down in the voice of fame, and in the records of things; for many of the great ancients, by being buried in oblivion, have thence reaped the fate of men altogether mean and inglorious: but Agricola shall ever survive in his history here composed and transmitted to posterity."

**AGRICOLA** (George) a German physician, famous for his skill in metals. He was born at Glaucha, in Misnia, the 24th of March, 1494. The discoveries which he made in the mountains of Bohemia, gave him so great a desire of examining

examining accurately into every thing relating to metals, that though he had engaged in the practice of physic at Pöschmütz, by advice of his friends, he still prosecuted his study of fossils with great assiduity, and at length removed to Chemnitz, where he entirely devoted himself to this study. He spent in pursuit of it the pension he had of Maurice duke of Saxony, and part of his own estate; so that he reaped more reputation than profit from his labours. He wrote the following pieces upon this subject: *De ortu et causis subterraneorum*; Concerning the Original and Causes of subterraneous Productions. *De natura fossilium*; Concerning the Nature of Fossils. *De medicatis fontibus*; Of fountains possessed of medical Virtues. *De subterraneis animalibus*; Of subterraneous Animals. *De veteribus et novis metallis*; Of old and new Metals. He wrote also an oration *De bello Turcis inferendo*; About declaring War against the Turks: a treatise *De traditionibus apostolicis*; Concerning the Traditions of the Apostles; and he was the author of a physical treatise *De peste*; Concerning the Plague. He published critical remarks upon what Budæus, Leonard Portius, and Alciat had observed concerning weights and measures, and he pointed out several errors in them. Alciat endeavoured to write a defence of himself; but in this he proved unsuccessful. When duke Maurice and duke Augustus went to join the army of Charles V. in Bohemia, Agricola attended them. He died at Chemnitz the 21st of November, 1555, a very firm papist. In his younger years he seemed not averse to the protestant doctrine; he highly disapproved of the scandalous traffic of indulgences, and several other things in the church of Rome. The following lines of his were posted up in the streets of Zwickaw, in the year 1719:

Si nos injecto salvabit cistula nummo,  
Heu nimium infelix tu mihi, pauper, eris!  
Si nos, Christe, tua servatos morte beasti,  
Tam nihil infelix tu mihi, pauper eris.  
If wealth alone salvation can procure,  
How sad a fate for ever waits the poor!  
But if thou, Christ, our only saviour be,  
Thy merits still may bless ev'n poverty!

In the latter part of his life, however, he had attacked the protestant religion, which rendered him so odious to the Lutherans, that they suffered his body to remain unburied for five days together; so that it was obliged to be removed from Chemnitz to Zeitz, where it was interred in the principal church.

AGRICOLA

Melchior  
Adam Vitis  
Medicorum,  
p. 79.

Melchior  
Adam, *ibid*,

**AGRICOLA** (John) a Saxon divine, born at Islebe, the 20th. of April, 1492. He went with count Mansfeld as his chaplain, when this nobleman attended the elector of Saxony to the diet of Spire, in 1526, and that of Augsburg in 1530. Agricola had great success as a preacher; this raised his conceit of himself, and made him imagine he could easily outstrip Melancthon; he accordingly wrote against him in 1527. He was of a restless ambitious temper, and in the year 1536, he asked leave to quit his native country, where he was minister and principal of a college: his request was granted, though much complained of; count Mansfeld uttered the severest reproaches against him, for his ingratitude, avarice, and drunkenness; he was also accused of having exercised his function very negligently, and having disputed more against the protestants than the catholics. He went from thence to Wittemberg, where he was appointed minister, and obtained a professorship. Here he taught several new doctrines concerning the use of the Law under the Gospel; and he became founder of the sect of Antinomians. Luther, who had before been his very good friend, attacked him with very great severity, and obliged him to promise a recantation of his errors; but whilst the form was drawing up, Luther published some new pieces, which so much offended Agricola, that he presented to the elector a very abusive petition against his antagonist, whom he accuses of having imputed sentiments to him, which he had never espoused. Luther answered this with his usual vehemence and fire; and that he might not lay under the imputation of a public slanderer, brought testimonies from Islebe, concerning several conversations of Agricola. The divines of Wirtemberg took part with Luther, and declared his accusations against Agricola to be well grounded. The elector of Saxony being somewhat embarrassed, had appointed judges in the affair, and expressed his desire that they would find some method of accommodation; and he made Agricola promise not to depart till the examination was finished. This promise however was broken; Agricola secretly went off for Berlin, without waiting an answer to his petition for leave to depart. The elector of Brandenburg endeavoured to bring about a reconciliation; but nothing could be done in the affair, but upon one of these two conditions, either that Agricola should return and wait the decision of the judges, or deliver in writing a recantation of his errors, and the injurious aspersions he had thrown out against Luther. Agricola chose the latter, and published a

book

book at Berlin, wherein he asks pardon of such as he had offended by his errors, especially of Luther, and protests that he is desirous to live and die in that faith which he had attacked. Luther however did not give credit to these protestations; Agricola thereupon complained to the elector of Saxony, and assured him nothing had ever given him more uneasiness than the contest he had had with that *man of God*; and since he could not be believed, even upon his oath, he referred his cause to the great judge of the whole world. He at the same time humbly petitioned his highness the elector, to order the quarter's payment of his salary which was due, having the utmost necessity for it, to maintain his wife and nine children: yet he was never able to recover the favour of the elector or of Luther. He received however some consolation from the fame he acquired at Berlin, by being preacher at court, and chosen as one to compose that work which made such a considerable noise in the world, viz. the Interim, which he wrote in conjunction with Julius Phlug and Micheal Hellingus, in the year 1548.

Secken-  
dorf's Answ.  
to Maim-  
burg, lib. iii.  
p. 306.

Agricola died at Berlin in 1566. He wrote but few books; one of the first of his productions was an Explication of three hundred German Proverbs: he therein treats Ulric duke of Wirtemberg very abusively; so that Ulric mentions, amongst other grievances, at the diet of Francfort, in 1536, that John Agricola had been protected in the country of Mansfeld, though he had abused him in the most virulent and public manner. Agricola added above four hundred proverbs to his second edition of this work. He published also Commentaries upon St. Luke; and confuted the Explication of the nineteenth Psalm, published in High Dutch by Thomas Muneer.

Seck. Hist.  
Luther,  
p. 310.  
numb. 16.

Melchior  
Adam, Vit.  
Theolog.  
p. 412.

AGRICOLA (Rodolphus) one of the most learned men in the fifteenth century, born in the year 1442, in the village of Basslon, two miles from Groningen. He gave many proofs of his genius when at school, and had scarce taken his degree of master of arts at Louvain, when he was offered a professorship; but having a strong inclination to travel, he refused this honour, and went to Paris, from thence to Italy. He resided two years at Ferrara, where the duke distinguished him by many considerable marks of his favour. Theodore Gaza at this time read lectures upon Aristotle, in that city: Agricola, who was one of his hearers, gave lectures likewise, and was greatly admired for his style and accent, so that the Italians could not help feeling some regret that so great a man was not born in Italy. Upon his return to his native country,

VOL. I.

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he might have had considerable employments, but his passion for study hindered him from embracing such offers: however, he accepted at last of a post at Groningen, and attended the court of Maximilian I. for six months, upon the affairs of that city. He executed his commission with great success; but such employments not suiting his disposition, he went again upon his travels. He was offered the presidentship of a college at Antwerp, but this he declined; he also refused to enter into the service of the emperor Maximilian, though upon very advantageous terms: repose and independency being, in his opinion, preferable to every other consideration. After having led a roaming life for some years, he fixed at last in the Palatinate, where the bishop of Worms, whom he had instructed in the Greek language, found means to settle him. It was in the year 1482, according to Melchior Adam, that he settled in the Palatinate, where he passed the remainder of his life, sometimes at Heidelberg and sometimes at Worms. The elector was much pleased to hear Agricola discourse on antiquity, and desired him to compose an abridgment of ancient history, which he accordingly undertook, and executed in a masterly manner. He gave public lectures at Worms; but his auditors having been more accustomed to the quirks and subtleties of logic than polite literature, they had not that taste which he desired. He began to study divinity when he was forty years of age, but having no hopes of succeeding without the knowledge of Hebrew, he applied himself to that language, and, by the assistance of a Jew, was likely to have made a good progress therein, but death carried him off at Heidelberg, on the 28th of October, 1485. Erasmus says, that he died for want of timely assistance from the physicians (a). He was buried in the Franciscan habit, in the church of the Minor Friars in Heidelberg. Agricola was a man of great honesty and openness of heart, without envy, of great moderation, and of a good natured disposition. He was never married, though he was in love several times. He had resolved in his younger years to marry, but altered his resolution from a natural indolence in his temper, which rendered him impatient of the least care. One would not imagine that a man of such a philosophical turn, and so deeply engaged in the study of antiquity, should set to music and sing pieces of his own composition; yet, according to Melchior

Melchior  
Adam, Vit.  
Philosoph.  
p. 26.

(a) Veluti si quis in morbo capitali medicum operietur insignem aut procul accersendum; quæ res hominem illum vere divinum extinxit Ro-

dolphum Agricolam; etenim dum cunctatur medicus mors antevertit. Erasmi. Adag. Chil. III. cent. iii. num. 62. p. 703.

Adam

Adam, he sometimes treated the ladies in this manner (b). Agricola wrote a work in three books, under the title *De inventione dialectica*: It was first printed at Louvain in 1516, under the direction of Alard of Amsterdam, who published them not in their proper order, but as he had recovered them. Since the year 1528, Pompeius Occo, having received the original manuscript of Agricola, which belonged to his uncle Adolphus, put it into the hands of Alard, who finding it very complete, and in good order, had it printed at Cologne, in quarto, with large commentaries, in the year 1539.

(b) *Puellas amare se nonnunquam simulabat, verum nunquam deperibat. In earum gratiam vernacula lingua quedam carmina scripsit elegantissime, quæ virginibus primariisq; amicis præsentibus voce et testudine modulatissime canebat.* Melch. Adam. Vit. Philos. p. 12.

AGRIPPA (Henry Cornelius) a man of considerable learning, and a great magician according to report, in the sixteenth century. He was born at Cologne, the 14th of September, 1486, of a noble family. He was very early in the service of the emperor Maximilian: he acted at first as his secretary, but being no less formed for the sword than the pen, he afterwards took to the profession of arms, and served that emperor seven years in Italy, where he distinguished himself in several engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was desirous likewise to add those of the universities, and accordingly took the degrees of doctor of laws and physic. He was a man of an extensive genius, and well skilled in many parts of knowledge, and a variety of languages: this he himself tells us, though not perhaps with so much modesty as could be desired: "I am (says he) pretty well skilled in eight languages, and so complete a master of six thereof, that I not only understand and speak them, but can even make an elegant oration, dictate and translate in these languages; I have besides a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences (a). His insatiable curiosity, the freedom of his pen, and the inconstancy of his temper, involved him in many misfortunes: he was continually changing his situation; always engaging himself in some difficulty or other; and, to

*Agrip. Epist. xxvi. lib. vii. p. 1041. ed. Lugd. 3vo.*

*Ibid. ep. xxi. lib. vii.*

(a) *Octo linguarum mediocriter doctus, sed illarum sex adeo peritus, ut singulis non loqui modo et intelligere sed eleganter orare, dicere, et transferre noverim; tum præter mul-*

*timodam etiam abstrusarum rerum cognitionem, peritiam, et cyclicam eruditionem, utriusque juris medicinarum doctor evasit.* Agrippa, Epist. xxi. lib. vii. p. 1023.

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complete

Ibid. Ep. i.  
lib. i.  
Ep. x. lib. i.  
Ep. xvii.  
lib. i.

Oper. tor. ii.  
p. 508.

Ep. xlix. lib. i.

Ep. xii.  
lib. ii.

Ep. xxv.  
lib. ii.  
p. 743.

complete his misfortunes, he drew upon himself the hatred of the ecclesiastics by his writings. According to his letters, he was in France before the year 1507, he was in Spain in 1508, and at Dole in 1509. At this last place he read public lectures on the mysterious work of Reuchlin, *De verbo mirifico*, which engaged him in a dispute with Catilinet, a Franciscan. These lectures, though they drew upon him the resentment of the monks, yet they gained him general applause, and the counsellors of the parliament went themselves to hear them. In order to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise *On the Excellence of Women*; but the persecution he met with from the monks prevented him from publishing it, and obliged him to go over to England, where he wrote a *Commentary upon St. Paul's Epistles*. Upon his return to Cologne, he read public lectures upon those questions in divinity which are called *Quod libitales*. He afterwards went to Italy, to join the army of the emperor Maximilian, and staid there till he was invited to Pisa by the cardinal de Sainte Croix.

In the year 1515, he read lectures upon *Mercurius Trismegistus* at Pavia. He left this city the same year, or the year following; but his departure seemed rather like a flight than a retreat. By his second book of *Letters* we find, that his friends endeavoured to procure him some honourable settlement at Grenoble, Geneva, Avignon, or Metz: he chose the last of these places; and in 1518, he was employed as syndic, advocate, and counsellor for that city. The persecutions raised against him by the monks, because he had refuted a vulgar notion about St. Anne's three husbands, and because he protected a countrywoman who was accused of witchcraft (b), obliged him to leave the city of Metz. The abuse which his friend James Faber Satulensis had received from the clergy of Metz, for affirming that St. Anne had but one husband, had raised his indignation, and incited him to maintain the same opinion. Agrippa retired to Cologne in the year 1520, leaving without regret a city, which those turbulent inquisitors had rendered averse to all polite literature and real merit. He left his own country in 1521, and

(b) This countrywoman was of Vapey, a village situated near the gates of Metz, and belonging to the chapter of the cathedral. There appeared in the clergy of Metz, who were the accusers of that woman, so much prejudice, and such ignorance

of all polite learning and philosophy, that Agrippa gives the city of Metz the character of being "*omnium bonarum literarum virtutumque noverca*," the stepmother of all true learning and virtue. Agrippa's Letter, June 2, 1519.

went

went to Geneva: here his income must have been inconsiderable, for he complains of not having enough to defray his expences to Chamberi, in order to solicit a pension from the duke of Savoy. In this however his hopes were disappointed; and in 1523, he removed to Fribourg, in Switzerland. The year following he went to Lyons, and obtained a pension from Francis I. He was appointed physician to the king's mother; but this did not turn out so much to his advantage as might be expected, nor did he attend her at her departure from Lyons, in August 1525, when she went to conduct her daughter to the borders of Spain; he was left behind at Lyons, and was obliged to implore the assistance of his friends in order to obtain his salary; and before he received it, had the mortification of being informed that he was struck off the list: the cause of his disgrace was, that Ep. iii. lib. iv. having received orders from his mistress to examine by the rules of astrology, what success would attend the affairs of France, he too freely expressed his dislike that she should employ him in such idle curiosities, instead of things of consequence: the lady was highly offended at this behaviour; and became much more irritated against him, when she understood that his astrological calculations promised new successes to the constable of Bourbon. Agrippa finding himself thus abandoned, gave way to the utmost rage and impetuosity of temper; he wrote several menacing letters, and threatened to publish some books, wherein he would expose the secret history of those courtiers who had worked his ruin; nay he proceeded so far as to say, that he would for the future account that princess, to whom he had been counsellor and physician, as a cruel and perfidious Jezebel (c).

He now resolved to remove to the Low Countries; this he could not do without a passport, which he at length obtained, after many tedious delays, and arrived at Antwerp in

(c) Nec ultra illam ego pro principe mea (jam enim esse desit) sed pro atrocissima et perfida quadam Jezebele mihi habendam decrevi. Ep. xxi. lib. iv. p. 884.

In another place he says, "Cogere me acceptam ea repulsa injuriam ad novarum rerum licentiam transferre et malo aliquo consilio (seu quale Hermocles dedit Pausanias) uti oportere.—Quin et malis artibus sapissime bona fortuna parata est — sed interea memineritis inter Æsopi Apologos esse murem, aliquando subve-

nisse leoni, et scarabæum expugnasse aquilam." i.e. You will force me, by such treatment, to seek revenge by some new and dangerous designs, and to embark in some desperate counsel (such as Hermocles gave to Pausanias.) For sometimes good fortune is procured by bad methods.—In the mean time remember, that amongst the Fables of Æsop, a mouse once assisted a lion, and a beetle overcame an eagle. Ep. xxi. lib. ii. p. 968.

Ep. xxx.  
lib. v.  
p. 932.

Ep. lxxxiv.  
lib. v.  
p. 951.

July 1528. The duke de Vendome was the principal cause of these delays; for, he instead of signing the passport, tore it in pieces in a passion, protesting he would never sign it for a conjurer. In the year 1529, Agrippa had invitations from Henry king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Austria governess of the Low Countries; he preferred the last, and accepted of being historiographer to the emperor, which was offered him by that princess. He published, by way of introduction, the History of the government of Charles V. Soon after, Margaret of Austria died, and he spoke her funeral oration. Her death is said in some measure to have been the life of Agrippa, for great prejudices had been infused into that princess against him: "I have nothing to write you (says he in one of his letters) but that I am likely to starve here, being entirely forsaken by the deities of the court; what the great Jupiter himself (meaning Charles V.) intends I know not. I now understand what great danger I was in here: the monks so far influenced the princess, who was of a superstitious turn, as women generally are, that had not her sudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the cowl and the sacred honour of the monks; crimes for which I should have been accounted no less guilty, and no less punished, than if I had blasphemed the Christian religion." His treatise *Of the Vanity of the Sciences* (d), which he published in 1530,

Ep. xv.  
lib. vi.  
p. 968.

(d) Agrippa speaks in severer terms of Luther in this work than in his letters. "When he wrote this treatise (says Mr. Bayle) he certainly did not entertain those hopes which he had at first conceived of Luther; I believe that he, as well as Erasmus, at first considered this reformer as a hero, who would put an end to that tyranny which the mendicant friars and the rest of the clergy exercised over the minds and consciences of mankind. They were ignorant and voluptuous; they propagated the weakest and most absurd superstitions, and discouraged all polite learning: they would not themselves endeavour to rise from barbarity and ignorance, nor permit others to do so; so that a man of genius and learning was sure to become the perpetual object of their violent declamations. Agrippa,

Erasmus, and several other men of distinguished abilities were extremely glad that Luther had broken the ice; they waited for an opportunity to deliver mankind from this oppression; but when they saw that things took a different turn than what they wished for, they were the first to throw a stone at Luther." Bayle, remark (N), in the life of Agrippa.

"I find (says Erasmus) by reading a little of the *Vanity of Sciences*, that Agrippa was a man of a lively fancy, great reading, and vast memory; but sometimes of greater copiousness than choice, and his style rather redundant than concise and elegant. Upon every subject he censures what is bad, and praises what is good. But there are some people, who can bear nothing but applause. Erasmus, Ep. lib. xxvii. p. 1083.

greatly

greatly enraged his enemies; and that which he soon after printed at Antwerp, Of the occult Philosophy, afforded them fresh pretexts for defaming his reputation. It was lucky for him that cardinal Campejus, the pope's legate, and the cardinal de la Mark, bishop of Leige, spoke in his favour. Their kind offices, however, could not procure him his pension as historiographer, nor prevent him from being thrown into prison at Brussels, in the year 1531. But he soon regained his liberty, and the year following paid a visit to the archbishop of Cologne, to whom he had dedicated his Occult Philosophy, and from whom he had received a very obliging letter in return. The inquisitors endeavoured to hinder the impression of his Occult Philosophy, when he was about to print a second edition with emendations and additions; however, notwithstanding all their opposition, he finished it in 1533. He staid at Bonne till 1535; when he returned to Lyons, he was imprisoned for what he had wrote against the mother of Francis I. but he was soon released from his confinement, at the desire of several persons, and went to Grenoble, where he died the same year. Some authors say that he died in the hospital, but Gabriel Nande affirms it was at the house of the receiver-general of the province of Dauphiny.

Ep. xx.  
lib. vi.  
p. 375.

Joh. Wierus,  
de Magia,  
cap. v.  
p. 111.

Nande Apol.  
de grande  
Hommes,  
p. 427.

Agrippa had been twice married, speaking of his first wife, in his xixth letter, lib. ii. "I have (says he) the greatest reason to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beautiful, and so conformable to my disposition that we never have a harsh word with each other; and what completes my happiness, is, that in whatever situation my affairs are, whether prosperous or adverse, she still continues the same, equally kind, affable, constant, sincere, and prudent, always easy and mistress of herself." This wife died in 1521. He married his second wife at Geneva, in the year 1522. The latter surpassed the former very much in fruitfulness; he had but one son by the former, whereas the latter was brought to bed thrice in two years, and a fourth time the year following. The third son by this marriage had the cardinal Lorrain for his godfather. She was delivered of her fifth son at Antwerp, in March 1529, and died there in August following. Some say that he married a third time, and that he divorced his last wife, but he mentions nothing thereof in his letters. Mr. Bayle says that Agrippa lived and died in the Romish communion, but Sextus Senensis asserts that he was a Lutheran. Agrippa, in some passages of his letters, does indeed treat Luther with harsh epithets; however,

Ep. lx.  
lib. iii.  
p. 318.

Book ii.

Ep. xx.  
lib. vi.  
p. 974.

ever, in the nineteenth chapter of his *Apology*, he speaks in so favourable a manner of him, and with such contempt of his chief adversaries, that it is likely Sextus Senensis's assertion was founded upon that passage. Bishop Burnet, in his *History of the Reformation*, speaks of Agrippa as if he had been an advocate for the divorce of Henry VIII. Mr. Bayle refutes this, and says that the ambassador of the emperor at London, wrote to Agrippa, desiring him to support the interest of the queen; Agrippa replied that he would readily engage therein, if the emperor would give him orders for that purpose; and declares that he detested the base compliance of those divines who approved of the divorce; and with regard to the Sorbonne, he speaks thus: "I am not ignorant (says he) by what arts this affair was carried on in the Sorbonne at Paris, who, by their rashness have given sanction to an example of such wickedness. When I consider it, I can scarce contain myself from exclaiming in imitation of Persius, "Say, ye Sorbonnists, what has gold to do with divinity?" What piety and faith shall we imagine to be in their breasts, whose consciences are more venal than sincere, and who have sold their judgments and decisions, which ought to be revered by all the Christian world, and have now sullied the reputation they had established for faith and sincerity, by infamous avarice." Agrippa was accused of having been a magician and forcerer, and that he was in compact with the devil; but we shall not offer such an affront to the understandings of our readers as to endeavour to clear him of this imputation (e).

However,

(e) Paulus Jovius tells us, that Agrippa had always a devil attending him, in the shape of a black dog: that when he was dying, being advised to repent, he pulled off the dog's neck a collar, studded with nails which formed some necromantic inscription, and said to him, "Get away, thou wretched beast, which art the cause of my total destruction." The dog ran away to the river Soane, and leaped in, and was never seen more. In *Elogiis*, cap. xci.

Martin del Rio says, that when he travelled, he used to pay money at the inns, which seemed very good, but in a few days it appeared to be pieces of horn or shells. *Disquis. Magic. lib. ii. quæst. 12. n. 10.* The same author tells us, that Agrip-

pa had a person who boarded with him at Louvain: that one day, when he was going out of town, he ordered his wife not to let any person into his study; however, the boarder got the key of it, and went in, where he met with a book of conjuration, which he began to read; he heard a knocking at the door once or twice, without interrupting his reading: the devil wanted to know who called for him, and upon what account; and because the man gave him no answer, he strangled him upon the spot. Agrippa, at his return home, saw the devils leaping and dancing upon his house; he called to them, and understood from them what had happened. Upon this he commanded the devil, who had killed the man,

However, as Mr. Bayle says, if he was a conjurer, his art availed him little, for he was often in danger of wanting bread. Besides the works already mentioned of Agrippa, he wrote also a Commentary upon the Art of Raimund Lulli, and a Dissertation on original Sin, wherein he asserts that the fall of our first parents was owing to their immodesty and lust. He promised a piece against the Dominicans, who being the chief directors of the inquisition, it is no wonder that he was exasperated against them: "Do not imagine (says he, addressing himself to the magistrates of Cologne) that this is the only heretical article in that order; there are many more, which, as it would be tedious here to mention, I shall give a particular account of them in another book, which I have intitled A History of the Crimes and Heresies of the predicant Friars, wherein I shall expose the wickedness of that order, how often they have poisoned the sacraments, what fictitious miracles they have invented, how many kings and princes they have destroyed, how many cities and commonwealths they have betrayed, how many nations they have seduced, with many other of their enormities." We must not omit mentioning the key he wrote to his Occult Philosophy, which he reserved only for his friends of the first rank, and he explained it in a manner not very different from the doctrines of the Quietists. There was an edition of his works, printed at Lyons.

to enter into his dead body, and to walk several turns in a place, which was much frequented by the students, and then to depart; this was done, and the boarder, after three or four turns in the walk, fell down dead. Ibid. lib. ii. quest. 29. § 1.

AGUCCHIO (John Baptista) archbishop of Amasia in Natolia, born at Bologna the 20th of November, 1570. He was educated under the care of Philip Sega his uncle, and Jerome Agucchio his brother, who were both cardinals, the former being created by pope Innocent IX. and the latter by Clement VIII. Cardinal Sega having a great affection for John Agucchio, on account of his genius and application to learning, took him with him to France, when he went there as legate from the pope. Agucchio had so great a share in the cardinal's favour and confidence, that Lanfranc Margotius his secretary, being jealous of him, quitted his service, and returned to Rome. Upon the death of Sega, Agucchio was appointed secretary to cardinal Aldobrandini, nephew to pope Clement VIII. and he attended him also when he went legate to Henry IV. of France, of which journey he wrote



wrote a very elegant account. The cardinal, at his return, entrusted the management of all his private affairs to Agucchio, who, through want of health, was at length obliged to retire from court. When his health was somewhat recovered, Aldobrandini reinstated him in his former employment, wherein he continued till the death of that cardinal. Some time after, Gregory XV. in a manner forced him to take upon him the office of his secretary, which he discharged with great fidelity, till the death of that pope, who, had he lived longer, would have rewarded his services with a cardinal's hat. Urban VIII. sent him, in the year 1624, nuncio to Venice, where he gained universal esteem; and at the same time maintained the rights of the church of Rome with great zeal and vigour. The contagious distemper which raged in Italy in 1630, obliged him to retire to Friuli, where he died in 1632. Nicius Erythræus speaks of him in the following terms: "Agucchio was very famous (says he) for his talent in epistolary writing: he was an excellent œconomist, and in such a way that he never injured the tenants to enrich the lord, but always treated them with honour and generosity, without the least detriment to the latter. He seemed to be morose and severe, but in conversation with his friends shewed himself to be a man of humanity and affability. He was a perfect master almost in every kind of discourse and conversation, for whatever the topic happened to be, he would talk upon it with learning and fluency; whether concerning a commonwealth, the duty of a prince, of nature, the vices of men, the passions, moderation, continence, history, philosophy, or divinity, I mean that part of it which relates to morality, for he never meddled with the abstruse part thereof (a). He wrote several pieces (b).

(a) *Magnam in scribendis epistolis habuit gloriam; œconomus summus, ita tamen ut nihil familiaribus, quibus præerat, detraheret, quod dominis adderet, sed eos sine dominorum damno large copioseque tractabat. Paululum severis moribus videbatur quamvis in comenuni amicorum consuetudine omnem humanitatem amoenitatemque exercebat. Erat in omni genere sermonis et humanitatis pene perfectus, et de quacunque re, quæ in disputationem caderet, doctè copioseque diserebat; de republica, de principis officio, de natura, de vitiis hominum, de cupiditatibus, de modo,*

*de continentia, de historia, de philosophia, de theologia, de ea, inquam, quæ ad mors pertinet, non autem de ea, quæ in disserendi subtilitate versatur; nam hanc nunquam attigerat. Jon. Nic. Erythræ Pinacotheca tertia, 734. edit Lipsiæ, 1712.*

(b) 1. A Treatise upon Comets and Meteors.

2. The Life of Cardinal Sega, and that of Jerom Agucchio his Brother.

3. The Antiquities of the City of Bologna.

4. A Latin History, mentioned by Nicius Erythræus, which he says was not published,

5. Advice

5. *Advice to the apostolical Nun-  
sios, to be observed by them in their  
Management of the Affairs of the  
Popes, with Kings and Princes.*

6. *Discourses concerning the  
right Administration of a Common-  
wealth.*

**AGUIRRA** (Joseph Saenz de) a Benedictine monk, and one of the most learned of the seventeenth century. He was born the 24th of March, 1630, and took the degree of doctor of divinity at the university of Salamanca in 1668. He was censor and secretary of the supreme council of the inquisition in Spain, and chief interpreter of the Scriptures in the university of Salamanca. He had been more than once abbot of the college of St. Vincent, and was at length honoured with a cardinal's hat by pope Innocent XI. in 1686. The first work which he published was his *Ludi Salmaticenses*, five Theologia Florentina, printed in the year 1668; this consisted of dissertations, which he wrote, according to the custom of the university of Salamanca, before he received his degree of doctor of divinity. In 1671, he published three volumes in folio upon philosophy; and in 1675, a Commentary upon Aristotle's ten books of Ethics. In 1677, he published A Treatise upon the Virtues and Vices, or Disputations upon Aristotle's moral Philosophy: in this work he proceeds upon the principles of natural light, and maintains in it the doctrine of probability. He applied himself next to the study of St. Anselm's works, upon whose principles he composed several volumes. He published also a large collection of all the councils of Spain and the New World. He wrote somewhat against the decisions of the French clergy in 1682; but according to Mr. Bayle, he was not the author of the great work upon that subject. Aguirra, after having led a most exemplary life, died at Rome the 19th of August, 1699.

**AJAX**, the son of Telamon, next to Achilles, the most valiant general amongst the Greek, at the siege of Troy:

Ajax in arms the first renown acquir'd,  
While stern Achilles in his wrath retir'd,  
His was the strength that mortal might exceeds;

Pope's Homer.

Horace calls him "Ajax heros ab Achille secundus; Ajax an hero next in valour to Achilles." He commanded the troops at Salamis, where he performed many great exploits, which are recited in the Iliad, and in the thirteenth book of Ovid's Metamorphoses, in the speech which he is feigned to have made for the arms of Achilles. The arms having

Sat. III,  
lib. ii.  
ver. 193,

Enstathius in  
Odyss. lib. ii.

Pindar,  
Isthmit.  
Ode VI.

having been adjudged to Ulysses his competitor, this affected him to such a degree that he became mad, and rushing furiously upon a flock of sheep, he made great havock amongst them, imagining that he was killing those who offended him, but perceiving afterwards that he had only killed the cattle, he became more furious, and stabbed himself. The ancient mythologists, however, relate the matter variously, differing greatly both as to the causes and circumstances of his death. He lost the arms, as some tell us, not by the suffrages of the Grecian chiefs, but by the decision of the Trojans, when the question was put to them, whether Ajax or Ulysses had done their city most damage : nor is this opinion without foundation, as may be seen in the eleventh book of the *Odysey*. Ajax resembled Achilles in many particulars; he was equally passionate and impatient of contradiction, and like him invulnerable in every part of his body except one. The occasion of this last singularity, according to poetical fiction, is as follows : Hercules seeing Telamon grieved at not having children, prayed to Jupiter to give him a son, who should have a skin as hard as that of a Nemæan lion, and as much courage likewise : he saw an eagle as soon as he had finished his prayer, and taking this for a favourable omen, he promised Telamon such a son as he had prayed for ; and when the infant should be born, he ordered Telamon to give him the name of Ajax, from the eagle which had given the lucky presage. He revisited Telamon after the birth of Ajax, and taking the child quite naked, covered him with the skin of the Nemæan lion ; from thence the body of Ajax became invulnerable, except in that part which was under the hole in the skin, where Hercules hung his quiver : it is not agreed where this place was, some placing it under the arm-pit, and others under the neck, some under the side, and others under the breast ; Ovid seems to be of the last opinion :

*Metamorph.*  
lib. xiii.  
ver. 39.

Dixit, et in pectus tum denique vulnera passum  
Qua potuit ferro lethalem condidit ensen.

He said, and, with so good a will to die,  
Did to his breast the fatal point apply,  
It found his heart.

Sophoc. in  
Ajace,  
p. 80, 81.

Ajax has been represented by Sophocles as a contemner of the gods. When he was going to the army, his father recommended to him to join the assistance of the gods to his own personal courage and valour : Ajax replied, that even cowards themselves were very often victorious by such an aid, but for his part he would have no regard to it. According

to the same poet, when Minerva once interposed to advise him, he answered with indignation, "Do not you trouble yourself about my conduct, I shall give a good account of it; and do you keep your favours and good offices for the other Greeks." Another time, when the same goddess offered to guide his chariot in the battle, he would not suffer it; nay, he even defaced the owl which was engraven on his shield, being afraid lest that figure should be considered as an act of reverence to Minerva, and a mark of distrust in his own vigour. However he is not represented so irreligious in Homer; for though he does not himself pray to Jupiter, when he is about to engage the valiant Hector, yet he desires others at least to pray for him, either with a low voice, lest the Trojans should hear it, or louder if they pleased, "For (says he) I fear no person in the world (a)." It is feigned, that his soul having the liberty of chusing a body to return into the world with, preferred that of a lion to a man; such an antipathy had he conceived against mankind for the indignity put upon him in regard to the arms of Achilles.

Plato, de  
Republ.  
lib. x.  
p. 765.

The Greeks paid great honours to Ajax after his death; they erected a magnificent monument to him upon the promontory of Rheteum (b). There are several wonderful stories told

(a) This may be explained two ways (according to Mr. Bayle): Ajax was fearful perhaps lest the Trojans should consider this invocation of God as a mark of diffidence in his own valour; or, he was apprehensive lest the Trojans, perceiving the prayer of the Greeks for him, should

do so likewise, and even more ardently for their Hector.

(b) If it be certain that the Greeks erected this monument, what does Horace mean when he censures Agamemnon for having left Ajax unburied?

Cur Ajax heros ab Achille secundus  
Putrescit, totus servatis clarus Achivis,  
Gaudeat ut populus Priami Priamusque inhumato,  
Per quem tot juvenes patrio caruere sepulchro?

Sat. III. lib. ii. ver. 193.

Then wherefore rots great Ajax here  
For many a Grecian sav'd, who well might claim  
To brave Achilles the next place in fame?  
Is it that Priam and the fires of Troy  
May view his carcase with malignant joy,  
By whom their sons so oft destroy'd in fight,  
In their own country want the fun'ral rite?

Francis.

In answer to this Mr. Bayle says, that the poet only makes use here of one of the incidents in the tragedy of Ajax; it is that where Sophocles feigns that Agamemnon would not

consent that Ajax should receive the honours of a funeral. The Athenians distinguished themselves in honour of this hero; Pausanias tells us, that one of their tribes bore the name of Ajax;

Agad Phot.  
ms., p. 484.

Lib. i. p. 34.

told concerning his tomb: Ptolemy, the son of Hephestion relates, that Ulysses being shipwrecked upon the coast of Sicily, lost, amongst other things, the arms of Achilles; that the shield was thrown up by the waves near the tomb of Ajax, and was placed upon it, but the next day it was struck with thunder. Pausanias has also mentioned many wonders and prodigies relating thereto: according to this author, when the waves had half opened the tomb of Ajax, people were curious to look into it, and they saw a knee-bone as large as one of the discuses, or quoits, which they used to play with in the public games. The person who told this to Pausanias, intimated, that he might from thence judge of the stature and size of Ajax.

Ajax; and that the honours which they decreed both to him and his son Eurysarm, were still subsisting. The people of Salamis built a temple to him. The whole country of Greece invoked him a little before the battle

of Salamis, and dedicated to him, as part of the first fruits due to the gods, one of the ships which had been taken from the Persians in that memorable battle;

Bede, Hist.  
Eccles.  
Gent. Ang.  
lib. iii.  
cap. iii.

AIDAN, bishop of Lindisfarne, or Holy Island, originally a monk of the monastery of Hii, or Iona, one of the islands called Hebrides. Oswald king of Northumberland, being a prince zealously attached to the Christian religion, was desirous to bring off his subjects from their paganism and idolatry; for this purpose he sent to Scotland, where he himself, in his banishment, had imbibed the doctrines of Christianity, for some person to instruct his subjects. The Scotch clergy immediately dispatched a missionary; but this ecclesiastic being of a rigid and severe temper, was very disagreeable to the English; so that finding himself unsuccessful in his mission, he returned to Scotland, and reported in the synod, that the English were an untractable barbarous people, bigotted to paganism, and therefore it was impossible to do them any service. Aidan, who was present, turning himself to the priest, told him, he had not taken the proper method; that he had been too rigid in his behaviour to the English; and had not sufficiently adapted himself to their weakness and prejudices; that he had not followed the apostolical rule of "feeding them with the milk of the mildest doctrine," till they might be strengthened and enabled to relish the more perfect and sublime precepts of the Gospel. This speech was highly applauded by the assembly, and it was unanimously resolved that Aidan deserved the honour of the episcopal character, and was the best qualified to convert the English; whereupon he

Ibid. cap. v.

was immediately consecrated, and sent upon that employment. *Id. ibid.*  
 At his coming to Oswald's court, he prevailed upon the king to remove the episcopal see from York to Lindisfarne or Holy Island. He was very successful in his preaching, and in this was not a little assisted by the king, who, during his residence in Scotland, having acquired a sufficient knowledge in the Scotch language, he himself became Aidan's interpreter, and explained his discourses to the nobility and the rest of his court. Several of Aidan's countrymen came also to his assistance, and preached with great zeal over all Oswald's dominions. By this means christianity made a considerable progress, and churches were built in several places; lands were granted by the king for the support of monasteries, and many of the English put themselves under the discipline of those religious societies.

After the death of Oswald, who was slain in battle, Aidan continued to govern the church of Northumberland, under Oswin and Osiwi, who reigned jointly. Bede tells the following story concerning Oswin and Aidan: Oswin had given Aidan a fine horse; some time after, the bishop happening to meet a poor man upon the road, who begged his charity, dismounted and gave him the horse with all the rich furniture. The king hearing this, was displeased, and the next time the bishop came to dine with him, accosted him in these words, "My lord, why did you make so little of my favour, as to give away my horse to a beggar? if you must set him on horseback, could you not have furnished him with one of less value? or if he wanted any other relief, you might have supplied him another way, and not have parted so easily with the present I made you." The bishop replied, "Your majesty seems not fully to have considered the matter, otherwise you would not set a greater value on the son of a mare than on a son of God." At this time no more passed, and they sat down to dinner. Not long after, the king coming from hunting, when the bishop was at court, he threw aside his sword, and falling at the bishop's feet, desired he would not take amiss what he had said about the horse, assuring him at the same time, that he would never again venture to censure his charity. The bishop being disturbed to see the king in that posture, raised him up, and desired him not to be uneasy about the matter. And now the bishop appeared melancholy, and wept much: and being asked the cause of his tears, by one of his priests, he told him that he foresaw Oswin's life would be but short, "For in my life (says he) I never saw so humble a prince before: his temper is too heavenly to dwell

Hist.

dwelt long amongst us, and indeed the nation does not deserve the blessing of such a governor." The bishop proved a true prophet, for the king was soon after treacherously slain: Aildan was so afflicted with his death, that he survived him but twelve days. He died in August 651, and was buried in his church of Lindisfarne. Bede gives him an excellent character (a): " Things have I written (says he) concerning the person and character of the aforesaid prelate, giving due praise to his worthy actions, and transmitting, as an example to posterity, his concern for peace, his brotherly love, his moderation and humility, his freedom from resentment, avarice, pride, or vain glory, his readiness both to obey and teach the divine precepts, his diligence in reading and watching, his true sacerdotal authority in restraining the haughty and powerful, and at the same time his clemency and good nature in supporting and defending the weak and poor. In short, to conclude, as much as we have been able to learn from those who personally knew him, he endeavoured to act up to the rules of the evangelists, apostles, and prophets, and performed every part of his duty to the utmost of his abilities."

(a) Scripsi hæc de persona et operibus viri præfati — quæ laude sunt digna in ejus actibus laudans, atque ad utilitatem legentium memoriæ commendans: studium videlicet pacis et caritatis, continentię et humilitatis; animum iræ et avaritię victorem, superbiz simul et vanę glorię contemptorem; industriam faciendi simul et docendi mandata cœlestia; solertiam lectionis et vigiliarum; auctoritatem sacerdote dignam, edar-

guendi superbos ac potentes, pariter et infirmos consolandi ac pauperes recreandi clementiam. Qui, ut breviter multa comprehendam, quantum ab iis qui illum novere didicimus, nil ex omnibus quæ in evangelicis, vel apostolicis, sive propheticis literis facienda cognoverat, prætermittere, sed cuncta pro suis viribus operibus explere curabat. Bede, Eccl. Hist. Angl. cap. xvii.

Hist. de Con-  
sance, tom. i.  
lib. i. p. 54.  
edit. Amst.  
1726.

**AILLI (Peter D')** a cardinal and bishop of Cambray, born at Compiègne in Picardy, in the year 1350. Mr. Lefant informs us, that his father was a butcher. In the year 1372. he was admitted a pensioner amongst the students of divinity at the college of Navarre. He had great abilities as an author, as appears from his treatises of logic, according to the hypotheses of the Nominals; and his discourses upon the nature of the soul, and meteors. In these performances he shewed such penetration and genius, as laid the foundation of that high reputation to which he afterwards raised himself. He was no less successful in his explication of Peter Lombard, in the year 1375; nor did his application to scholastic learning hinder him from becoming an excellent preacher. In the year

year 1380, he received his doctor's degree, and a canonry at Noion. About four years after, he was recalled to Paris, to take upon him the charge of master of the college of Navarre, where he had a vast number of scholars under his care, and amongst the rest John Gerson and Nicholas de Clemangis.

In the year 1387, Ailli pleaded before the pope against a Dominican, who had appealed from a sentence passed against him by the faculty of divinity at Paris, with such strength of argument, that he got the sentence confirmed: he wrote likewise a piece against the Dominican. This affair gained him such reputation, that in the year 1389, he was chosen chancellor of the university, and the same year appointed confessor and almoner to Charles VI. Five years after, he had the office of treasurer to the sacred chapel at Paris conferred upon him. Such a variety of employments however did not hinder him from using his utmost endeavours to put an end to the schism which divided the church of Rome. In 1394, he was sent by the king to the antipope Benedict XIII. of whom he gave so favourable a character at his return, that it was resolved in the king's council to acknowledge him as the lawful pope. In the year 1395, he obtained the bishopric of Puy in Vellai, and that of Cambray some time after. In 1405, he preached at Genoa, upon the mystery of the Trinity, before pope Benedict XIII. whom he persuaded to order the celebration of the feast of the Trinity throughout all churches. He was at the council of Pisa in 1409, where he was much admired for the learning and wisdom which he displayed on this occasion. In the year 1411, he was made a cardinal by pope John XXIII. who sent him also as his legate to Mentz, Cologne, Treves, Saltzburg, Prague, and the diocese of Cambray. He presided in the third session of the council of Constance (a). He wrote several treatises during that

(a) In his sermon before that council, his text was from St. Luke, "And there shall be signs in the sun and in the moon, and in the stars." He told the council, that the pope was the sun; the emperor the moon, because he presides over the night, that is, in temporal affairs; and the different orders of ecclesiastics, the stars. With regard to the signs or wonders, he found them in the council, which he considered as the heaven, in which were the sun, moon,

and stars, and which ought to present the world with the agreeable prospect of the reformation and union of the church. (Von der Hardt, tom. i. p. 437.) He then proceeds to affirm, that there can be no reformation of the church without a union, nor any union without a reformation of it: and having represented what qualifications were necessary to a pope in order to be the sun of the church, he asserts that a pope without them is not a pope, but a mere phantom

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Vol. I.



that council, *one De emendanda ecclesiæ, i. e. Of reforming the Church*; another, *De duodecim honoribus beati Josephi, Of the twelve honours of blessed Joseph*; *De modo et forma eligendi papæ, Of the Manner and form of chusing a Pope* (b).

And

and idol of one. "If, for instance (says he) a pope enters unlawfully into the church through a criminal ambition; if his morals are vicious and scandalous; if he governs in too negligent or tyrannical a manner, he can never be possibly considered as the sun of the church. I wish (continues he) the holy Trinity would break to pieces those three statues, which have raised themselves in the church. I have said long ago, that however adorable a trinity of persons may be in the Godhead, a trinity of popes is equally abominable. The emperor (continues he) is come here, not to preside over us, but to be useful to us; not to determine authoritatively concerning ecclesiastical and spiritual affairs, but to support by his power whatever shall be resolved by the council; not that he would interpose in forming decrees, or confirming them, but rather in observing them religiously himself, and repressing and subduing the rebellious and disobedient with the temporal sword." He reduces to three heads all that was necessary for the council to deliberate upon; that is, the reformation of the church, the union, and the good government of it; and some precautions to prevent schisms and other disorders. As he is of opinion that nothing but a general council can reduce the church to such a state, he concludes, that it is a pernicious error of the flatterers of the pope, when they have the confidence to detract so far from the authority of the council as to say that the pope is not obliged to follow their resolutions, and that his judgment is to be followed though it be contrary to that of the council. "This opinion (says he) is founded upon nothing but some decretals which are misunderstood, and some positive laws which have been introduced in opposition to

the law of nature and of God, and to the prejudice of the church." *Ib.* p. 449, 450.

(b) Ailli wrote several other works.

1. His Commentaries upon the Master of Sentences, and the four treatises which are inserted in the Appendix Fasciculus rerum expetendarum, were printed at Strasburg in 1490.

2. There was likewise published at the same place, and at the same time, a volume of his Tracts and Sermons.

3. His Sacramentale, printed at Paris, 1488.

4. *Questiones in sphaeram mundi Joannis de Sacrobosco, cum commentariis Petri Cirveli Daronensis Hispani.*

5. *Discourses upon Meteors*, printed at Strasburg in 1504.

6. *The Life of Pope Celestin V.* printed at Paris in 1539.

He wrote also the following books in astronomy:

7. *Tractatus de vero cyclo lunari.*

8. *Vigintilogium de concordantia astronomicae veritatis cum theologia.*

9. *Tractatus de concordia astronomicae veritatis et narrationis historicae.*

10. *Tractatus elucidarius astronomicae concordiae cum theologia et cum historica narratione.*

11. *Apologetica defensio astronomicae veritatis.*

12. *Alia secunda apologetica defensio ejusdem.*

13. *Tractatus de concordia discordantium astronomorum.*

Some of his books have never been printed: they are in the library of the college of Navarre. M. de Lamoignon has given a catalogue of them. Some of them contain answers to several curious questions; as for instance, *Utrum esse tria supposita unus naturæ sit perfectio?* that is, Whether

And no body had a greater share than he in the affairs of that great assembly, which was held for three years.

Ailli was appointed judge of the affair relating to John Hufs, whom he condemned; this however he did not do without first exhorting him to submit: "You see (said he to him) there are two ways proposed to you, to submit yourself entirely to the will and mercy of the council, and to acquiesce in their decision; If you do this, the council will deal gently with you, out of regard to the presence of our lord the king, and his brother the king of Bohemia: or if you intend to maintain and defend any of your articles, and desire another hearing for that purpose, it will be granted you; but know then that there are many great and learned men, who have the strongest arguments against your tenets, and it is to be feared that by such a defence you may be involved in greater errors: I speak this as a friend, and not as a judge." But notwithstanding he opposed the opinions advanced by Hufs, yet it appears that he did not altogether adhere to the tenets of the church of Rome; for in the Catalogue of the Witnesses of Truth, compiled by Flacius Illyricus, we find him condemning the doctrine of transubstantiation, and giving the council of Constance a scheme of reformation, whereby the court of Rome would have been deprived of many methods they employ to amass riches; the priests would have been obliged to live regularly, and perform their duty; and the pomp of ceremonies, unnecessary festivals, the abuse of fasting, and the canonizing of saints, would have been abolished. Mr. Bayle says that Ailli died in 1425; but, according to Lenfant, his death happened in 1419, or 1420: He was buried in the cathedral of Cambrai; and the following epitaph was inscribed upon his tomb:

Launoi  
Hist. Gymn.  
Navar.  
P. 474.

Plessis, My-  
stery of Iniq-  
quity,  
P. 523.

Vol. I. p. 72.

Mors rapuit Petrum, petram subiit putre corpus,  
Sed petram Christum spiritus ipse petit.  
Quisquis ades, precibus fer opem, semperque memento  
Quod præter mores omnia morte cadunt.  
Nam quid amor regum, quid opes, quid gloria durent,  
Aspicis; hæc aderant tunc mihi, nunc abeunt.

ther three persons subsisting in one nature, be a perfection? Utrum libertas creaturæ rationalis ante et post lapsum intrinsicè sit æqualis? that is, Whether the liberty of a rational creature before and since the fall is

intrinsically equal? Utrum creaturæ rationalis conscientia erronea ejus actum excusare possit? that is, Whether an erroneous conscience of a rational creature can excuse its act?

Leland Com.  
de Script.  
Brit. c. 169.

Id. *ibid.*

Leland. *ibid.*

**AILRED**, or **EALRED**, abbot of **Revesby** in **Lincolnshire**, in the reigns of king **Stephen** and **Henry II.** He was born of a noble family, in the year 1109, and educated in Scotland along with **Henry** son of **David** king of the Scots. Upon his return to England he took the habit of the Cistercian monastery of **Revesby**, where, on account of his extraordinary piety and learning, he was soon raised to the dignity of abbot. He was much given to study and contemplation, which made him love retirement, and induced him to refuse many offers of ecclesiastical preferment. He left behind him several monuments of his learning (a), in writing of which he is said to have been assisted by **Walter Daniel**, a monk of the same convent. Ailred died the 12th of January, 1166, aged fifty-seven years, and was buried in his monastery, under a tomb adorned with gold and silver.

(a) 1. *De bello standardi tempore Stephani regis.* Of the War of the Standard in the Reign of King Stephen, anno 1138.

2. *Genealogia regum Anglorum.* A Genealogy of the English Kings.

3. *Historia de vita et miraculis S. Edwardi regis et confessoris.* An History of the Life and Miracles of King Edward the Confessor.

4. *Historia de sapientia moniali de Waththun.* An History of the Nun of Waththun.

5. He wrote another Life of St. Edward in elegiac verse, dedicated to Laurence abbot of Westminster. It is extant in manuscript in the library of Gonvil and Caius college in Cambridge.

6. *Sermones de tempore et de sanctis.* Sermons on Time and the Saints.

7. *In Isaiam prophetam sermones xxxi.* Thirty-one Sermons on the Prophet Isaiah.

8. *Speculum charitatis libris iii. cum compendio ejusdem.* The Mirror of Charity, in three Books, with an Abridgment of the same.

9. *Tractatus de puero Jesu duodecenni in illud Luc. xi. Cum factus esset Jesus, etc.* A Treatise concerning the Child Jesus being twelve years of age, upon that Passage of St. Luke, chap. ii. "When he was twelve years old," etc.

10. *De spirituali amicitia, lib. iii.* Of spiritual Friendship, in three Books.

11. *Regulæ ad inclusas, seu moniales.* Rules for the Nuns. This piece has been ascribed to St. Austin, and is usually published in his works, but Ailred's name is prefixed to it in Holstenius's Collection of Rules, part iii. p. 109.

12. *Tractatus de dominica infra octavas Epiphaniæ, et sermones xi. de oneribus Isaiæ.* A Treatise concerning the Sunday before the Octaves of the Epiphany; and eleven Sermons on Isaiah's Burthens.

The rest of this abbot's works which were never published, or extant only in manuscript, are enumerated by Leland, Bale, and Pits.

**AINSWORTH** (Henry) a famous English nonconformist divine, who flourished in the latter end of the sixteenth and beginning of the seventeenth century. In the year 1590, he joined the Brownists, and by his adherence to that sect, he shared

shared in their persecutions. He was well versed in the Hebrew language, and wrote many excellent commentaries on the holy Scriptures which gained him great reputation (a). The Brownists having fallen into great discredit in England, they were involved in many fresh troubles and difficulties; so that Ainsworth at length quitted his country, and fled to Holland, whither most of the nonconformists, who had incurred the displeasure of queen Elizabeth's government, had taken refuge. At Amsterdam Mr. Johnson and he erected a church, of which Ainsworth was the minister. In conjunction with Johnson, he published, in 1602, A Confession of Faith of the People called Brownists; but being men of violent spirits, they split into parties about some points of discipline, and Johnson excommunicated his own father and brother: the presbytery of Amsterdam offered their mediation, but he refused it. This divided the congregation, half whereof joining with Ainsworth, they excommunicated Johnson, who made the like return to that party (b). The contest grew at length so violent,

Neal's Hist. of the Puritans, vol. i. p. 543-577.

Id. vol. ii. p. 47.

(a) They were printed in 1627, and reprinted in 1639. The title runs thus, Annotations upon the five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles; wherein the Hebrew Words and Sentences are compared with, and explained by, the ancient Greek and Chaldee Versions, and other Records, and Monuments of the Hebrews; but chiefly by Conference with the holy Scriptures, Moses his Words, Laws, and Ordinances, the Sacrifices and other legal Ceremonies heretofore commanded by God to the Church of Israel, are explained; with an Advertisement touching some Objections made against the Sincerity of the Hebrew Text, and Allegation of the Rabbins in these Annotations; as also, Tables, directing unto such principal things as are observed in the Annotations upon each several Book.

(b) The differences amongst these sectaries are thus described by Dr. Heylyn: "Worse fared it with the brethren of the separation (says he) who had retired themselves unto Amsterdam, in the former reign, than

with their first founders and forefathers, in the church of England; for having broken in sunder the bond of peace, they found no possibility of preserving the spirit of unity, one separation growing continually on the neck of another, till they were crumbled into nothing. The brethren of the first separation had found fault with the church of England for reading prayers and homilies as they lay in the book, and not admitting the presbytery to take place amongst them. But the brethren of the second separation take as much distaste against retaining all set forms of hymns and psalms, committing their conceptions, both in praying, and prophesying, and singing of psalms, to the help of memory; and then subjoin this maxim, in which all agreed, that is to say, that there is the same reason of helps in all the parts of spiritual worship, as is to be admitted in any one during the performing of that worship. Upon which ground, they charge it home on their fellow separatists, that as in prayer the book is to be laid aside, by the confession of the ancient brethren of the separation,

lent, that Johnson and his followers removed to Embden, where he died soon after, and his congregation dissolved. Nor did Mr. Ainsworth and his adherents live long in harmony, for in a short time he left them, and retired to Ireland; but when the heat and violence of his party subsided, he returned to Amsterdam. His learned productions were esteemed even by his adversaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities, particularly Dr. Hall bishop of Exeter, who wrote with great strength of argument against the Brownists. But nothing could have effect upon him, or make him return home, so he died in exile. His death was sudden, and not without suspicion of violence; for it is reported, that having found a diamond of great value, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would desire; but Ainsworth, though poor, requested only of the Jew, that he would procure him a conference with some of his rabbis, upon the prophecies of the Old Testament relating to the Messiah, which the Jew promised;

so must it also be in prophesying and singing of psalms; and therefore, whether we pray, or sing, or prophesy, it is not to be from the book, but out of the heart. For prophesying, next they tell us, that the spirit is quenched two manner of ways, by memory as well as reading. And to make known how little use there is of memory in the act of prophesying or preaching, they tell us, that the citing of chapter and verse (as not being used by Christ and his apostles, in their sermons or writings) is a mark of Antichrist. And as for psalms, which make the third part of spiritual worship, they propose these queries, 1. Whether in a psalm a man must be tied to metre, and rhyme, and tune; and whether voluntary be not as necessary in tune and words, as well as matter? And, 2. Whether metre, rhyme, and tune be not quenching the spirit? According to which resolution of the new separation, every man, when the congregation shall be met together, may first conceive his own matter in the act of praising, deliver it in prose or metre as he lists himself, and in the same instant chant out, in

what tune soever, that which comes first into his head, which would be such a horrible confusion of tongues and voices, that hardly any howling or gnashing of teeth can be equal to it. Finally, as to forms of government, they declared thus: that as they who live under the tyranny of the pope and cardinals, worship the very beast itself; and they who live under the government of archbishops, do worship the image of the beast; so they which willingly obey the reformed presbytery of pastors, elders, and deacons, worship the shadow of that image. In this posture stood the brethren of the separation anno 1606, when Smith first published his book Of the present Differences between the Churches of the Separation; but afterwards there arose another great dispute between Ainsworth and Broughton, whether the colour of Aaron's linen ephod were of blue or sea-water green; which did not only trouble all the dyers of Amsterdam, but draw their several followers into sides and factions." Heylyn's Hist. of the Presbyterians, p. 374, 375.

but

but not having interest to obtain such a conference, it was thought that he contrived to get Ainsworth poisoned. He was undoubtedly a person of profound learning, and deeply read in the works of the rabbis. He had a strong understanding, quick penetration, and wonderful diligence. He published occasionally several treatises, many of which made a great noise in the world (c). Ibid. p. 48.

(c) 1. A Counter-poison against Bernard and Crashaw, quarto, 1612.

2. An Animadversion to Mr. Richard Clyfton's Advertisement, who, under Pretence of answering Charles Lawne's Book, hath published another man's private Letter, with Mr. Francis Johnson's Answer thereto; which Letter is here justified, the Answer hereto refuted, and the true Causes of the lamentable Breach that has lately fallen out in the English exiled Church at Amsterdam, manifested. Printed at Amsterdam, by Giles Thorp, A. D. 1613, quarto.

3. A Treatise of the Communion of Saints.

4. A Treatise of the Fellowship that the Faithful, etc. have with God, his Angels, and one with another, in this present life: 1615, octavo.

5. The trying out of the Truth between John Ainsworth and Henry Ainsworth, the one pleading for, and the other against Popery: quarto.

6. An Arrow against Idolatry.

7. Certain Notes of Mr. Ainsworth's last Sermon on 1 Pet. ii. 4,

5. Printed in 1630, octavo.

ALABASTER (William) an English divine, born at Hadley in the county of Suffolk. He attended the earl of Essex, as his chaplain, in the expedition to Cadiz, in the reign of queen Elizabeth. When he was abroad, he began to form thoughts of changing his religion, which arose from his being dazzled with the pomp of the Romish churches, and the respect which seemed to be paid to the priests; whilst he was wavering in his mind, there were certain persons who took advantage of this disposition of his, and of the complaints which he made of not being advanced according to his merit, in England, so that they soon prevailed upon him to embrace the popish religion. But after he had joined the Romish communion, he found nothing to answer his expectations. He was soon disgusted, nor could he reconcile himself to the discipline of a church, which made no account of the degrees he had before taken; and it is likely too that he could not approve of the worship of creatures, which he had been accustomed to look upon with horror. He therefore returned to England, and resumed his former religion. He was made a prebendary in St. Paul's, and soon after got the rectory of Therfield in Hertfordshire. He was a great master in the Hebrew tongue, but he hurt his genius by giving himself up to the study of the Cabala. He gave proofs of this in his sermon upon ~~his~~ making made doctor of divinity, at Cambridge: Fuller's Worthies of England.

he took for his text the beginning of the first book of Chronicles, "Adam, Seth, Senos," and having touched upon the literal sense, he then turned to the mystical, asserting that Adam signified *misfortune* and *misery*; and so of the rest. His method of explaining the scriptures was by no means agreeable to the Roman catholics: Francis Garasse, the Jesuit,

Doctrine curieuse, printed at Paris in 1623, in 4to p. 593.

Chap. ix.

thus censured him upon this account; "The exposition of Alabaster (says he) is still more remote from common sense; for he proceeds entirely upon rabbinical fancies, which are pleasant indeed, if they were as solidly founded as subtilly invented. He says, in his Apparatus, that Jonas and our Saviour continued exactly three days and three nights, the one in the bowels of the earth, and the other in the whale's belly, in the manner following: "Jonas (says he) was carried to the centre of the world, as himself declares; "Ad extrema montium descendi, terræ vestes circumdederunt me, i. e. I went down to the bottoms of the mountains, the bars of the earth encompassed me." Now as he was in that place, he had day and night at the same time; for looking towards our hemisphere, he had the day in his face and the night at his back, and the next morning the reverse; so that though he continued but a day and a half, it must be considered as three days, since we must double the space of time, because he had at once what we have successively. Thus our Saviour being in the bowels of the earth, had, like Jonas, day and night at once, since his soul went down to the centre of the earth, that it might have day on one side, and night on the other, and by this means he completed the term of his continuance, without violating the strictness of truth." I say (continues Garasse) that this invention does an injury to the holy Scripture, as it is so forced and sophistical, and so exactly resembles the chimeras of the rabbins; and therefore this book of Alabaster, was justly condemned at Rome.

Prolegomena to his Comment. on the Pentateuch.

Feller.

Bonfrerius is no less severe upon Alabaster in regard to his explications. As a poet, however, he was in much greater esteem: he wrote a Latin tragedy, intitled *Roxana*, which, when acted at Cambridge, was attended with a very remarkable accident; there was a lady so terrified at the last expression of the play, "Sequar! sequar!" which was pronounced in the most frantic and horrid tone, that she lost her senses ever after. His Apparatus in Revelationem Jesu Christi, was printed at Antwerp, in 1607 (a). His Spiraculum tubarum,

(a) Andrew River thus speaks of 1607, an English papist, one William Alabaster, published an Apparatus

barum, etc. and his *Ecce sponsus venit*, were printed at London. He compiled also a Hebrew Lexicon, which was printed in folio. His piece intitled *Motives of Conversion*, was published upon his embracing the catholic religion.

ratus upon the Revelation of Christ, in which he professes to discover a new and admirable method of unravelling the mysteries of the prophecies by explaining the Scripture by itself. He therein attempts a new Cabala, by which he deduces any thing from every thing, and by changing, or inverting, or separating and disjoining the letters or syllables of the Hebrew, or by inventing a new method of numbers in them, and giving a sense contrary to the rules of grammar, by different names and words he perverts the whole Scripture. And he is so fond of this invention, that though he frequently professes, that he does not design to prejudice the Latin translation, yet when he sees that his own sense cannot be extorted from it by any means, he is not afraid to say in plain words, p. 61. that God has

expressed the mysteries of Christ and the Christian religion in the Hebrew text, under such a form of expression as offers to the reader, at first sight, a carnal sense, and such as is foreign to the divine mind: and that God would have it thus, that no translation should be read in the Christian church but what was formed upon the letter of the Hebrew text, that by this means divine knowledge might not be obvious to every prophane person. But afterwards, the same author, through his whole work, endeavours to give such a scheme of this divine knowledge from the internal sense of the Scripture, as he pretends that neither the holy fathers, nor even the papists themselves, who knew every thing, ever thought of such an explanation of any passage in the Bible." *Rivetti, Isagoge ad Scripturam sacram*, cap. xv. Oper. tom. ii. p. 937.

**ALAIN** (Chartier) secretary to Charles VII. king of France, born in the year 1386. He was the author of several works in prose and verse (a); but his most famous performance, was his *Chronicle of King Charles VII.* Bernard

(a) His works in prose are;

1. *Le Curial.*
2. *Le Quadrilogue.*
3. *La Genealogie des roys de France depuis S. Louys, et l'extinction du faux droit pretendu sur le royaume de France par les Anglois.* The Genealogy of the Kings of France from St. Lewis's Time to the Extinction of the false Claim to the Kingdom of France pretended to by the English.

4. *Demandes et responses d'amours.* Questions and Answers of Love.

5. *Chronique du roy Charles VII.* contenant les faits et gestes du dit Sieur, lequel trouva son royaume en grand trouble, et neantmoins le laissa

paisible. A *Chronicle of Charles VII.* setting forth the Actions and Exploits of this King, who, upon his coming to the Throne, found his Kingdom involved in great Confusion, which nevertheless he left in great tranquillity.

His poetical pieces are:

6. *Libelle de paix.*
7. *Le breviere des nobles.*
8. *La Dame sans Mercy.*
9. *Le livre de quatre temps.*
10. *L'hospital d'amours.*
11. *Regret d'un amoureux.*
12. *Le debat du gras et du maigre.*
13. *Morale de raison, entendement et de l'acteur.*

These pieces were printed in octavo at Paris, in the year 1529.



His Col-  
lection of  
memorable  
Expressions  
of noble and  
illustr. Perf.

de Girard, in his preface to the History of France, styles him "an excellent historian, who has given an account of all the affairs, particulars, ceremonies, speeches, answers, and circumstances at which he was present himself, or had information of." Giles Coroxet tells us, that Margaret, daughter to the king of Scotland, and wife to the dauphin, passing once through a hall where Alain lay asleep, she stopped and kissed him before all the company who attended: some of them telling her, that it was strange she should kiss a man who had so few charms in his person, she replied, "I did not kiss the man, but the mouth from whence proceed so many excellent sayings, so many wise discourses, and so many elegant expressions." Mr. Fontenelle, among his Dialogues of the Dead, has one upon this incident, between the princess Margaret and Plato. Mr. Pasquier compares Alain to Seneca on account of the great number of beautiful sentences interspersed throughout his writings.

ALAMANDUS, or ALEMAN (Lewis) archbishop of Arles and cardinal of St. Cecilia, was born in the territory of Bugel, in Burgundy, in the year 1390. He was at first canon of St. John of Lyons, then bishop of Maguelon, and afterwards archbishop of Arles. In 1422, pope Martin V. sent him to Sienné, to get the council removed thither from Pavia; and some time after appointed him his legate to Bologna. Lewis III, king of Naples, thought himself happy in having in his dominions a prelate who was so much esteemed throughout all Europe; and out of regard to him, he confirmed all the privileges which his predecessors had granted to the city Arles. The pope created Alamandus a cardinal in 1426, and in 1431, he was chosen president of the council of Basil. He presided here when Eugenius V. was deposed, and the duke of Savoy substituted in his place under the name of Felix V. Aleman is much extolled by Æneas Sylvius, as a man every way proper to preside in such assemblies, firm and vigorous, illustrious by his virtue, learned, and one who had an excellent memory in summing up and recapitulating all that the orators and disputants had advanced. One day, when he had harangued against the superiority of the pope over the council, he attracted so much admiration, that several persons went to salute him, and some pressed even to kiss his robe. Every one paid the highest encomiums to the capacity and address of Aleman, who, though a Frenchman, had gained the superiority over the Italians, notwithstanding all their natural subtilty and finesse. He was extremely laborious, and so temperate,

De Gestis  
Basiliensis  
Concilii,  
lib. i.

Ibid. lib. i.

perate, that the conclavists could not bear that the example of this cardinal should be urged to them, when their expences were retrenched: when his name was mentioned in this light to a Polander, "What a comparison is this! (said he) you speak to me of a Frenchman who is extremely temperate, and has no belly, or, to speak more properly, who is not a man. I can see through the curtain which separates us; I never saw him either eat or drink; he sleeps neither night nor day; he is perpetually reading, or busy: he is no man for me; I have nothing in my constitution that is common with persons of his character." Pope Eugenius could not help shewing his indignation against the president of a council which had deposed him; he deprived him of all his dignities, and declared him a son of iniquity. Nicholas V. restored him to his honours, and sent him his legate into Germany. Upon his return from thence, Alamandus retired to his diocese, where he applied, with great care and assiduity, to the reformation of his clergy, and the instruction of the people committed to his charge. He died at the age of sixty years, on the 16th of September, 1450: some say it was in Savoy, at the abbey of Hautecombe, where the monks built a chapel to him, and invoked him at the celebration of the mass; others say that he died at Salon. Many miracles were ascribed to him after his death, so that at the request of the canons and Celestin monks of Avignon, and the sollicitation of the cardinal of Clermont, legate a latere of Clement VII. he was beatified by this pope, in the year 1527. Oderic Reynaldus pretends that he had repented of every thing he had done in the council of Basil; but this can hardly be credited, as there is no proof thereof, and as a year only before his death, he was one of those, who, at the council of Lausanne, spoke of that at Basil as a sacred Assembly.

Ibid. lib. ii.  
Launoi  
Epist. II.  
part. I.  
numb. xlv.  
p. 89.

Ibid. p. 81.

Id. Epist. II.  
part. I.  
p. 79.

ALAMANNI (Lewis) born at Florence, the 28th of October, 1495. He was of a noble family, of the party of the Palefchi, who were in the interest of the Medici, against the Poppoloni, or Assertors of Liberty. He studied in his own country, and, as some authors assert, under James Diacetto. The friendship which he contracted with him and Buondelmonte proved very nigh fatal to him, for he entered with them into a conspiracy against Julius de Medici, and the plot, being discovered, Diacetto was beheaded, but Alamanni and Buondelmonte saved themselves by flight; however they were proscribed, and a sum of money put upon their heads. They went by different roads to Venice, where they were very

Biblioth.  
Ital. tom. i.  
p. 263.

kindly

Ibid.

kindly entertained by Charles Capello, a gentleman of senatorian rank. Julius de Medici having been elected pope next year, under the name of Clement VII. they resolved to retire into France; as they passed through Brescia, they were arrested and thrown into prison, but Capello having used his interest in their favour, they were again set at liberty. Alamanni wandered from place to place, living sometimes in France, sometimes at Genoa, waiting for some happy change which might restore him to his native country: this change happened in the year 1527, when Charles V.'s army having taken Rome, the pope was obliged to retire to the castle of St. Angelo. The Florentines seized this opportunity to restore the public liberty, and having driven the Medici out of the city, they recalled Alamanni and Buondelmonte, with many others who had been exiled. But the emperor's army having been very successful in Italy, Nicholas Capponi, one of the chief magistrates of Florence, being apprehensive of some new misfortunes, proposed entering into an agreement with his imperial majesty. Several persons were of his opinion; and a council of the city being called, Alamanni made a long speech in support of Capponi's motion: but the opposite party having prevailed, Alamanni became suspicious to the Abettors of Liberty; so that now he appeared seldom at Florence, and lived mostly at Genoa. However, the commonwealth having raised an army in 1528, they appointed Alamanni commissary-general, and his commission was sent to him at Genoa. The affairs of the French being reduced very low in Italy, he once more endeavoured to draw off the Florentines from the interest of France; but all his endeavours proved ineffectual, and rendered him odious to the people, so that he was again obliged to leave Florence.

Niceron.

A truce having been concluded betwixt the emperor and Francis I. the Florentines now thought proper to send deputies to solicit peace with his imperial majesty; but he refused to treat with them, unless they restored the sovereign power to the Medici; and upon their refusal to comply with this demand, the emperor's and the pope's armies entered into Tuscany, took great part thereof, and besieged Florence. The Florentines applied to Francis I. but not finding him disposed to give them any relief; they had recourse to their citizens in exile: Alamanni, who had a true love for his country, forgetting the ill treatment he had received, raised all the money he possibly could, in order to assist his fellow citizens; but it was too late, the Florentines were obliged to surrender their city on the 10th of August, 1530; and Alexander de Medici

was

was invested with the sovereign authority. The leading men <sup>ibid.</sup> of the popular party were put to death, and Alamanni, among others, was banished to Provence; but not conforming to his sentence, was summoned to appear, and upon his non-appearance, declared a rebel in 1532. He now went again to France, where Francis I. from a love to his genius and merit, became his patron. This prince employed him in several important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was ad- <sup>ibid.</sup> mitted a member of the *Inflammati*, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolin Martelli. <sup>ibid.</sup> Peace having been concluded in 1544, between the emperor <sup>tom. iil. p. 63.</sup> and the king of France, Alamanni was sent embassador to the imperial court. Among the several poems which he had composed in the praise of Francis I. there was one pretty severe upon the emperor, wherein, amongst several other satirical strokes, there is the following, where the cock says to the eagle,

Aquila grifagna

Che per piu divorar due becchi porta.

Two crooked bills the rav'nous eagle bears,  
The better to devour.

The emperor had read this piece; and when Alamanni now appeared before him, and pronounced a fine speech in his praise, beginning every period with the word *Aquila*, he heard him with great attention, and at the conclusion thereof made no reply, but repeated

Aquila grifagna

Che per piu divorar due becchi porta.

This however did not disconcert Alamanni, who immediately made the following answer: "Sir, when I composed these lines, it was as a poet, who is permitted to use fictions; but now I speak as an embassador, who is bound in honour to tell the truth. I spoke then as a youth, I speak now as a man advanced in years: I was then swayed by rage and passion, arising from the desolate condition of my country; but now I am calm and free from passion." The emperor was highly pleased with this answer, and treated Alamanni with great friendship and civility. After the death of Francis, Henry <sup>ibid.</sup> duke of Orleans, who succeeded him in 1537, shewed no less favour to Alamanni; and in the year 1551, sent him as his embassador to Genoa: this was his last journey to Italy. And being returned to France, he died at Amboise on the 18th of <sup>Bibl. Ital. tom. i. p. 264.</sup> April, 1566, being in the sixty-sixth year of his age. He left many

many beautiful poems, and other valuable performances (a), in the Italian language.

(a) 1. *Opere Toscane*, vol. I. This contains elegies, pastorals, sonnets, the fable of Narcissus, Il diluvio Romano, or a Description of the overflowing of the Tiber in 1531; the fable of Atalantis, twelve satires, *Psalmi penitentiali*, in number seven, which he composed in imitation of the Psalms of David, when he was dangerously ill in 1525: This volume was printed at Lyons in 1532.

A second was published at the same place, the year following, which contains, amongst other less considerable pieces, the fable of Phaeton, and the tragedy of Antigone translated from Sophocles:

2. *La Coltivazione*; which went through various editions; and was printed at many different places.

3. *Gyrone Cortese*; a translation in Italian verse from a French romance, then in great esteem, as he himself tells us in his dedication to Henry II. where he also gives an account of the origin and laws of the knights-errants in England, commonly called Knights of the Round-table.

4. *La Avarchide*. The subject of

this poem is taken from the ancient town of Avaricum, mentioned by Julius Caesar: the author endeavours to imitate Homer's Iliad, and the incidents do indeed much resemble those in the Greek poem.

5. *Flora*, a comedy.

6. *Epigrammi*: Epigrams. Wrote in the taste and spirit of Martial.

7. *Orazione et Sylva*. A discourse which he made to the militia of Florence, in 1529.

8. *Rime*: Verses. Printed in several collections of Italian poems.

9. *Lettera alla Marchese di Pescara*; and *Lettera a Pietro Aresino*.

10. *Orazioni*: This is inserted in Varchi's History, being the discourse which he had made to engage the Florentines to enter into an agreement with Charles V.

11. *Canzone*: Printed in the Journal of Venice, tom. xxxii. p. 364.

12. We have also some notes of his upon Homer's Iliad and Odyssey, the former of which was printed in the Cambridge edition of Homer, in 1689: and Joshua Barnes has also inserted them in his fine edition of Homer, in 1711. Nicolson.

ALAMOS (Balthasar) a Spanish writer, born at Medina del Campo, in Castile. After having studied the law at Salamanca, he entered into the service of Anthony Perez, secretary of state under Philip II. He was in high esteem and confidence with his master, upon which account he was imprisoned after the disgrace of this minister: he was kept in confinement eleven years, when Philip III. coming to the throne, set him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the conde duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal causes, and in the council of war. He was afterwards chosen counsellor of the council of the Indies, and then of the council of the king's patrimony, and a knight of the order of St. James. He was a man of wit as well as judgment, but his pen was superior to his tongue. He died in the eighty-eighth year of his age. His Spanish translation of Tacitus,

and the aphorisms which he has added in the margin, gained him great reputation: the aphorisms however have been censured by some authors, particularly by Mr. Attiélét, who says, "that they are quite different from what one would expect; that instead of being more concise and sententious than the text, the words of the text are always more so than the aphorism." This work was published at Madrid in 1614, and was to have been followed, as mentioned in the king's privilege, with a Commentary, which however has never yet appeared. The author composed the whole during his imprisonment. He left several other works which have never yet been printed (a).

See his *Disc.*  
*Critique*, before his  
*Translation* of  
*Tacitus's*  
*Annals*.

*Bibl. Script.*  
*Hispania*,  
tom. i.  
p. 141.

(a) 1. *Advertimientos al gobierno*; addressed to the duke of Lerma, about the beginning of the reign of Philip III.

2. *El Conquistador*; containing instructions relating to the conquests to be made in the new world.

3. *Puntos políticos ode estado*; Don Garcias Tello de Sandoval, knight of Calatrava, son-in-law to Alamos, gave information of these manuscripts to don Nicholas Antonio.

ALAN, ALLEN, ALBYN (William) cardinal-priest of the Roman church, was born at Rossal in Lancashire, in the year 1532. In the year 1547, he was entered at Oriel college, Oxford, where he had for his tutor Philip Morgan, a very famous man, and a zealous papist, under whom he studied philosophy with such success, that he was unanimously elected fellow of his college in 1550; and the same year also took the degree of bachelor of arts. In 1556, he was chosen principal of St. Mary's hall, and one of the proctors of the university, being then but twenty-four years of age. In 1558, he was made canon of York. But on queen Elizabeth's accession to the throne, he lost all hopes of preferment; and therefore, in 1560, he retired to Louvain in the Spanish Netherlands, where an English college was erected, of which he became the chief support. Here he began to write in defence of the catholic religion, and his first production was against a piece written by bishop Jewell, on the subject of purgatory and prayers for the dead. The great application he gave to his studies, soon brought him into a bad state of health, and the physicians being of opinion that nothing would recover him but his native air, upon this account, though his going to England was attended with great danger, he embarked for it in 1565. He went first, as the doctors advised him, into Lancashire, and there, without any regard to his safety, he laboured to the utmost of his power, to propagate the catholic religion. For this purpose he

Wood's  
*Athen. Ox.*  
vol. i.  
col. 272.

*Ibid.*  
col. 273.

*Id. ibid.*

Fisherbert  
in Vit. Card.  
Alani.

Id. ibid.

he wrote and dispersed several little pieces; but so strict a search was made after him, that he was forced to retire out of that county into the neighbourhood of Oxford, where he wrote an apology for his party, under the title of Brief Reasons concerning the Catholic Faith. He was obliged to fly from hence to London, and not long after, with some difficulty, made his escape to Flanders, in 1568. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applause; thence he removed to Doway, where he was made doctor of divinity: he had also the canonry of Cambray bestowed upon him as a reward for his zeal in the service of the catholic church. Not long after, he was appointed canon of Rheims, through the interest of the Guises, and thither he removed the seminary which had been settled at Doway; for don Lewis de Requerens, governor of the Netherlands, had obliged the English fugitives to withdraw out of his government.

Dr. Alan having wrote various treatises in defence of the doctrines and practices of the Romish church, was now esteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the state; all correspondence with him was deemed treason, and Thomas Alfield was executed for bringing certain books of his into England (a). It was thought to be owing to the instigation of

(a) There is still among the papers of the lord treasurer Burleigh, a brief of the treasonable expressions extracted out of Dr. Alan's books, in order to ground his indictment. These expressions are most of them contained in a treatise written by Dr. Alan, intitled, The Defence of the twelve Martyrs in one Year. In order to give the reader some notion of his style and manner of writing, we shall transcribe a paragraph or two from this indictment: "The bond and obligation we have entered into, for the service of Christ and the church, far exceedeth all other duty which we owe to any human creature; and therefore, where the obedience to the inferior hindereth the service of the other, which is superior, we must, by law and order, discharge ourselves of the inferior. The wife, if she cannot live with her own husband, being an infidel, or an he-

retic, without injury or dishonour to God, she may depart from him; or contrariwise, he from her for the like cause: neither oweth the innocent party, nor can the other lawfully claim any conjugal duty or debt in this case. The bond-slave, which is in another kind no less bound to his lord and master, than the subject to his sovereign, may also, by the ancient imperial laws, depart, and refuse to obey or serve him, if he become a heretic; yea, ipso facto, he is made free. Finally, the parents that become heretics, lose the superiority and dominion they have, by the law of nature, over their own children: therefore let no man marvel, that in case of heresy, the sovereign loseth the superiority over his people and kingdom." The indictment charges, that the author did hereby intend, that queen Elizabeth, by reason of her heresy, had fallen from

of Dr. Alan, and some fugitive English noblemen, that Philip II. undertook to invade and conquer England. In order to facilitate this, pope Sixtus V. was prevailed upon to renew the excommunication thundered against queen Elizabeth by Pius V. About this time too sir William Stanley basely betrayed the town of Daventer to the Spaniards, and went, with his whole regiment of 1200 men, into their service. Rowland York, who had been entrusted with a strong fort in the same country, acted in the like infamous manner, Yet Alan wrote a treatise in defence of this scandalous proceeding: it was printed in English, in form of a letter, and afterwards in Latin, under the title of *Epistola de Daventriæ ditione*. For this, and other services, he was created cardinal on the 28th of July, 1587, by the title of St. Martin in montibus; and soon after the king of Spain gave him an abbey of great value in the kingdom of Naples.

Watson's  
Quodlibet,  
octavo,  
p. 240.  
Camden's  
Annal.  
p. 114.

Ibid. p. 552.

In April 1568, Alan published the work which rendered him so infamous in his own country. It consisted of two parts, the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the second, exhorting the nobility and people of England to desert her, and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp, to be put on board the armada, that they might be dispersed all over England; but on the failing of this enterprize, all these books were destroyed. One of them, as soon as printed, having been transmitted by some of the lord treasurer's spies, to the English council; queen Elizabeth sent Dr. Dale into the Low Countries, to complain thereof to the prince of Parma. After the armada was destroyed, Howard earl of Arundel, who had been three years in prison, under a charge of high treason, was brought to his trial, and it being proved that he held a correspondence with cardinal Alan, he was found guilty by his peers. This same year, the king of Spain promoted Alan to the archbishop of Mechlin. The remainder of his life he spent at Rome. The English ministry had always spies upon him; for it appears by Burleigh's papers that he had exact accounts of every step the cardinal took. In the last years of his life, he is said to have altered his sentiments, and to have been extremely sorry for the pains he had taken to promote the invasion of England by the Spaniards. Mr. Watson tells us, that when

Watson, ubi  
supra.

Camden's  
Annal.  
p. 564.

Ibid. p. 595.

Table of  
contents to  
Strype's 4th  
volume.

Quodlibet's  
p. 240.

from her sovereignty: and it charges Thomas Alfield with bringing the said traitorous books of William Alan into her majesty's dominions, and there

publishing them, on the 10th of September, in the twenty-sixth year of reign, that is in 1584.



he perceived the Jesuits intended nothing but the destruction of his native country, he wept bitterly ; and this behaviour drew upon him the ill will of that powerful society. He died on the 26th of October, 1594, in the sixty-third year of his age, and was buried in the English college at Rome, where a monument is erected to his memory, with an inscription (b). He is generally said to have died of a retention of urine ; but it is shrewdly suspected, that he was poisoned by the Jesuits, who after his death used to say, that he was well gone, and that God had taken him away in good time. Besides the works of his already mentioned, he wrote also several other pieces (c).

(b) The inscription is as follows :

Deo Trino et Uni.  
Gulielmo Alano, Lancastriensi, S.R.E.  
cardinali Angliæ, qui extorris patriæ,  
perfunctus laboribus diuturnis, et orthodoxa religione tuenda,  
sudoribus multis in seminariis ad  
salutem patriæ institutendis, fovendis,  
periculis plurimis ob ecclesiam  
Romanam, opera, scriptis, omni  
corporis et animi contentions defensionem,  
hic in ejus gremio, scientiæ,  
pietatis, modestiæ, integritatis fama et exemplo charus, occubuit  
17 kal. Novembris, anno ætatis 63, salutis humanæ 1594.  
Godwin, De Prefat. Angl. part. ii. p. 179.

In the name of the Holy Trinity.  
To the memory of William Alan, a Lancastrian, in the holy Roman church, cardinal of England, who, driven from his country, worn out with daily labours, supporting the orthodox religion, striving incessantly in the founding seminaries, for promoting the spiritual safety of his country, cherishing when founded, exposing himself to many dangers by serving the church of Rome, in actions, writings, and by the whole forces of his soul and body, here in it's bosom, endeared by the same and example of his wisdom, piety, modesty, and integrity, he died the 17th of the calends of November, in the 63d year of his age, and of man's salvation 1594.

(c) 1. A Defence of the lawful Power and Authority of the Priesthood to remit Sins. To which are added two other tracts, viz. The People's Duty in Confessing ; and An Explanation of the Doctrine of the Catholic Church, with respect to Indulgences. Printed at Louvain, 1567, in octavo.

2. De sacramentis in genere, de sacramento eucharistiæ, et de missæ sacrificio, libros III. Of the Sacraments in general, Of the Eucharist, Of the Sacrifice of the Mass, in three Books.

3. Of the Worship due to Saints, and their Relics ; a true, sincere, and modest Defence of Christian Catholics, that suffered for their Faith, at home and abroad, against a false, seditious, and slanderous Libel, intituled, " The Execution of Justice, in England ; " wherein it is declared how unjustly the Protestants do charge the Catholics with Treason ; how untruly they deny their persecution for Religion ; and how deceitfully they seek to abuse Strangers about the Cause, Greatness, and Manner of their Sufferings : with divers other matters pertaining to this purpose.

The book to which this was an answer, was penned by lord Barleigh himself ; and the original, under his own hand, as Strype tells us (Annals, vol. iii. p. 431.) is yet preserved. He wrote besides some other little treatises, which were published without his name, and therefore cannot certainly be known to be his.

ALARIC,

**ALARIC**, a famous general of the Goths. He entered Thrace at the head of 200,000 men, and laid waste all the country through which he passed. He marched next to Macedonia and Thessaly; the Thessalians met him near the mouth of the river Peneas, and killed about 3000 of his army; nevertheless he advanced into Greece, and after having ravaged the whole country, returned to Epirus, loaded with immense spoils: after staying here five years, he resolved to turn his arms towards the West. He marched through Pannonia, and, finding but little resistance, entered Italy, under the consulship of Stilicho and Aurelianus, A. D. 400. He did not perform any memorable exploit for two years, but in the year 402, his army being encamped near Polenzo, Stilicho came against him with a powerful army, and made a sudden attack upon his troops on Easter-day, being in hopes that the Goths would not defend themselves on that day; but he was disappointed, for though a great many of the Goths were slain in the beginning of the battle, yet at last they took to their arms, and Alaric made so vigorous an attack upon the Roman army, that, according to Cassiodorus as well as Jordanus and Orosius, he routed them, took their camp, and got an immense booty: but Claudian and Prudentius say, on the contrary, that the Goths were entirely defeated. But certain it is, Alaric soon after engaged Stilicho, and it was not till after several defeats, and when many of his Goths had deserted, that he was obliged to retire into Pannonia.

Josh. Magn.  
Hist. Goth.  
et con.  
lib xv. cap. 8.  
p. 486.  
Socrates,  
Hist. Eccles.  
lib. vii.  
cap. 10.  
Petav. Rath.  
Temp.  
tom. ii.  
part. ii.  
p. 114.

Chron.  
Claudian  
apud Sigon.  
col. 354.

Sigon. lib. 4.

Whilst Alaric was in Pannonia, Stilicho concluded a peace with him, on condition he should retire into Epirus; which he accordingly did, expecting that Stilicho, pursuant to his promise, would endeavour to add Illyricum to the western empire. But finding that Stilicho did not keep his promise, he returned to Pannonia, and sent ambassadors to Stilicho at Ravenna, demanding money for the time he had lost in Epirus, and threatening to invade Italy again, if he was not satisfied. Stilicho left the ambassadors at Ravenna, and went immediately to Rome, to consult what was proper to be done. The senate being assembled, the majority were of opinion not to comply with Alaric's demand, but to make war against him. Stilicho and his dependents were of a different opinion, which prevailed, and accordingly it was resolved to give forty thousand pounds, and conclude a peace. Stilicho having been killed soon after, the Roman soldiers murdered all the wives and children of the Goths they could find. The Goths, upon this, went to Alaric, and pressed him to make war against

Zosimus,  
lib. v. p. 352,  
etc.

the Romans ; but he being desirous to maintain peace, sent ambassadors to the emperor Honorius, demanding some money and hostages, promising that he would also send some noblemen as hostages to the emperor, and on these conditions he would preserve the peace, and return with his army to Pannonia. Upon the emperor's refusal, he prepared to invade Italy again, and sent to Ataulphus, his wife's brother, who was in Upper Pannonia, desiring him to advance, with all the Huns and Goths under his command. However, without staying for him, he marched with his own army as far as the Po, without meeting any obstruction ; and after passing that river, he continued his march directly towards Rome, taking all the forts and towns in the way. He besieged Rome very closely, and after having made himself master of the Tiber, he prevented any provisions from being carried to the city. The inhabitants, though in want of the necessaries of life, resolved to stand out the siege, being in hopes that the emperor, who was then at Ravenna, would come to their relief ; but finding that he neglected them, and being reduced to the last extremity, they sent ambassadors to the enemy. The ambassadors told Alaric, that the Romans were ready to submit, provided they could obtain tolerable terms ; but that if once they took up arms, nothing could deter them from fighting. Alaric answered to these last words, that " the closer hay was pressed, the easier it would be cut ; " intimating thereby, that though the Romans joined all in a body, they would fall an easy prey to him : and he laughed at the ambassadors in an insulting manner. He said, he would not raise the siege, unless the Romans delivered to him all their gold and silver, the household goods, wearing apparel, and all the barbarian slaves they had : when the ambassadors asked, what he was resolved to leave them ? he answered briskly, " their lives." The ambassadors having procured a cessation of arms, returned to Rome, and declared the terms which Alaric offered. The Romans sent back the ambassadors to Alaric, who at last consented to the following conditions ; that the city should pay him five thousand pounds of gold, thirty thousand of silver, four thousand silk waistcoats, three thousand scarlet fleeces, three thousand pounds of pepper, and that some of the sons of persons of the first rank should be delivered up as hostages ; on these conditions he promised to make peace with the Romans, and enter into an alliance with them against whoever should attack them. The Romans having acquainted Honorius with this, he submitted, and a peace was concluded. Alaric then withdrew his army to Tuscany, where he encamped.

*Ibid.* p. 254.

Some time after, Ataulphus arrived at the head of his troops; Honorius having information thereof, and being resolved to prevent his joining with Alaric, collected all the forces he could, and sent them to attack Ataulphus. Alaric looking upon this as a breach of the peace lately concluded, advanced within thirty miles of Ravenna, where Jovius met him, to hear the conditions he required, which were, that a certain sum of money should be paid him, and a certain quantity of provisions sent yearly; and that he should be permitted to settle with his Goths in Venetia, Dalmatia, and the country now called Bavaria. These conditions were rejected by the emperor. Alaric afterwards abated somewhat of his pretensions: he gave up the tribute he had asked, and would now be satisfied with that part of Bavaria, which borders upon Istria; but this being also refused, he marched with all his troops against Rome, and having made himself master of the post upon the Tiber, he cut off the city from all necessary provisions; this obliged them at last to submit, and to receive him into the city. A peace was soon after concluded, the conditions whereof, in regard to Alaric, were, that he should be in alliance with the emperor; that he should settle in Gaul with his Goths, and there make war against Honorius's enemies. But this peace did not last long; for one Sarus attacked the Goths unawares, the peace with them not being favourable to his ambitious projects. Alaric, to revenge this injury, returned to Rome, took it by treachery, and permitted his soldiers to plunder it: this happened A. D. 409. Alaric having laid waste great part of Italy, intended to pass into Sicily, but a storm obliging him to land again, he besieged the city of Cosenza; and having took it, he died there, in the year 411, eleven years after he first entered Italy.

Sozomen.  
Hist. Eccles.  
lib. ix. c. 9.

ALBAN (St.) is said to have been the first person who suffered martyrdom for Christianity in Britain; he is therefore usually styled the protomartyr of this island. He was born at Verulam (a), and flourished towards the end of the third century.

In

(a) This town was anciently called Werlamcester, or Watlingacester, the former name being derived from the river Warlame, which ran on the east side; the latter, from the Roman highway called Watling-street, which lay to the west. (Mat. Westm. Flor. Hist. an. 313.) Tacitus calls

it Verulamium; and Ptolemy, Urolanium. The situation of this place was close by the town of St. Alban's in Hertfordshire. There is nothing now remaining of old Verulam but ruins of walls, chequered pavements, and Roman coins which are often dug up. It is conjectured, from the situation,

Q 3

Bede, Hist.  
Gent. Angl.  
lib. i. cap. 7.

Id, ibid.  
Usser. Brit.  
Eccles. Ant.  
Lond. 1687.  
p. 77  
Bede, ubi  
supra.

In his youth he took a journey to Rome, in company with Amphibalus a monk of Caerleon, and served seven years as a soldier under the emperor Dioclesian. At his return home, he settled in Verulam, and, through the example and instructions of Amphibalus, renounced the errors of paganism, in which he had been educated, and became a convert to the Christian religion. It is generally agreed that Alban suffered martyrdom during the great persecution under the reign of Dioclesian; but authors differ as to the year when it happened: Bede and others fix it in 286, some refer it to the year 296, but Usserius reckons it amongst the events of 303. The story and circumstances relating to his martyrdom, according to Bede, are as follows: being yet a pagan (or at least it not being known that he was a Christian) he entertained Amphibalus in his house; the Roman governor being informed thereof, sent a party of soldiers to apprehend Amphibalus; but Alban, putting on the habit of his guest, presented himself in his stead, and was carried before that magistrate. The governor having asked him of what family he was? Alban replied, "To what purpose do you enquire of my family? if you would know my religion, I am a Christian." Then being asked his name, he answered, "My name is Alban, and I worship the only true and living God, who created all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods." Alban answered, "The sacrifices you offer are made to devils; neither can they help the needy, nor grant the petitions of their votaries." His behaviour so enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was stopped by a river, over which was a bridge so thronged with spectators, that it was impossible to cross it; the saint, as we are told, lifted up his eyes to heaven, and the stream was miraculously divided, and afforded a passage for himself and a thousand more persons. Bede does not indeed give us

situation, that this was the town of Cassivelaunus, so well defended by woods and marshes, which was taken by Caesar. In Nero's time it was esteemed a municipium, or a town whose inhabitants enjoyed the rights and privileges of Roman citizens. It was entirely ruined by the Britons, during the war between the Romans and Boadicea queen of the Iceni. Afterwards Verulam flourished again,

and became a city of great note. About the middle of the fifth century, it fell into the hands of the Saxons, but Pether Pendragon, the Briton, recovered it with much difficulty, after a very long siege. After his death, Verulam fell again into the hands of the Saxons; but by frequent wars, it was at last entirely ruined. Camden's Britannia by bishop Gibson, vol. i. last edit. col. 355.

the

The name of this river; but notwithstanding this omission, the miracle we suppose, will not be the less believed. This wonderful event converted the executioner upon the spot, who threw away his drawn sword, and falling at St. Alban's feet, desired he might have the honour to die with him. This sudden conversion of the headsmen occasioning a delay in the execution, till another person could be got to perform the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water sprung up under his feet: here he was beheaded, on the 23d of June. The executioner is said to have been a signal example of divine vengeance; for as soon as he gave the fatal stroke, his eyes dropt out of his head. We may see the opinion of Mr. Milton in regard to this narrative, in his History of England; his words are these, speaking of St. Alban, "The story of whose martyrdom, soiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of the truth, deserves no longer digression." Between four and five hundred years after St. Alban's death, Offa, king of the Mercians, built a very large and stately monastery to his memory; and the town of St. Alban's in Hertfordshire takes its name from our proto-martyr.

Vol. i. p. 24.

ALBANACT, or ALBANAK, the son of Brutus or Brito, from whom Britain is said to have received its name. There are many who deny that he or his father ever existed: but however that be, it may not be improper for the understanding of ancient history, to be acquainted with what it reports of them, which is briefly as follows: Brutus, king of this island had three sons, Loclin, Camber, and Albanact; to the eldest he gave the middle and best part of the island, called from him Loëgria; to the second, the country on the other side of the Severn; and to the youngest, Albanact, all the land on the other side of the Humber (a). He made this division

(a) Shakespeare, in his tragedy of Locrine, has introduced Brutus making this division amongst his sons:

[Brutus turning to Locrine; Locrine kneeling.

Then now, my son, thy part is on the stage,

For thou must bear the person of a king.

Locrine stand up, and wear the regal crown,

And think upon the state of majesty,

That thou with honour well may'st wear the crown.

[Puts the crown on his head.

He next addresses himself to Camber:

Q 4

Camber,

Chron. God-  
stovianum,  
M.S. p. 17,  
13.

division some time before his death, which happened in the 1114th year before Christ, when all the young princes were at their respective dominions. For some years they reigned very peaceably; but at length, Humber, king of the Huns, invaded the dominions of Albanaet with a great army, slew him, and drove his people for shelter to Locrin, who having drawn together his forces, marched against the invader, who was now in his dominions, defeated him in a pitched battle, and in the flight forced him into a river, wherein he was drowned, and ever since it has retained the name of Humber; this happened about 1104 years before Christ; and from this king Albanaet, the northern part of this island was called Albany. In these particulars most of the old English historians have agreed; nor have the old Scots writers much opposed this account of their country's receiving its name from Albanaet: but Buchanan despises this etymology, and treats the whole as a fable; and on his authority succeeding authors have treated this narration with extraordinary contempt. Bishop Lesley, however, agrees with the English antiquaries in this point, and says expressly, that the original of Albany is from Albanaet.

Alured.  
Beverl p. 13.

Hist. Scot.  
lib. i.

In Descript.  
Scot.

Camber, the glory of mine age,  
And darling of thy mother Junoger,  
Take thou the south for thy dominion:  
From thee there shall proceed a royal race,  
That shall maintain the honour of this land,  
And sway the regal sceptre with their hands.  
And Albanaet, thy father's only joy, [Turning to Albanaet,  
Youngest in years, but not the youngest in mind,  
A perfect pattern of all chivalry.  
Take thou the north for thy dominion,  
A country full of hills and ragged rocks,  
Replenish'd with fierce untam'd beasts,  
As correspondent to thy martial thoughts.  
Live long, my sons, with endless happiness,  
And bear firm concordance among yourselves.

Shakespeare's Locrine, act I. scene II.

Fresnoy's  
Art of Paint-  
ing, englished  
by Dryden,  
p. 348.

ALBANI (Francis) a celebrated painter, born in Bologna, March 17, 1578. His father was a silk merchant; he intended to bring up his son to that business, but Albani having a strong inclination to painting, when his father died, he devoted himself entirely to that art, though then but twelve years of age. He first studied under Denys Calvert: Guido Rheni being at the same time under this master, with whom Albani contracted a very great friendship, Calvert drew but one profile for Albani, and afterwards left him entirely to the care

care of Guido, under whom he made great improvement, his fellow-disciple instructing him with the utmost humanity and good humour. He followed Guido to the school of the Caraches; but a little after, their friendship for each other began to cool; owing perhaps to the pride of Albani, who could not bear to see Guido surpass him, or to the jealousy of Guido at finding Albani make so swift a progress. They certainly endeavoured to eclipse one another; for when Guido had set up a beautiful altar-piece, Albani would oppose to it some fine picture of his: thus did they behave for some time, and yet spake of each other with the highest esteem. Albani, after having greatly improved himself under the Caraches, went to Rome, where he continued many years, and married in that city; but his wife dying in child-bed, at the earnest request of his relations, he returned to Bologna, where he entered again into the state of matrimony. His second wife (Doralice) was well descended, but had very little fortune; but this he disregarded, so strongly was he captivated with her beauty and good sense. Albani, besides the satisfaction of possessing so accomplished a wife, reaped likewise the advantage of having a most beautiful model, so that he had now no occasion to make use of any other woman to paint a Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in representing. His wife answered this purpose admirably well, for besides her bloom of youth, and the beauty of her person, he discovered in her so much modesty, so many graces and perfections, so well adapted to painting, that it was impossible for him to meet with a more finished woman. She afterwards brought him several boys, all extremely beautiful and finely proportioned; so that she and her children were the originals of his most agreeable and graceful compositions. Doralice was so conformable to his intentions, that she took a pleasure in setting the children in different attitudes, holding them naked, and sometimes suspended by strings, when Albani would draw them in a thousand different ways. It was from them too, that the famous sculptors Flamand and Argaldi modelled their little Cupids.

Printing illustrated, by Aglionby, p. 39 quarto edit.

Felicien, tom. iii. p. 524.

Albani was well versed in some branches of polite literature, but did not understand Latin, much to his regret; he endeavoured to supply this defect by carefully perusing the Italian translations of such books as could be serviceable to him in his profession. He excelled in all parts of painting, but was particularly admired for his small pieces, though he himself was much dissatisfied that his large pieces, many of which



Felicien,  
tom. iii.  
p. 525.

Felina Pit-  
trike, vol. ii.  
p. 232.

which he painted for altars, were not equally applauded. He delighted much in drawing the fair sex; whom he has represented with wonderful beauty; but has been reckoned not so happy in his imitation of men. He sometimes represented divine stories, but his compositions on love-subjects were most eagerly sought after. "He did not (says Malvasia) feign Cupid heavy and sleeping, as Guido did; but represented him seated majestically on a throne; now directing the sportive exercises of the little loves, shooting at a heart fixed on a trunk of a tree; now presiding over their sprightly dances, round the marble monument of Flora crowned with a chaplet of blooming flowers: now surveying the conquest of the little winged boys over the rural satyrs and fauns. If he represented a dead Adonis, he always introduced a band of lovers, some of which, viewing the wound, drew back in the utmost horror; while others, exasperated, broke to pieces their bows and arrows, as being no longer of use to them, since Adonis was no more; and others again, who running behind the fierce wild boar, brandished their darts with an air of vengeance." Albani was of a happy temper and disposition, his paintings (says the same author) breathing nothing but content and joy: happy in a force of mind that conquered every uneasiness, his poetical pencil carried him through the most agreeable gardens to Paphos and Citherea; those delightful scenes brought him over the lofty Parnassus to the delicious abodes of Apollo and the Muses; whence what Du Fresnoy says of the famous Giulio Romano, may be justly applied to Albani, things never seen till then, and only mentioned by the poets:

Taught from a child in the bright Muses' grots,  
He open'd all the treasures of Parnassus,  
And in the lovely poetry of painting,  
The mysteries of Apollo has reveal'd.

He died the 4th of October, 1660, to the great grief of all his friends and the whole city of Bologna. Malvasia has preserved some verses of Francisco de Lemene, intended for his monument, the sense whereof is, "That the mortal remains of the illustrious Albani, he who gave life to shade, lie interred in this tomb: the earth never produced so wonderful an artist, or a hand equal to his immortal one, which gave colours to the soul, and a soul to colours. Prometheus animated dead clay, and gave life by means of the sun; but Albani animated merely by the assistance of shade." He was very famous in his life-time, and had been visited by the greatest

greatest painters; several princes honoured him with letters, and amongst the rest king Charles I. who invited him to England, by a letter signed with his own hand.

Academia  
Picturae,  
p. 182.

ALBERTUS (Magnus) a learned Dominican friar, born at Lawingen on the Danube, in Suabia, in the year 1205, or, according to some, in 1193. He received his education at the place of his nativity, and from thence was sent to Pavia, where having heard father Jourdain, the Dominican, preach, he was so taken with him, that he put on the religious habit in his order, in the year 1223. After the decease of Jourdain, he was vicar-general, then provincial of the Dominican order, and was sent to teach at Cologne, where he acquired great reputation, and had a vast number of scholars. In the year 1245, he made a journey to Paris, where he taught for three years. In the year 1248, he was admitted a doctor of divinity. Soon after he returned to Cologne; but being sent for to Rome by pope Alexander IV. he taught there, and for some time had the office of master of the holy palace: it was about this time too that he disputed with William de Saint Amour. In 1260, he was chosen bishop of Ratisbon; but so great was his love for solitude, that he soon resigned this dignity, to enter again into the monastic life. He is said to have acted as a man-midwife; and some have been highly offended, that one of his profession should follow such an employment. A book intitled *De natura rerum*, of which he was reputed the author, gave rise to this report: in this treatise there are several instructions for midwives, and so much skill shewn in their art, that one would think the author could not have arrived at it without having himself practised; but the advocates for Albert say he was not the writer thereof, nor of that other piece, *De secretis mulierum*, in which there are many phrases and expressions unavoidable on such a subject, which gave great offence, and raised a clamour against the supposed author. It must be acknowledged, however, that there are in his Comment upon the Master of Sentences, some questions concerning the practice of conjugal duty, in which he was obliged to use some words that are rather too gross for chaste and delicate ears: but they alledge what he himself used to say in his own vindication, that he came to the knowledge of so many monstrous things at confession, that it was impossible to avoid touching upon such questions. Albert was certainly a man of a most curious and inquisitive turn of mind, which gave rise to other accusations brought against him; they say that he laboured to find

Reynard,  
Hoploth §ii.  
serm. 3.  
cap. 10.

Id. ibid.

out

Lib. i. Var.  
Epist. 45.

Cap. xii.  
fol. 10.

Annals of  
Reovius,  
vol. i.

out the philosopher's stone; that he was a magician, and that he made a machine in the shape of a man, which was an oracle to him, and explained all the difficulties he proposed. He had great knowledge in the mathematics, and by his skill in that science it is very likely he might have formed a head, with springs that were capable of forming articulate sounds, like to the machines of Boetius, of which Cassiodorus has said, "Metals lowe, the birds of Diomedes trumpet in brass, the brazen serpent hisses, counterfeited swallows chatter, and such as have no proper note, from brass send forth harmonious music." John Matthæus de Luna, in his treatise *De rerum inventoribus*, has attributed the invention of fire-arms to Albert; but in this he is confuted by Naade, in his *Apologie des grands hommes*. We are told, that Albert was naturally very dull, and so incapable of instruction that he was upon the point of quitting the cloister, from despair of learning what his habit required; but that the holy Virgin appeared to him, and asked him in which he chose to excel, philosophy or divinity? that having chosen the former, she assured him he should become incomparable therein; but that, as a punishment for not preferring divinity, he should sink, before he died, into his former stupidity. It is added, that after this apparition he had an infinite deal of wit, and that he advanced in all the sciences with so quick a progress, as utterly astonished his masters; but that three years before his death, he stopped short when reading a divinity-lecture at Cologne, and having in vain endeavoured to recal his ideas, he found that the prediction was accomplished. "It would be very unnecessary (says Mr. Bayle, after relating these particulars) to observe that they are fables; those who would believe me, need not be told this, since they would judge in the same manner of their own accord; and as for such as think otherwise, they would not alter their opinion by reading here, that I am of a different way of thinking." Albert died at Cologne, November 15, 1280, being about eighty-seven, or, according to some, seventy-five years of age. He wrote such a number of books, that they make twenty-one volumes in folio, in the Lyons edition of 1651.

ALCÆUS, a famous ancient lyric poet, born at Mitylene, in the island of Lesbos. Horace seems to think he was the author of this poetry:

age, dic latinum,

Barbite, carmen

Lesbio primum modulate civi.

Ode xxxii. lib. i.

Now

Now the Roman muse inspire,  
And warm the song with Græcian fire. Francis.

He flourished in the 44th Olympiad, at the same time with Sappho, who was likewise of Mitylene. In Aristotle's Rhetoric, Alcæus is introduced requesting a favour of that lady, in these words;

Eusebius in  
Chronie.

Θέλω τὴν εἰπεῖν ἄλλα με κωλύει  
Αἰδώς.

Fain would I speak, but must, thro' shame, conceal  
The thought my eager tongue would soon reveal.

Sappho thus answers :

Αἶ ὃ τίς ἐσλῶν, &c.

Aristot. in  
Rhetor.  
lib. i. cap. 9.

Were your request, O bard ! on honour built,  
Your cheeks would not have worn these marks of guilt :  
But in prompt words the ready thoughts had flown,  
And your heart's honest meaning quickly shewn.

In the time of Alcæus, Mitylene suffered under the oppression of Pittacus. He headed a strong party for the deliverance of his country ; but in this he proved unsuccessful, and was taken prisoner by Alcæus, who gave him his liberty notwithstanding he had been treated by him in a most abusive manner : he had inveighed against Pittacus in very coarse terms, having called him, as Suidas tells us, splay-foot, fat-guts, and other opprobrious names. But, notwithstanding this clemency, having still continued to cabal and rail against him, he was no longer used with favour, which Ovid alludes to, in these lines :

Utque lyræ vates fertur periisse severæ  
Causa sit exitii dextera læsa tui.

Or may thy satire too severe be found,  
And thine, like poor Alcæus' muse, be crown'd  
With vengeance from the hand it dares to wound.

Alcæus was present at an engagement, wherein the Athenians gained a victory over the Lesbians ; and here, as he himself is said to have confessed in one of his pieces, he threw down his arms, and saved himself by flight. It was some comfort to him, however, in his disgrace, that the conquerors ordered his arms to be hung up in the temple of Minerva at Sigæum. Horace, who, of all the Latin poets, most resembled Alcæus, has made the like confession :

Herod. lib. v.  
cap 95.

Tecum

Tecum Philippos, et celerem fugam  
Sensî, relicta non bene parmula;  
Cum fracta virtus, et minaces  
Turpe! solum tetigere mento.

Ode vii: lib. ii.

With thee I saw Philippi's plain,  
Its fatal rout, a fearful scene!  
And dropp'd, alas! th' inglorious shield,  
Where valour's self was forc'd to yield,  
Where foil'd in dust the vanquish'd lay,  
And breath'd th' indignant soul away.

Francis.

Alcæus was much addicted to the Greek vice, the love of boys. The name of his favourite was Lycus, of whom Horace speaks in the following passage:

Qui ferox bello, tamen inter arma  
Sive jactatam religarat udo

Litore navim.

Liberum, et Musas, Veneremque, et illi  
Semper hærentem puerum canebat  
Et Lycum, nigris oculis, nigroque  
Crine decorum.

O decus Phœbi, et dapibus supremi  
Grata testudo Jovis, o laborum  
Dulce lenimen, mihi cunque salve  
Rite vocanti.

Ode xxxii. lib. i.

Who fierce in war thy music strung,  
When he heard the battle roar,  
Or almost shipwreck'd reach'd the shore;  
Wine and the Muses were his theme,  
And Venus, laughter-loving dame,  
With Cupid ever by her side,  
And Lycus, form'd in beauty's pride,  
With his hair of jenny dye,  
And the black lustre of his eye,  
Charming shell, Apollo's love,  
How pleasing to the feasts of Jove!  
Hear the poet's solemn pray'r,  
Thou softner of each anxious care.

Francis.

Cicero, De  
Nat. Deor.  
lib. i. cap. 28.

Notes on the  
Apology of  
Apuleius,  
p. 65.

This is probably the boy whom Cicero takes notice of having a mole upon his finger, which, in the poet's eye, was a beautiful ornament. Alcæus was so amorous (says Scipio Gentilis) that he compares himself to a hog, who, whilst he is eating one acorn, devours another with his eyes; "so is it

It with me (says he) whilst I enjoy one girl, I am wishing for another."

The poetical abilities of Alcæus are indisputed; and though his writings were chiefly in the lyric strain, yet his muse was capable of treating the sublimest subjects with a suitable dignity. Hence Horace says,

Et te sonantem plenius aureo,  
Alcæe, plectro dura navis,  
Dura fugæ mala, dura belli?  
Utrumque sacro digna silentio  
Mirantur umbræ dicere; sed magis  
Pugnas, et exactos tyrannos  
Densum humeris bibit aure vulgus. Ode XIII. lib. ii.

Alcæus strikes the golden strings,  
And seas, and war, and exile sings;  
Thus while they strike the various lyre,  
The ghosts the sacred sounds admire:  
But when Alcæus lifts the strain  
To deeds of war and tyrants slain,  
In thicker crowds the shadowy throng  
Drink deeper down the martial song.

Francis.

ALCÆUS, an Athenian and tragic poet, and, as some think, the first composer of tragedies. He renounced his native country Miletene, and passed for an Athenian. He left ten pieces, one of which was *Pasiphæ*, that which he produced when he disputed with Aristophanes, in the fourth year of the 97th Olympiad.

Schol. Aristoph. in Argumento Pluti.

There is another Alcæus mentioned in Plutarch, who is perhaps the same whom Porphyrius mentions as a composer of satirical iambics and epigrams, and who wrote a poem concerning the plagiarism of Euphorus the historian. He lived in the 145th Olympiad, in the year of Rome 555, as appears by the ode he composed on the battle, which Philip king of Macedon lost in Thessaly. In this he represents Philip as running away faster than a stag: nevertheless, Plutarch tells us, that Titus Flaminius, who gained the battle, was more offended at Alcæus's verses than Philip, because the poet mentioned the Ætolians before the Romans, and seemed thereby to give the chief honour of the victory to the Ætolians.

Porphyr. apud Euseb.

We are told likewise of one Alcæus, a Messenian, who lived in the reign of Vespasian and Titus. We know not which of these it was who suffered for his lewdness a very singular

Tzetzes in Lycoph.

singular kind of death, which gave occasion to the following epitaph:

If. Vossius in  
Catullum,  
p. 42.

Ἀλκαίῃ τὰ φῶς ἔτεον, etc.

This is Alcæus's tomb, who died by a radish,  
The daughter of the earth, and punisher of adulterers.

This punishment inflicted on adulterers, was thrusting one of the largest radishes up the adulterer's fundament: or, for want of radishes, they made use of a fish with a very large head, which Juvenal alludes to in his tenth satire, ver. 316.

Quosdam mæchos et mugilis intrat.

The mullet enters some behind.

Hence we may understand the menace of Catullus,

Ah! tum te miserum, malique fati,  
Quem attractis pedibus, patente porta,  
Percurrent raphanique mugilesque. Catul. Epig. xv.

Ah! wretched thou, and born to luckless fate,  
Who art discover'd by the unshut gate!  
If once, alas! the jealous husband come,  
The radish, or the sea-fish, is thy doom.

De claris  
Leg. Interp.  
lib. ii.  
cap. 169.

Minor in Vit.  
Alciati.

**ALCIAT** (Andrew) a great lawyer. He was the son of a rich merchant of Milan, according to Panzirolus, and was born in that city, in May 1492. After having studied the liberal sciences under Janus Parrhasius, at Milan, he went and attended the law-lectures of Jason at Pavia, and those of Charles Ruinus at Bologna. After he had taken a degree in law, he followed his profession at the bar, in the city of Milan, till he was called to the law-chair by the university of Avignon. He discharged his office with so much capacity, that Francis I. thought he would be a very proper person to promote the knowledge of the law in the university of Bourges, and accordingly prevailed on him to remove thither in 1529: and the next year he doubled his salary, which before was six hundred crowns. Alciat acquired here great fame and reputation: he interspersed much polite learning in his explication of the law, and abolished that barbarous language, which had hitherto prevailed in the lectures and writings of the lawyers. Francis Sforza, duke of Milan, thought himself obliged to bring back to his native country a man who could make such a figure there, and this he compassed at last, by giving him a large salary and the dignity of a senator. Alciat accordingly went to teach the law at Pavia, but soon after he

he removed to the university of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being solicited thither by duke Hercules d'Este, who was desirous to render his university famous: it resumed its reputation under a professor so much followed; but at the end of four years Alciat left it, and returned to Pavia. Paul III. gave him an honourable reception as he passed by Ferrara, and offered him ecclesiastical promotion; but Alciat was contented with that of prothonotary, and would not give up his profession of the law. He seems to rejoice that he had refused Paul's offers, in a letter he wrote to Paulus Jovius, whom the pope had a long time amused with fallacious promises: "I am very glad (says he) that I did not suffer myself to be deceived by this pope's offers, who, under the promise of a great recompence, wanted to draw me to Rome." The emperor created Alciat a count-palatin and a senator; and Philip, afterwards king of Spain, presented him with a golden chain, as he passed by Pavia.

Epist. ad P.  
Jov. Oe. 7,  
1549.

Alciat died at Pavia, on the 12th of January, 1550, being then in the fifty-eighth year of his age. After the death of his mother, who died in a very advanced age, he intended to have employed his wealth in the foundation of a college, but having received an affront from some insolent scholars, he dropt that design, and chose for his heir Francis Alciat, a very distant relation, though a promising youth, and one whom he himself had brought up at his house. Mr. Teissier says that Andrew Alciat passed his life in celibacy; but this is a mistake, as may be seen from a passage of a letter he wrote to his friend Francis Calvus, after he had withdrawn from Milan to Avignon. He published many law-books, and some notes upon Tacitus: his Emblems have been much esteemed, and many learned men have thought them worthy to be adorned with their commentaries. Scalliger the elder, who was not lavish of praises, speaks thus of them: "I have not happened (says he) to see any thing of Alciat but his Emblems, and they are such as may be compared with any work of genius; they are sweet, they are pure, they are elegant, and not without strength, and the sentiments such as may be of use in life." These Emblems have been translated into French, Italian, and Spanish. In his *Parerga*, a work he published in his latter days, he retracted many things which the fire of youth had made him utter precipitately; and when his *Dispunctiones* were reprinted in 1529, he signified, that in retouching that book, he had not pretended to give his approbation to all he had inserted

A Letter  
written in  
1522.

De Poetic.  
lib. vi.



there, in his younger years. In 1695, they printed at Leyden a letter, which Alciat did not intend for the public; it was addressed to his colleague Bernard Mattius, and contained a strong description of the abuses of the monastic life.

Francis Alciat succeeded to the chair as well as fortune of Andrew, and soon made himself famous for his law-lectures at Pavia. Cardinal Borromeo, who had been his scholar, sent for him to Rome, and brought him into such favour with pope Pius IV. that he procured him a bishopric, the office of datary or chancellor of Rome, and a cardinal's hat. There are some treatises of cardinal Alciat, who died at Rome in April 1580, being about fifty years old.

ALCMAN, a lyric poet, who flourished in the 27th Olympiad. Some say that he was of Lacedæmon, others that he was born at Sardis, a considerable city in Lydia. He composed several poems, none of which are remaining but some fragments quoted by Athenæus, or some other ancient writers. He was a man of a very amorous constitution, he is accounted the father of love-verses, and is said to have first introduced the custom of singing them in public. Megalostрата was one of his mistresses, who likewise wrote some poetical pieces. Alcman is reported to have been one of the greatest eaters of his age; Mr. Bayle remarks upon this, that such a quality would have been extremely inconvenient, if poetry had been at that time upon such a footing as it has been often since, not able to procure the poet bread. He is said to have died a very singular death, viz. that he was eat up with lice.

Athen.  
lib. xiii.  
p. 600.

Plutarch. in  
Sylla, p. 474.

ALCOCK (John) doctor of laws and bishop of Ely in the reign of king Henry VII. born at Beverly in Yorkshire, and educated at Cambridge. He was first made dean of Westminster, and afterwards appointed master of the rolls. In 1471, he was consecrated bishop of Rochester; and in 1476, translated to the see of Worcester; and in 1486, to that of Ely, in the room of Dr. John Morton, preferred to the see of Canterbury. He was a prelate of great learning and piety, and so highly esteemed by king Henry, that he appointed him lord president of Wales, and afterwards lord chancellor of England. Alcock founded a school at Kingston upon Hull, and built the spacious hall belonging to the episcopal palace at Ely. He was also the founder of Jesus college in Cambridge, for a master, six fellows, and as many scholars. This house was formerly a nunnery, dedicated to St. Radigund; and, as Godwin tells us, the building being greatly decayed, and the revenues

Godwin, de  
Præful. Ang.  
inter Episc.  
Eliens. anno  
1486.

Id. ibid.

revenues reduced almost to nothing, the nuns had all forsaken it, except two; whereupon bishop Alcock procured a grant from the crown, and converted it into a college. But *Ibid.*

Camden and others tell us, that the nuns of that house were so notoribus for their incontinence, that king Henry VII. and pope Julius II. consented to its dissolution: Bale accordingly calls this nunnery "spiritualium meretricum cænobium, a community of spiritual harlots." Bishop Alcock wrote several pieces, amongst which are the following four: 1. Mons perfectionis. The Mount of Perfection. 2. In psalmos penitentialés. On the penitential Psalms. 3. Homiliæ vulgares. Vulgar Homilies. 4. Meditationes piæ. Pious Meditations. He died October 1, 1500, and was buried in the chapel he had built at Kingston upon Hull.

*B. v. nois,*  
*vol. i.*  
*col. 483.*  
*Baleus, de*  
*Script. Brit.*  
*cent. viii.*  
*cap. 57.*

ALCUINUS, or ALBINUS (Flæcus) a famous English writer of the eighth century, born in Yorkshire, or, as others tell us, not far from London. He had his education first under Venerable Bede, and was afterwards under the tuition of Egbert archbishop of York, who made him keeper of the library which he founded in that city. Alcuinus flourished about the year 780, was deacon of the church of York, and at last abbot of the monastery of Canterbury. In 793, he went to France, being invited thither by Charlemagne, to confute the heresy of Felix bishop of Urgel. He was highly esteemed by that prince, who not only honoured him with his friendship and confidence, but became his pupil, and was instructed by him in rhetoric, logic, mathematics, and divinity. The year following he attended Charlemagne to the council of Francfort, and upon his recommendation was admitted a member thereof; this prince gave him likewise the abbeys of Ferrara, St. Jodocus, and St. Lupus. In 796, he desired leave to retire from secular affairs, but his request was refused. In 798, he wrote against the bishop of Urgel, and confuted his errors in seven books. In 799, he was invited by Charlemagne to accompany him in his journey to Rome, but he excused himself on account of old age and infirmities. In 801, Charlemagne being returned from Italy, and newly declared emperor, Alcuinus went to congratulate him upon this occasion, and he importuned him so warmly for leave to retire from court, that he at length obtained his request, and went to the abbey of St. Martin at Tours, which the emperor had lately given him: here he spent the remainder of his life in devotion and study, and instructing the youth in the school which he had founded in that city, though the emperor in

*Baleus, de*  
*Script. Brit.*  
*cent. ii.*  
*cap. 17.*

Cave's  
Hist Litera-  
ria, sec. viii.  
ad an. 780.

vain endeavoured to recall him to court by repeated letters. He died at Tours, on WhitSunday, in the year 804, and was buried in the church of St. Martin, where a Latin epitaph (a), of twenty-four verses, of his own composition, was inscribed upon his tomb. He understood the Latin, Greek, and Hebrew languages extremely well, was an excellent orator, philosopher, mathematician, and, according to William of Malmesbury, the best English divine after Bede and Adhelme. France was greatly indebted to him for her flourishing state of learning in that and the following ages. A German poet, cited by Camden, makes mention thereof in these lines :

Quid non Alcuino, sacunda Lutetia, debes ?  
Instaurare bonas ibi qui feliciter artes,  
Barbariemque procul solus depellere cæpit.

No smaller tokens of esteem from France  
Alcuinus claims, who durst himself advance  
Single against whole troops of ignorance ;  
'Twas he transported Britain's richest ware,  
Language, and arts, and kindly taught them there.

He wrote a great number of books, most of which are extant. His style is elegant and sprightly, and his language very pure,

(a) Which is as follows :

Hic, rogo, paucillum veniens, subsiste, viator,  
Et mea scrutare pectore dicta tuo :  
Ut tua, deque meis agnoscas fata figuris,  
Vertitur in species ut mea, sicque tua.  
Quod nunc es, fueram, famosus in orbe viator,  
Et quod nunc ego sum, tuque futuris eris.  
Delicias mundi casto sectabar amore,  
Nunc cinis et pulvis, vermibus atque cibis  
Quapropter potius animam curare memento,  
Quam carnem : quoniam hæc perit, illa manet.  
Cur tibi rura paras ? quam parvo cernis in antro  
Me tenet hic requies : sic tua parva fiet.  
Cur tyrio corpus inhiās vestirier ostro,  
Quod mox esuriens pulvere vermis edet ?  
Ut flores pereunt vento veniente minaci,  
Sic tua namque caro, gloria tota perit.  
Tu mihi redde vicem, lector, rogo, carminis hujus,  
Et dic, da veniam, Christe tuo famulo.  
Obsecro, nulla manus violet pia pura sepulchri,  
Personet angelica donec ab arce tuba :  
Qui jaces in tumultu terræ de pulvere surge,  
Magnus adest judex millibus innumeris.  
Alchwin nomen erat, sophiam mihi semper amanti,  
Pro quo funde præces mente, legens titulum.

P. Labbe, *Thesaurus Epitaphiorum*, parte ii. p. 6, Paris 1686.

Considering the age in which he lived. His works were collected together, and published in one volume in folio, by Andrew du Chesne, at Paris, in 1617. They are divided into three parts; the first contains his tracts upon scripture; the second, those upon doctrine, discipline, and morality; and the third, his historical treatises, letters, and poems.

ALCYONIUS (Peter) a learned Italian, who flourished in the 16th century. He was well versed in the Greek and Latin tongues, and wrote some pieces of eloquence which met with great approbation. He was corrector of the press a considerable time for Aldus Manutius, and is intitled to a share in the praises given to the editions of that learned printer. He translated into Latin several treatises of Aristotle; Sepulveda wrote against these versions, and pointed out so many errors in them, that Alcyonius had no other remedy but buying up as many copies as he could get of Sepulveda's work, and burning them. The treatise which Alcyonius published Concerning Banishment, contained so many fine passages intermixed with others quite the reverse, that it was thought he had tacked to somewhat of his own, several fragments of a treatise of Cicero De gloria; and that afterwards, in order to save himself from being detected in this theft, he burnt the manuscript of Cicero, the only one extant. Jovius Eleg. cap. 123. Paulus Manutius, in his commentary upon these words of Cicero, "Librum tibi celeriter mittam De gloria: I will speedily send you my treatise on Glory;" has the following passage relating to this affair: "He means (says he) his two books On Glory, which were handed down to the age of our fathers; for Bernard Justinian, in the index of his books, mentions Cicero De gloria. This treatise however, when Bernard had left his whole library to a nunnery, could not be found, though sought after with great care: no body doubted but Peter Alcyonius, who, being physician to the nunnery, was intrusted with the library, had basely stole it. And truly, in his treatise Of Banishment. some things are found interspersed here and there, which seem not to favour of Alcyonius, but of some higher author(a)." The two orations he

(a) Libros duos significat, quos De gloria scripsit: qui usque ad patrum nostrorum ætatem pervenerunt. Nam Bernardus Justinianus, in indice librorum suorum nominat Cicerohem De Gloria. Is liber postea cum uni-

versam bibliothecam Bernardus monacharum monasterio legasset, magna conquestus cura, neutiquam est inventus. Nemini dubium fuit, quin Petrus Alcyonius, cui monachæ medico suo ejus tractandæ bibliothecæ potestatem

Ibid.

he made after the taking of Rome, wherein he represented very strongly the injustice of Charles V. and the barbarity of his soldiers, were two excellent pieces. There is another oration ascribed to him, on the knights who died at the siege of Rhodes.

Pierius Va-  
lerianus, de  
Liter. infelic.  
p. 63.

Alcyonius was professor at Florence in the pontificate of Adrian VI. and, besides his salary, had ten ducats a month from the cardinal de Medicis, to translate Galen's *De partibus animarum*. As soon as he understood that this cardinal was created pope, he asked leave of the Florentines to depart, and though he was refused, he went nevertheless to Rome, in great hopes of raising himself there. He lost all his fortune during the troubles the Columnas raised in Rome; and some time after, when the emperor's troops took the city, in 1527, he received a wound when flying for shelter to the castle of St. Angelo: he got thither notwithstanding he was pursued by the soldiers, and joined Clement VII. He was afterwards guilty of base ingratitude towards this pope; for, as soon as the siege was raised, he deserted him, and went over to cardinal Pompeius Columna, at whose house he fell sick and died, a few months after. Alcyonius might have made much greater advances in learning had he not been too much puffed up with vanity and self-conceit, which hindered him from taking the advice of any of his friends. He was likewise too much addicted to detraction and abuse, which raised him many enemies: but yet there have been many learned men, who have highly praised Alcyonius, and his translations;

potestatem fecerant, homo improbus   prehenduntur, quæ non olerè Alcyo-  
futto aver erit. Et sane in ejus opus-  
culo de exilio, aspersa nonnulla de-   nium auctorem, sed aliquanto præ-  
stantiorem artificem videantur.

W. Malmsh.  
de Vit. S.  
Aldhemi.

**ALDHELM**, or **ADEL M** (St.) an English divine, who was bishop of Shireburn in the time of the Saxon heptarchy. William of Malmshury says that he was the son of Kenred, or Kenter, brother of Ina king of the West-Saxons. He was born at Caer Bladon, now Malmshury, in Wiltshire. He had part of his education abroad in France and Italy, and part thereof at home under Maildolphus an Irish Scot, who had built a little monastery where Malmshury now stands. Upon the death of Maildolphus, Aldhelm, by the help of Eleutherius bishop of Winchester, built a stately monastery there, and was himself the first abbot thereof. When Hedda, bishop of the West-Saxons, died, the kingdom was divided into two dioceses, viz, Winchester and Shireburn, and  
king

King Ina promoted Aldhelm to the latter, comprehending Dorsetshire, Wiltshire, Devonshire, and Cornwall: he was consecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holiness for having a <sup>Inter Episc. Sherborni-  
ens. 715.</sup> bastard. Aldhelm, by the directions of a diocesan synod, wrote a book against the mistake of the Britons concerning the celebration of Easter, which brought over many of them to the catholic usage in that point. He likewise wrote a piece, partly in prose and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga abbess of Barking, and published amongst Bede's Opuscula, besides several other treatises, which are mentioned by Bale and William of Malmesbury (a), the latter of whom gives him the following character as a writer: "The language of the Greeks (says he) is close and concise, that of the Romans splendid, and that of the English pompous and swelling: as for Aldhelm, he is moderate in his style; and seldom makes use of foreign terms, and never without necessity; his catholic meaning is clothed with eloquence, and his most vehement assertions adorned with the colours of rhetoric: if you read him with attention, you would take him for a Grecian by his acuteness, a Roman by his elegance, and an Englishman by the pomp of his language (b)." The monkish authors, according to custom, have ascribed

(a) 1. De octo vitiis principalibus, i. e. Of the eight principal Vices.

2. *Ænigmatum versus mille*, i. e. *Ænigmas* consisting of a thousand Verses.

3. A book addressed to a certain king of Northumberland named Alfred, containing the following chapters: *De septenarii numeri dignitate, collecta ex Veteris et Novi Testamenti floribus et disciplinis philosophorum*: i. e. Of the Dignity of the number Seven, collected from the Flowers of the Old and New Testament, and from the Doctrines of the Philosophers. *De admonitione fraternæ charitatis*: Of the Admonition of brotherly Charity. *De insensibilibus rerum natura, quæ secundum metaphoram fermocinari figurantur*, i. e. Of the Nature of insensible things which are metaphorically and by a figure supposed to be indured with speech. *De pedum regulis*, i. e. Of the Rules of Feet, or the Measures of

Verses. *De metaplasmō*, i. e. Of the Figure called Metaplasm. *De synalæpha*, i. e. Of the Figure called Synalæpha. *De scansionē et eclipsi versuum*, i. e. Of the Scanning and Elipsis of Verses. *De metro alterna interrogatio et responsa*, i. e. A Dialogue concerning Metre. *De vita monachorum*, i. e. Of the monastic Life. *De laude sanctorum*, i. e. Of the Praise of the Saints. *De arithmetica*, i. e. A Treatise on Arithmetic. *De astrologia*, i. e. A Treatise on Astrology. Besides homilies, epistles and sonnets in the Saxon tongue.

(b) *Sermones ejus minus infundunt hilaritatis quam vellent hi qui rerum incuriosi verba trutinant; judices importuni, qui nesciant quod secundum mores gentium varientur modi dictaminum. Denique Græci involute, Romani splendide, Angli pompatice dicere solent. Id in omnibus antiquis caris est animadvertere. Moderatius tamen sic agit Aldelmus, nec*

ascribed several miracles to Aldhelm; and they tell us, that, in order to put his virtue to trial, he used frequently to lay all night with a young woman, and yet without violating his chastity. He is said to have been the first Englishman who ever wrote in Latin, and, as he himself tells us in one of his treatises on metre, the first who introduced poetry into England: "These things (says he) have I written, concerning the kinds and measures of verse, collected with much labour, but whether useful I know not; though I am conscious to myself I have a right to boast as Virgil did (c):

I first, returning from th' Aonian hill,  
Will lead the Muses to my native land."

Gul. Malmf.  
ubi supra.

William of Malmfbury tells us, that the people in Aldhelm's time were half-barbarians, and little attentive to religious discourses; wherefore the holy man, placing himself upon a bridge, used often to stop them, and sing ballads of his own composition: he thereby gained the favour and attention of the populace, and insensibly mixing grave and religious things with those of a jocular kind, he by this means succeeded better than he could have done by austere gravity. Aldhelm lived in great esteem till his death, which happened May the 25th, 709.

nisi perraro et necessario verba ponit exotica. Allegat catholicos sensus sermo facundus, et violentissimas assertiones exornat color rhetoricus. Quem si perfecte legeris, et ex acumine Græcum putabis, et ex nitore Romanum jurabis, et ex pompa Anglum

intelliges. Gul. Malmfburien. ibid.

(c) Hæc de metrorum generibus et schematibus pro utilitate ingendi mei habes, multum laboriose, nescio si fructuose, collecta, quamvis mihi conscius sum me illud Virgilianum posse iactare,

Primus ego in patriam mecum, modo vita superest,  
Aonio rediens deducam vertice Musæ.

Gul. Malmfb. ibid.

Wood's  
Athen. edit.  
1721. vol. ii.  
col. 1055.

ALDRICH (Henry) an eminent English philosopher and divine, who flourished towards the close of the seventeenth and beginning of the eighteenth century. He was born in London, in 1647, and educated at Westminster school under the famous R. Busby. In act-term, 1662, he was admitted at Christ-church college in Oxford. He took the degree of bachelor of arts May 31, 1666; and that of master, April 3, 1669. Soon after he entered into holy orders, and on the 15th of February, 1681, was installed canon of Christ-church; and the March following, took the degrees of bachelor and doctor in divinity. He had a great share in the controversy with the Papists, during the reign of king James

James II. (a) and bishop Burnet ranks him amongst those eminent clergymen, "who examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond any thing that had before that time appeared in our language." Aldrich had rendered himself so conspicuous, that at the revolution, when J. Massey, the popish dean of Christ-church, fled beyond sea, his deanry was conferred upon him, and he was installed therein the 17th of June, 1689. In this station he behaved in the most exemplary manner; and he zealously promoted learning, religion, and virtue in the college wherein he presided; and it owes a good deal of its beauty to his ingenuity, for it was he who designed the beautiful square called Peckwater-quadrangle, which is esteemed an excellent piece of architecture. In imitation of his predecessor, bishop Fell, he published yearly a piece of some ancient Greek author (b), as a present to the students of his house. He wrote likewise a system of logic (c), and some other pieces. The revising of lord Clarendon's History of the Rebellion was intrusted to him and bishop Sprat.

Burnet's Hist. of his own Times, edit. 1724. p. 673.

Athenæ, &c.

Besides the preferments already mentioned, Dr. Aldrich was also rector of Wem in Shropshire, and chosen prolocutor of the convocation in 1702. He died at Christ-church, the 14th of December, in the sixty-third or sixty-fourth year of his age; and, as himself had appointed, was buried, without any memorial, in the cathedral, on the south side of bishop Fell's grave. Having never been married, he appropriated most of his income to works of hospitality and beneficence.

(a) He published two pieces on this occasion:

1. A Reply to two Discourses lately printed at Oxford, concerning the Adoration of our blessed Saviour in the holy Eucharist.

And Dr. Walker, the author of the two discourses, having wrote animadversions upon the Reply, Dr. Aldrich published

2. A Defence of the Oxford Reply.

(b) He published the following pieces in this manner:

1. Xenoph. Memor. lib. iv. Gr. et Lat. Oxon. 1690.

2. Xenoph. de Agesiæ, Gr. et Lat. Oxon. 1691.

3. Aristæ Hist. LXXII. interpret. Gr. et Lat. Oxon. 1692.

4. Xenoph. De re equest. lib. i. Gr. et Lat. Oxon. 1693.

5. Epictetus et Theophrastus, Gr. et Lat. Oxon. 1707.

6. Platonis, Xenophontis, Plutarchi, Luciani, Symphosia, Oxon. 1711.

(c) It was printed under the title of Artis logicæ compendium, Oxon. 1691, and reprinted several times since, with variations and additions. He also printed Elements of Geometry, in Latin; but it was probably for the use of some of his friends, for it was never published.



ALDROVANDUS (Ulysses) professor of philosophy and physic at Bologna, the place of his nativity. He was a most curious enquirer into natural history, and travelled into the most distant countries on purpose to inform himself of their natural productions. Minerals, metals, plants, and animals were the objects of his curious researches; but he applied himself chiefly to birds, and was at great expence to have figures of them drawn from the life. Aubert le Mire says, that he gave a certain painter, famous in that art, a yearly salary of two hundred crowns, for thirty years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the famous engraver Christopher Coriolanus. These expences ruined his fortune, and at length reduced him to the utmost necessity; and it is said that he died blind in an hospital at Bologna, at a great age, in 1605. Mr. Bale observes, that antiquity does not furnish us with an instance of a design so extensive and so laborious as that of Aldrovandus, with regard to natural history; that Pliny has treated of more kinds of subjects, but only touches lightly on them, he says but a little upon any thing, whereas Aldrovandus has collected all he could meet with.

His compilation, or that compiled upon his plan, consists of several volumes in folio, several of which were printed after his death. He himself published his Ornithology, or History of Birds, in three folio volumes, in 1599; and his seven books Of Insects, which make another volume of the same size. The volume Of Serpents, three Of Quadrupeds, one Of Fishes, that Of exsanguinous Animals, the History of Monsters, with the Supplement to that Of Animals, the treatise Of Metals, and the Dehdrology or History of Trees, were published at several times after the death of Aldrovandus, by the care of different persons (a); and Aldrovandus is the sole author only of the first six volumes of this work, the rest having been finished and compiled by others, upon the

(a) The volume Of Serpents was put in order and sent to the press by Bartholomæus Ambrosinus; that Of Quadrupeds which divide the Hoof, was first digested into order by John Cornelius Uterverius, and afterwards by Thomas Demster, and published by Marcus Antonius Bernia and Jerome Tamburini; that Of Quadrupeds which do not divide the Hoof, and that Of Fishes, were di-

gested by Uterverius, and published by Tamburini; that Of Quadrupeds with Toes or Claws, was compiled by Ambrosinus; the History of Monsters, and the Supplements were collected by the same author, and published at the charge of Marcus Antonius Bernia; the Dendrology is the work of Ovidius Montalbanus. Mercklinus in Lindeno renovato, p. 1047.

plan

Miræus de  
Scriptoribus,  
sæc. xvi.  
p. 154.  
Mercklinus  
Lindeno  
renov.  
p. 1047.

plan of Aldrovandus (b); a most extensive plan, wherein he not only relates what he has read in naturalists, but remarks also what historians have written, legislators ordained, and poets feigned: he explains also the different uses which may be made of the things he treats of, in common life, in medicine, architecture and other arts; in short, he speaks of morality, proverbs, devices, riddles, hieroglyphics, and many other things which relate to his subject. Mapheus Barberini, afterwards pope Urban VIII. has celebrated Aldrovandus in the following lines:

Journal des  
Savans, ib.

Multiplies rerum formas, quas pontus et æther  
Exhibet et quicquid promit et addit humus,  
Mens baurit, spectant oculi, dum cuncta sagaci  
Aldobrande tuus digerit arte liber.  
Miratur proprios solers industria factus  
Quamque tulit mali se negat esse parem  
Obstupet ipsa simul rerum sæcunda creatrix.  
Et cupet esse suum quod vidit artis opus.

Lorenzo  
Crasio Elogi  
d' Huom Li-  
terati,  
tom. i.  
p. 137.

The various forms that swim the watry plains,  
Whate'er the earth's capacious womb contains,  
The trees and herbs that on her face appear,  
And all the wing'd inhabitants of air,  
In thy stupendous work collected lie,  
To feast the soul, and strike th'astonish'd eye:  
Her own productions industry no more  
Dares own, but wonders at the fruit she bore;  
And fruitful nature, at thy deeds amaz'd,  
Wishes her own those works thy art has rais'd.

(b) "Aldrovandus (says M. l'Abbe Gallois) is not the author of several books, published under his name; but it has happened to the collection of natural history, of which those books are part, as it does to those great rivers which retain, during their whole course, the name they bore at their first rise, though in the end the greatest part of the water which they carry into the sea does not belong to them, but to other rivers which they receive: for as the first six volumes of this great work were Aldrovandus's, although the others were composed since his death, by different authors, they have still been attributed to him, either because they were a continuance of his design, or because the writers of them use his memoirs, or because his method was followed, or perhaps that these last volumes might be the better received under so celebrated a name." Journal des Savans, Nov. 12, 1668. p. 425.

ALEANDER (Jerome) archbishop of Brindisi and a cardinal, was born at a little village on the confines of Istria, the 13th of February, 1480. His father, Francis Aleander, a physician, educated him with great care, and sent him to Venice,

Venice, where he made considerable proficiency in all branches of learning: he studied the mathematics, natural philosophy, and physic. He also applied with great assiduity to the Greek and Hebrew languages, in which he made so great a progress, with the assistance of an excellent memory, that he spoke and wrote them with fluency. Pope Alexander VI. being informed of his great abilities, intended to have made him secretary to his son, and had afterwards some thoughts of sending him his nuncio to Hungary, but Alexander being taken ill, could not at that time leave Venice. In 1508, at the invitation of Lewis XII. Alexander went to France, where he taught the belles lettres in the university of Paris. He entered afterwards into the service of Everard de la Mark bishop of Liege, who sent him to Rome, to facilitate his promotion to a cardinal's hat. Leo X. found him a man of such capacity, that he was desirous to retain him in his service, to which the bishop of Liege consented, and his holiness sent him nuncio to Germany, in 1519; and in 1520, though absent, he was appointed librarian of the Vatican, upon the death of Acciaoli. He gained a considerable character as nuncio, and made a great figure for his eloquence in the diet of Worms, where he harangued three hours against the doctrine of Luther: he could not, however, prevent Luther from being heard in that diet; and though he refused to dispute with him, he obtained an order that his books should be burnt, and his person proscribed, and he himself drew up the edict against him.

Pallavicini  
Hist. Conc.  
Trident.

Ibid. lib. i.  
cap. 28.

Upon his return to Rome, Clement VIII. made him archbishop of Brindisi, and appointed him nuncio to France; and he was in this capacity with Francis I. when he besieged Pavia, where he fell into the hands of some soldiers, who used him pretty roughly (a). He was sent nuncio a second time

(a) Hieronymus Negro thus mentions that affair in a letter to Martinus Antonius Michiels: "The archbishop of Capua (says he) relates a strange adventure of Alexander the bishop elect of Brindisi and nuncio from his holiness to the most christian king, which is this: that in the utmost fury of the battle, and in such confusion as you may imagine the poor gentleman, as he was running away, dressed in a manner suitable to his dignity of a bishop, fell into the hands of three Spaniards, who laying hold of him, without knowing who he was,

constrained him, by bullying and threatening, to promise a ransom of three thousand ducats; and they let him along in that dress through the camp, often turning back and pressing him with the most harsh expressions to follow them. The affrighted bishop ran after them like a haquey, without daring to say he was the apostolic nuncio. But being got into Pavia, he was known by the victory of Naples, and by the marriage of Pescara, who, with great trouble and difficulty, delivered him from that confinement and slavery: nevertheless,

time into Germany, in 1531, where he found a great change in affairs; the people in the protestant cities, as he says, were no longer animated against the holy see as formerly, but in the catholic towns they shewed an extreme desire to throw off their allegiance to Rome, and to enrich themselves with the spoils of the church as the protestants had done: the alterations in the latter was owing to this reason, that having hoped for greater liberty by shaking off the papal yoke, they now found by experience that that of the secular power, under which they were obliged to live, proved no less heavy. Aleander exerted his utmost endeavours, but without success, to hinder Charles V. from making a truce with the protestants in Germany. In 1536, he went to Rome, where he was created a cardinal by Paul III. and was intended to be president at the council of Trent; in the mean time he went into Germany legate from the pope, in 1538, and here he continued a year. His death, which happened the 1st of February, 1542, prevented his presiding at the council: some say that he died by a mistake of his physician (b).

Luther and his followers have thrown great reproaches against Aleander: they have also asserted that he was a Jew; but this we believe to be a mistake, especially as Ulric Hutten, who published an invective against him, speaks as if there was no truth in this matter. Erasmus has frequently made mention of him, and in several places to his disadvantage: in one place he says that Aleander was not only of a warm and simple, but also of a credulous disposition; in another place he gives him the title of bull-carrier; and he says also, that he was not a man too much addicted to truth.

nevertheless, to be released from his oath, he was obliged to give the soldiers two hundred ducats a man, to make them easy. I hear he is going to Venice; he will give you himself an account of his disgraces and misfortunes." *Lettres de Prince translated by Bellesforest, fol. 96.*

(b) Mr. De la Rochepezai tells us that Aleander wrote a vast work against all the professors of literature: tables for a Greek grammar, or rather a grammar for the Greek

language: two very witty dialogues, one of which is called Cicero relegatus, and the other Cicero revocatus: some verses, which are put amongst those of the most celebrated Italian poets: several epistles, four of which we have amongst the letters of Fredericus Nauaeus, and others, in which he treats of ecclesiastical affairs: also some annotations, which are kept in the library of cardinal Sirletti. *Nomenclator Cardinalium, p. 131. edit. 1614.*

**ALEANDER** (Jerome) a learned man of the seventeenth century, born in the principality of Friuli, of the same family with the preceding. When he went to Rome, he was employed as secretary under cardinal Octavius Bandini, and he discharged

Nicius Ery-  
thræus,  
Piancoth. i.

discharged this office with great honour for almost twenty years. He began betimes to venture his reputation as an author, for no sooner had he received his degrees in law, than he published a Commentary on the Institutions of Caius. He was one of the first members of the Academy of Humorists, and he wrote a learned treatise in Italian on the device of the society. He displayed his genius on many different subjects. He published a treatise on two antiques (a); he wrote also on the question of the suburban churches, and he was the author of a piece against an anonymous writer on that subject in favour of the protestants. He printed also a volume of verses, which was followed with a vindication of the Adonis of the cavalier Marino, against the violent attacks of the cavalier Stilian.

Baillet Jugement sur les Poètes, tom. 1426.

Urban VIII. had a great esteem for Aleander, and took all manner of pains to draw him from the service of cardinal Bandini, and to engage him with the Barberini; in this he at length succeeded, and Aleander became secretary to cardinal Francis Barberini, whom he accompanied to Rome when he went there in the character of legate a latere. He bore the fatigues of this long journey with great alacrity, notwithstanding his delicate constitution and infirm state of health. He did not escape so well from good cheer; he had entered into an agreement with some of his intimate friends, that they should treat one another by turns every three days: at one of these entertainments he indulged to success, which threw him into a disorder, of which he died. Cardinal Barberini gave him a magnificent funeral, at the Academy of Humorists, and the academists carried his corpse to the grave; Gaspar de Simeonibus made his funeral oration there the 31st of December, 1631. Aleander had so neat and easy a manner of writing, that the compliment which Nicius Erythræus often paid him on this account, may not improperly be mentioned: "When I read your works (said he) I think myself a learned man; but when I read those of some others who affect to be eloquent, I think myself very ignorant, for I understand not what they write."

(a) These were two marbles, a table and a statue, the former containing the figure and symbols of the sun, the latter girl with a zone full of sculptures. The title of Aleander's work is as follows, Explicatio

antiquæ tabulæ marmoreæ, solis æfigie symbolisque exsculptæ, explicatio sigillorum zonæ veterem statuam marmoream cingentis. It was printed in quarto at Rome in 1616, and at Paris in 1617.

**ALEGAMBE** (Philip) a Flemish Jesuit, born at Brussels the 22d of January, 1592. He studied polite literature in his own country, and went afterwards to Spain, where he entered into the service of the duke of Ossuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe being inclined to a religious life, took the habit of a Jesuit at Palermo, the 7th of September, 1613, where he went through his probation and read his course of philosophy. He pursued his study of divinity at Rome, from whence he was sent to Austria, to teach philosophy in the university of Gratz. Having discharged the duties of this function to the satisfaction of his superiors, he was chosen professor of school-divinity, and promoted in form to the doctorship in 1629.

About this time the prince of Eggenberg, who was in high favour with the emperor Ferdinand II. having resolved that his son should travel, and being desirous he should be attended by some learned and prudent Jesuit, Alegambe was judged a proper person, and he accordingly travelled with him five years, during which time he visited Germany, France, Spain, Portugal, and Italy. Upon his return to Gratz, he taught moral divinity. In 1658, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. ambassador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his confessor. After he had discharged this office, the general of the Jesuits retained him as secretary of the Latin dispatches for Germany. Alegambe having spent four years in the discharge of this laborious office, was obliged to resign it, the continual application to writing having considerably weakened his sight. He was now appointed president of spiritual affairs in the professed house, and had the office also of hearing confessions in the church, in which capacity he acquitted himself with great honour. He died of the dropsy at Rome, the 6th of September, 1652. He was reputed an excellent writer, though he wrote but few books (a).

Sotuel.  
Biblioth.  
Script. Soc.  
Jesu, Romæ  
1675, folio,  
p. 706, etc.

(a) All the Jesuit Sotuel allows to be his, are these:

1. *Bibliotheca scriptorum societatis Jesu*, Antwerpiz, 1643, in folio. His Bibliotheca of the writers of the Jesuit Order.

2. *Vita P. Joannis Cardin, Lusitani, ex societate Jesu*, Romæ 1649, in 12mo. The Life of Father John Cardin the Portuguese, of the Order of Jesus.

3. *Heroes et victimæ charitatis societatis Jesu*, Romæ 1658, in 4to. The Heroes and Martyrs, etc. of the Order of Jesus.

4. *Mortes illustres et gesta eorum de societate Jesu, qui in odium fidei ab hæreticis vel aliis occisi sunt*, Romæ 1657, in folio. The illustrious Deaths and Actions of those of the Order of Jesus, who have suffered for the Faith by the cruelty of Heretics.

**ALENIO**

Sotuel.  
Biblioth.  
Script. Soc.  
Jesu.

**ALENIO** (Julius) a Jesuit, born in Brescia, in the republic of Venice. He travelled into the eastern countries, and arrived at Maca in 1610, where he taught mathematics. From thence he went to the empire of China, where he continued to propagate the Christian religion for thirty-six years. He was the first who planted the faith in the province of Xanfi, and he built several churches in the province of Fokien. He died in August, 1649 (a).

(a) He left several works in the Chinese language :

1. The Life of Jesus Christ, in eight volumes.

2. The Incarnation of Jesus Christ.

3. Of the Sacrifice of the Mass.

4. The Sacrament of Penitence.

5. The Original of the World.

6. Proof of the Existence of a Deity.

7. Dialogues:

8. The Dialogue of St. Bernard be-

twixt the soul and body, in Chinese Verse.

9. A Treatise on the Sciences of Europe.

10. Practical Geometry, in four books.

11. The Life of P. Matthew Ricci.

12. The Life of Dr. Michael Yau, a Chinese Convert.

13. The Theatre of the World, or Cosmography.

**ALES** (Alexander) a celebrated divine of the confession of Augsborg, born at Edinburgh the 23d of April, 1500. He soon made a considerable progress in school-divinity, and entered the lists very early against Luther, this being then the great controversy in fashion, and the grand field wherein all authors, young and old, used to display their abilities. Soon after he had a share in the dispute which Patrick Hamilton maintained against the ecclesiastics, in favour of the new faith he had imbibed at Marpurgh: he endeavoured to bring him back to the catholic religion, but this he could not effect, and even began himself to doubt about his own religion, being much affected by the discourse of this gentleman, and more still by the constancy he shewed at the stake, where David Beton archbishop of St. Andrew's caused him to be burnt. The doubts of Ales would perhaps have been carried no further, if he had been left unmolested to enjoy his canonry in the metropolitan church of St. Andrew's; but he was persecuted with so much violence (a), that he was obliged to retire

(a) This persecution was raised against him because he had preached before the provincial synod in 1529, a very severe sermon against priests who were guilty of fornication. The provost of St. Andrew's, whose lewd

intrigues were known to every body, knew that he himself was lashed in this discourse, and imagined that it was on purpose to expose him to all the audience; he therefore resolved to revenge himself the first opportunity,

tire into Germany, where he became at length a perfect convert to the protestant religion, and persevered therein till his death. In the different parties which were formed, he sometimes joined with those that were least orthodox, for in 1560, he maintained the doctrine of George Major, concerning the necessity of good works. The change of religion which happened in England after the marriage of Henry VIII. with Anna Boulén, induced Ales to go to London, in 1535: he was highly esteemed by Cranmer archbishop of Canterbury, Latimer, and Thomas Cromwel, who were at that time in high favour with the king. Upon the fall of these favourites he was obliged to return to Germany, where the elector of Brandenburg appointed him professor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a dispute there upon the question, Whether the magistrate can and ought to punish fornication? and he maintained the affirmative, with Melancthon. He was greatly offended at their not deciding this dispute; and perhaps his discontent was the reason of his quitting Francfort in a hurry; and it is certain that the court of Brandenburg complained of him, and wrote to the university of Wittemberg to have him punished. He retired to Leipfic, and while he was there, he refused a professor's chair which Albert duke of Prussia intended to erect at Königsberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipfic, which he enjoyed till his death, which happened on the 17th of March, 1565 (b).

nity, and being informed that the chapter was assembled to send complaints against him to king James V. he repaired thither with a body of armed men, and ordered them to seize Ales, who, with the other canons, was thrown into prison; all the rest however were discharged, but Ales was confined in a dungeon for twenty days, and the provost represented him to the bishop as a man who had broached his heretical notions before the synod. Jacob. Thomafius in Oratione de Alesio.

(b) The following are the titles of his principal works:

1. De necessitate et merito bonorum operum disputatio proposita in celebri academia Lipsica ad 29 Nov. 1560. Concerning the Necessity and

Merit of good Works, a Disputation held in the Academy of Leipfic.

2. Commentarii in evangelium Joannis, et in utramque epistolam ad Timotheum. Commentaries on the Gospel of St. John, and the two Epistles to Timothy.

3. Expositio in Psalmos Davidis. Exposition of the Psalms of David.

4. De justificatione, contra Osiandrum. Of justification, against Osiander.

5. De sancta Trinitate, cum confutatione erroris Valentini. Of the holy Trinity, with a Confutation of Valentin.

6. Responsio ad triginta et duos articulos theologorum Lovaniensium. An Answer to the thirty-two Articles of the Divines of Louvain.



Cave's Hist.  
Lit.

Oudin  
Comment. de  
Script. Eccl.

ALEXANDER (Neckam) an eminent English writer in the twelfth and thirteenth centuries, born at St. Alban's in Hertfordshire. After having finished his studies in his native country, he went abroad to the universities of France and Italy, where he applied with great assiduity. He resided chiefly at Paris, which was at that time the most celebrated university of Europe, where he greatly distinguished himself for his genius and learning, being considered as an excellent philosopher, a profound divine, and a good rhetorician and poet, for the age wherein he lived. In the year 1180, he read lectures at Paris with general applause. About the year 1186, he returned to England, and the year following, at his desire, Guarinus abbot of St Alban's entrusted him with the care of the schools belonging to that abbey. He was afterwards made canon of Chichester, from whence he soon after removed to Exeter, where he became a canon regular of the order of St. Augustin. In 1215, he was made abbot of Exeter, and died in 1227. He wrote several works, which were never published (*a*); but they are to be found in manuscript in the libraries of England and other countries.

(*a*) They are as follow :

1. Commentaria supra quatuor evangelia. Commentaries upon the four Gospels.

2. Expositio super Ecclesiasten. An Exposition of Ecclesiastes.

3. Expositio super Cantica. An Exposition of the Canticles.

4. Laudes divinæ sapientiæ: The Praises of the divine Wisdom. This work is the same with that *De naturis rerum*, Of the Nature of Things, as Oudin assures us from his own reading (*Comment. de Script. Eccles. tom. iii.*) It is a large poetical work, and treats of various subjects, as well profane as sacred; of angels, the heavens, of natural things, particularly birds, beasts, trees, and plants,

which are discoursed of in a physical and moral way. It was intitled Of the Nature of Things, because it treats for the most part of the nature of created things; it was likewise called *The Praises of Divine Wisdom*, because the explication of the natural world shews the infinite wisdom of the Deity. This (says Mr. Bayle) consists of a great many verses, which have no small share of elegance and harmony, if we consider the barbarous and Gothic age in which they were written. In this piece the author gives a large account of the three cities which were most eminent for learning, Athens, Rome, and Paris.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer, of great learning, who flourished towards the end of the fifteenth and beginning of the sixteenth century. He followed the profession of the law first at Naples, afterwards at Rome; but he devoted all the time he could spare to the study of polite literature, and at length he entirely left the bar, that he might lead a more easy and agreeable life with the Muses.

“ When

“ When I saw (says he) that the counsellors could not defend nor assist any one against the power or favour of the mighty, I said it was in vain we took so much pains, and fatigued ourselves with so much study in controversies of law, and learning such a variety of cases so exactly reported; when I saw the judgments passed according to the temerity of every remiss and corrupt person who presided over the laws, and gave determinations not according to equity, but favour and affection.” The particulars of his life are to be gathered from his work intituled *Genialium dierum*: we are there informed, that he lodged at Rome in a house that was haunted, and he relates many surprizing particulars about the ghost; he says also that when he was very young, he went to the lectures of Philephus, who explained at Rome the Tusculan Questions of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their public lectures upon Martial. Some say that he acted as prothonotary of the kingdom of Naples, and that he discharged this office with great honour; but this is not mentioned in his work. The particular time when he died is not known, but he was buried in the monastery of the Olivets. Tiraqueau wrote a learned commentary upon his work, which was printed at Lyons in 1587, and reprinted at Leyden in 1673, with the notes of Denis Godfrey, Christopher Colerus, and Nicholas Mercerus.

Alexand. ab  
Alex. Gen.  
Dierum,  
lib. ii.  
cap. 2.

Ibid. lib. vi.  
cap. 7.

ALEXANDER (Noel) one of the most indefatigable writers of the seventeenth century, born at Roan in Normandy the 19th of January, 1639. After he had finished his studies at Roan, he entered into the order of Dominican friers, and was professed there the 9th of May, 1655. Soon after he went to Paris, to go through a course of philosophy and divinity in the great convent, where he distinguished himself in such a manner, that he was appointed to teach philosophy there, in which office he continued for twelve years. This however did not so much engage his attention as to make him neglect preaching, which is the chief business of the order he professed. His sermons were elegantly composed and full of solidity, but as he had not that ease and fluency of speech requisite in a preacher, he soon forsook the pulpit; and his superiors being of opinion that he should apply himself wholly to the study of the Scriptures and ecclesiastical history, he followed their advice, and was created a doctor of the Sorbonne the 21st of February, 1675, and the year following one of the conventuals of St. James. Mr. Colbert shewed him many marks of his esteem; and being determined to

Memoires  
pour servir a  
l'Histoire  
des Hommes  
illustres,  
tom. iii.

omit nothing to perfect the education of his son, afterwards archbishop of Roan, he formed an assembly of persons of the most distinguished learning, whose conferences upon ecclesiastical history might be of advantage to him. Father Alexander was invited to this assembly, where he exerted himself with so much genius and ability, that he gained the particular friendship of young Colbert, who shewed him the utmost regard as long as he lived. These conferences gave rise to Alexander's design of writing an ecclesiastical history; for being desired to reduce what was material in these conferences to writing, he did it with so much accuracy, that the learned men who composed this assembly, advised him to undertake a complete body of church-history. This he executed with great assiduity, collecting and digesting the materials himself, and writing even the tables with his own hand. His first work is that wherein he endeavours to prove, against M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, ascribed to him: It was printed at Paris in 1675, in octavo. The year following he published the first volume of a large work in Latin, upon the principal points of ecclesiastical history: this work contains twenty-six volumes in octavo. The first volume treats of the history of the first ages of the church, and gives an account of the persecutions which it suffered, the succession of popes, the heresies which arose, the councils which condemned them, the writers in favour of Christianity, and the kings and emperors who reigned during the first century: to this are subjoined dissertations upon such points as have been the occasion of dispute in history, chronology, criticism, or doctrine. The history of the second century, with some dissertations, was published in two volumes, in the year 1677. The third century came out in 1678; in this he treats largely of public penance, and examines into the origin and progress of the famous dispute between pope Stephen and St. Cyprian, concerning the rebaptizing of those who had been baptized by heretics; and he has added three dissertations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The history of the fourth century is so very extensive that Alexander has found matter for three volumes, and forty-five dissertations; they were printed at Paris in 1679. In the three following years he published his history of the fifth, sixth, seventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683: in these volumes are several dissertations against Mr. Daille, and in some of them he treats of the disputes between the princes and popes

Du Pin  
Biblioth. des  
Auteurs  
Ecclef.  
tom. xix.

Ibid.

popes in such a manner as drew upon him the resentment of the court of Rome, which issued out a decree against his writings in 1684. However he published the same year the history of the thirteenth and fourteenth centuries, in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and sixteenth centuries. In 1689, he published a work after the same method as the other, upon the Old Testament, in six volumes octavo. In 1678, he published three dissertations, the first concerning the superiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and reconciling the history of Paphnutius with the canon of the council of Nice; and the third containing the Vulgate version of the Scriptures. The same year he printed a dissertation concerning sacramental confession, against Mr. Daille, in octavo. In 1682, he wrote an apology for his dissertation upon the Vulgate translation, against Claudius Frassen. He published likewise about this time, or some time before, three dissertations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch, to shew that the office of the holy sacrament was written by him; the second was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's master, and that the latter borrowed his *Secunda Secundæ* from the former: the third is a panegyric upon Aquinas. In 1693, he published his *Theologia dogmatica*, in five books, of Positive and moral Divinity, according to the Order of the Catechisms of the Council of Trent. This Latin work, consisting of ten octavo volumes, was printed at Paris, and at Venice in 1698: in 1701, he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of Latin letters, which had been printed separately. In 1703, he published a commentary upon the four Gospels, in folio; and in 1710, he published another at Roan upon St. Paul's and the seven canonical epistles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch, which was never printed: we shall mention the rest of his works in a note (a). In the year 1706, he

(a) 1. Statuta facultatis artium Thomisticæ collegio Parisiensi fratrum prædicatorum instituta, Paris, 1683, in duodecimo.

2. Institutio concionatorum tripartita, seu præcepta et regula ad prædicatorum informandos, cum ideis seu rudimentis concionum per totum annum.

Q 3

3. Abrege

he was made provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loss of his sight; a most inexpressible misfortune to one whose whole pleasure was in study, yet he bore it with great patience and resignation. He died merely of a decay of nature, the 21<sup>st</sup> of August, 1724, in the eighty-sixth year of his age.

3. *Abrege de la foy et de la morale de l'Eglise tiree de l'Ecriture sainte*, Paris, 1686, in duodecimo.

4. *Eclaircissement des pretendues difficultez proposees a monseigneur l'archeveque de Rouen, sur plusieurs points importants de la morale de Jesus Christ*, 1697, in duodecimo.

5. *A Letter to a Doctor of Sorbonne, upon the Dispute concerning Probability, and the Errors in a Thesis in Divinity maintained by the Jesuits in their college at Lyons*, the 26<sup>th</sup> of August, printed at Mons, 1697, in duodecimo.

6. *A second Letter, upon the same subject*, 1697, in duodecimo.

7. *An Apology for the Dominican Missionaries in China, or an Answer to a Book of Father Tellier the Jesuit, intitled a Defence of the new Christians; and to an Explanation published by Father Gobien of the same Society, concerning the Honours*

which the Chinese pay to Confucius and to the Dead, printed at Cologne, 1699, in duodecimo.

8. *A Latin tract, intitled Documenta controversiam missionariorum apostolicorum imperii Sinici de cultu præsertim Confucii philosophi et progenitorum defunctorum spectantia, ac apologiam Dominicanorum missionis Sinicæ ministrorum adversus RR. PP. le Tellier et le Gobien societatis Jesu confirmantia*.

9. *A Treatise on the Conformity between the Chinese Ceremonies and the Greek and Roman Idolatry, in order to confirm the Apology of the Dominican Missionaries in China*, 1700, in duodecimo. Translated into Italian, and printed at Cologne, in 4avo.

He wrote likewise seven letters to the Jesuits Le Comte and Dez, upon the same subject.

ALEXANDER (William) an eminent statesman and poet of Scotland, who was born in 1580, and lived in the reigns of king James I. and king Charles I. After having received a liberal education, he travelled with the duke of Argyle as his tutor or companion. Upon his return from foreign parts he went to Scotland, and betook himself for some time to a rural retirement, where he finished his *Aurora*, a poetical complaint on the unsuccessful address he had made to his mistress; for before he went abroad, when he was but fifteen years of age, he had seen some beauty, who had smitten him so deeply, that neither amusement of travelling, nor the sight of so many fair foreigners, as he calls the river Loir to witness he had there met with, could remove his affection. Upon his return he renewed his courtship, and wrote above an hundred love-sonnets, till matrimony disposing of his mistress to another person, he also married, as a remedy for his passion. The lady who proved so cruel to him, was, it seems, married to an old man; for Alexander tells us that she had

See his *Aurora*, printed in quarto at Lond. 1604. Sonnet ii.

had matched her morning to one in the evening of his age : Ib. Son. c.  
 that he himself would now change the myrtle-tree for the  
 laurel, and the bird of Venus for that of Juno : that the Ib. Son. cri.  
 torch of Hymen had burnt out the darts of Cupid ; and that  
 he had thus spent the spring of his age, which his summer  
 must redeem. He now removed to the court of king James VI. Ib. Son. x.  
 where he applied himself to the more solid and useful species  
 of poetry : he endeavoured to form himself upon the plan of  
 the ancient Greek and Roman tragedies, and accordingly we  
 find a tragedy of his published upon the story of Darius, at  
 Edinburgh, in 1603. The year following it was reprinted  
 at London, with some verses prefixed in praise of the author,  
 by T. Murray and Walter Quin ; at the end of this edition  
 there are also added two poems of his, the one congratulat-  
 ing his majesty upon his entry into England, and the other  
 upon the inundation of Doven, where the king used to recreate  
 himself with the diversion of hawking. The same year his  
 Aurora was printed in London, dedicated to Agnes Douglas  
 countess of Argyle ; and his Parænesis, to prince Henry. In  
 this last piece he gives many excellent instructions, and shews  
 that the happiness of a prince depends on chusing truly wor-  
 thy, disinterested, and public spirited counsellors : he sets forth  
 how the lives of eminent men are to be read to the greatest  
 advantage ; he lays open the characters of vicious kings, dis-  
 plays the glory of martial achievements, and hopes, if the  
 prince should ever make an expedition to Spain, that he  
 might attend him, and be his Homer to sing his acts there.

In 1607, his dramatic performances, intitled The Mo-  
 narchic Tragedies, were published, containing besides Dari-  
 us already mentioned, Cræsus, the Alexandræan, and Julius  
 Cæsar : they are dedicated to king James, in a poem of thir-  
 teen stanzas ; and his majesty is said to have been pleased  
 with them, and to have called him his philosophical poet. Crawford's  
Peerage of  
Scotland,  
p. 463.

John Davis of Hereford, in his book of Epigrams published  
 in the year 1611, has one to our author, in praise of his  
 tragedies ; in this he says, that Alexander the Great had not  
 gained more glory with his sword, than this Alexander had  
 acquired by his pen. Michael Drayton speaks of him too  
 with great affection and esteem. Not long after Alexander Ibid.  
 is said to have wrote a supplement to complete the third part  
 of sir Philip Sidney's Arcadia. In 1613, he wrote a poem  
 called Doom's Day, or the great Day of Judgment ; it is  
 divided into twelve hours, as the author calls them, or  
 books. This same year Mr. Alexander was sworn in one of  
 the gentlemen-ushers of the presence to prince Charles ; and

Ibid.

the king appointed him master of the requests, and conferred upon him the honour of knighthood; so that he now appeared more in the character of a statesman than a poet. He projected the settlement of a colony at Nova Scotia, to be carried on at his own expence, and of such adventurers as would be engaged in the undertaking. His majesty gave him a grant of that country in 1621, and did intend to have created an order of baronets, for encouraging and supporting so grand a work, but the king died before he put this in execution. His son Charles I. was so fond of the scheme, that soon after his accession to the throne, he appointed sir William Alexander lieutenant of Nova Scotia, and founded the order of knights baronet in Scotland, who were to contribute their aid to the said plantation and settlement, upon the consideration of each having a liberal portion of land allotted him there. The number of these baronets were not to exceed one hundred and fifty, and they were to be endowed with ample privileges, and pré-eminence before all knights called equites aurati: but none of them were to be created baronets, either of Scotland or Nova Scotia, till they had fulfilled the conditions designed by his majesty, and till the same were confirmed to the king by his lieutenant there. The patents were ratified in parliament; but after sir William sold Nova Scotia to the French, they were made shorter, and granted in general terms, with all the privileges of former baronets; and it is now an honourable title in Scotland, conferred at the king's pleasure, without limitation of numbers. This scheme and enterprize of sir William Alexander's was inveighed against by many persons; sir Thomas Urquhart, his own countryman, has particularly censured him upon this account (*a*). The king, however, still continued his favour to sir William, and, in the year 1626, appointed him secretary of state for Scotland; and in September 1630, created him a peer of that kingdom, by the title of viscount Stirling; and in less than three years after, he

(*a*) "It did not satisfy his ambition (says he) to have a laurel from the Muses, and be esteemed a king among poets; but he must be a king of some new-found-land, and, like another Alexander indeed, searching after new worlds, have the sovereignty of Nova Scotia! He was born a poet, and aimed to be a king; therefore would he have his royal title from king James, who was born a

king, and aimed to be a poet: had he stopped there, it had been well; but the flame of his honour must have some oil wherewith to nourish it; like another king Arthur, he must have his knights, though nothing limited to so small a number." The Discovery of a most exquisite Jewel, etc. found in the Kennel of Worcester-streets, the Day after the Fight, octavo, 1652, p. 207.

made

made him earl of Stirling, by his letters patent bearing date the 14th of June, 1633. He discharged the office of secretary of state with great reputation near fifteen years, to the time of his death, which happened on the 12th of February, 1640 (b).

(b) About three years before Mr. Alexander's decease, a new edition of his poetical works, or the greatest part of them, was published, containing the four Monarchic Tragedies.

2. Doomsday; with some verses prefixed by William Drummond.

3. The Paranzis, to prince Henry.

4. Jonathan, an heroic poem intended; the first book, now first published. The author's style and versification are much polished in this edition, especially of the plays:

ALEXIS, a Piedmontese. There is a book of Secrets, which for a long time has gone under his name; it was printed at Basil in octavo, in 1536, and translated from Italian into Latin by Wecher: it has also been translated into French, and printed several times with additions. There is a preface to the piece, wherein Alexis informs us, that he was born of a noble family; that he had from his most early years applied himself to study, and that he had learned the Greek, the Latin, the Hebrew, the Chaldean, the Arabian, and several other languages; that having an extreme curiosity to be acquainted with the secrets of nature, he had collected as much as he could during his travels for fifty-seven years; and that he piqued himself upon not communicating his secrets to any person: but that when he was eighty-two years of age, having seen a poor man who had died of a sickness, which might have been cured, had he communicated his secret to the surgeon who took care of him, he was touched with such a remorse of conscience, that he lived almost like a hermit; and it was in this solitude that he ranged his secrets in such an order as to make them fit to be published. The hawkers generally carry them, with other books, to the country-fairs; these, however, which they carry, contain only the select remedies of seignor Alexis of Piedmont: the entire collection would make too large a volume for them.

Mercklin, in  
Lindeno re-  
novato, p. 28.

ALEYN (Charles) an English poet who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and when he went to London, he became assistant to Thomas Farnaby the famous grammarian, at his great school in Goldsmith's-rents, in the parish of St Giles's Cripple-gate. In the year 1631, he published two poems on

Wood's  
Athen.  
Oxon. vol. ii

the



the famous victories of Cresci and Poitiers, obtained by the English in France, under king Edward III. and his martial son the Black Prince; they are written in stanzas of six lines: we hope it will not be unentertaining to our readers, if we give some specimens of his poetry from these two pieces. The Black Prince is thus described spiring up his army at the battle of Cresci:

Courageous Edward spurs their valour on,  
And cheers his sprightly soldiers: where he came,  
His breath did kindle valour, where was none;  
And where it found a spark, it made a flame:  
Armies of fearful harts will scorn to yield,  
If lions be their captains in the field.

Battle of  
Crescey, 8vo  
1633. p. 35.

Then in the engagement, by his showers of arrows, the enemies drop like ripe grapes in a shower of hail:

As when the colder region of the air  
Moulds rain or hail-shot, the relenting tree  
Of the plump god, lusty before and fair,  
Lofeth her rubies with heav'n's battery,  
Thus fell the foe; for shoot, tho' in the dark,  
'Tis hard to miss when the whole field's a mark.

Ibid. p. 42.

After the engagement, the miserable condition of the French is described in the following lines:

Here a hand seyer'd, there an ear was cropp'd,  
Here a chap fal'n, and there an eye put out,  
Here was an arm lopp'd off, there a nose dropp'd,  
Here half a man, and there a less piece fought:  
Like to dismember'd statues they did stand,  
Which had been mangled by time's iron hand.

Ibid. p. 50.

And then what a condition the English pikes and lances were in:

The artificial wood of spears was wet  
With yet warm blood, and trembling in the wind,  
Did rattle like the thorns which nature set  
On the rough hide of an arm'd porcupine;  
Or looked like the trees which dropped gore,  
Pluck'd from the tomb of slaughter'd Polydore.

Ibid. p. 49.

And in the battle of Poitiers, the poet speaks thus again of the Black Prince:

And

And now my fancy sees great Edward rise,

Mars his enthusiast : his actions were  
Raptures of valour, and deep extacies

Of man above himself ; for drawing here  
His spirits from their matter, passed more  
Himself, than he surpass'd the world before.

He, on the stage of Aquitane, did play

That part, which none besides can personate :

In ev'ry course, or sound, or made a way,

And prostrate, as infallible as fate,

Like to death's harbinger his passage made,

And there death lodged, where he lodg'd his blade.

*Ibid.* p. 32.

When Mr. Aleyn left Mr. Farnaby, he went into the family of Edward Sherburne, esq. to be tutor to his son, who succeeded his father as clerk of the ordnance, and was also commissary-general of the artillery to king Charles I. at the battle of Edgehill. The next piece which our author produced, was a poem in honour of king Henry VII. and that important battle which gained him the crown of England : it was published in the year 1638, under the title of *The Historie of that wise and fortunate prince Henrie, of that Name the seventh, King of England ; with that famed Battaille fought between the said King Henry and Richard III. named Crook-back, upon Redmore near Bosworth.* There are several poetical eulogiums prefixed to this poem, amongst which is one by Edward Sherburne, his pupil, in which he tells him, that his words yield Henry more honour than did his own weapons : and the following lines on this occasion by his friend Edward Prideaux ;

When Fame had said thy poem should come out

Without a dedication, some did doubt

If Fame in that had told the truth ; but I,

Who knew her false, boldly gave Fame the lye :

For I was certain, that this book by thee

Was dedicated to eternity.

Besides those three poems, there are in print some little copies of commendatory verses ascribed to him, and prefixed to the works of other writers, particularly before the earliest editions of Beaumont and Fletcher's plays. In 1639, he published *The History of Eurialus and Lucretia* ; this was a translation : the story is to be found among the Latin epistles of Æneas Sylvius. The year after he is said to have died, and to have been buried in the parish of St. Andrew's Holborn.

*Ibid.*

ALLATIUS

Lorenzo  
Crasso Istoria  
de Poeti  
Græci,  
p. 306.

ALLATIUS (Leo) keeper of the Vatican library, a native of the island of Scio, and a celebrated writer of the seventeenth century. At nine years of age he was removed from his native country to Calabria; some time after he was sent to Rome, and admitted into the Greek college, where he applied himself to the study of polite learning, philosophy, and divinity. From thence he went to Naples, and was chosen great vicar to Bernard Justiniani bishop of Anglona. From Naples he returned to his own country, but went soon from thence to Rome, where he studied physic under Julius Cæsar Lagalla, and took a degree in that profession. He afterwards made the belles lettres his chief study, and taught in the Greek college at Rome. Pope Gregory XV. sent him to Germany in the year 1622, in order to get the elector Palatine's library removed to Rome; but by the death of that pope he lost the reward he might have expected for his trouble in that affair. He lived some time after with cardinal Bichi, and then with cardinal Francis Barberini; and was at last, by pope Alexander VII. appointed keeper of the Vatican library. Allatius was of great service to the gentlemen of Port Royal in the controversy they had with Mr. Claude, touching the belief of the Greeks in regard to the Eucharist: Mr. Claude often calls him Mr. Arnaud's great author, and has given him but an indifferent character (a). No Latin ever shewed himself more incensed against the Greek schismatics than Allatius, or more devoted to the see of Rome. He never engaged in matrimony, nor was he ever in orders; and pope Alexander having asked him one day, why he did not enter into orders? "Because (answered he) I would be free to marry." "But if so (replied the pope) why don't you marry?" "Because I would be at liberty (answered Allatius) to take

Mabillon  
Musæum  
Ital. tom. i.  
p. 61.

(a) "Allatius (says he) was a Greek, who had renounced his own religion to embrace that of Rome; a Greek, whom the pope had chosen his librarian; a man the most devoted to the interests of the court of Rome, a man extremely outrageous in his disposition; he shews his attachment to the court of Rome in the very beginning of his book *De perpetua consensione*, where he writes in favour of the pope thus: 'The Roman pontiff (says he) is quite independent, judges the world without being liable to be judged; we are

bound to obey his commands, even when he governs unjustly; he gives laws without receiving any; he changes them as he thinks fit; appoints magistrates; decides all questions as to matters of faith, and orders all affairs of importance in the church as seems to him good. He cannot err, being out of the power of all heresy and illusion; and as he is armed with the authority of Christ, not even an angel from heaven could make him alter his opinion.'" M. Claude's Answer to M. Arnaud's *Booky lib. iii. cap. 12.*

orders."

orders (b).” If we chuse to believe John Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote Greek for forty years; and we need not be surprized, that when he lost it, he was so grieved, that he could scarce forbear crying. He published several manuscripts, several translations of Greek authors, and several pieces of his own composing (c). In his compositions he is thought to shew more erudition than judgment: he used also to make frequent digressions from one subject to another. Mr. de Sallo has censured him upon this account. This author, after having taken notice of a lamentation of the Virgin Mary as a remarkable piece inserted in one of Allatius’s works, goes on thus: “This lamentation was composed by Metaphrast, and that was sufficient for Allatius to insert a panegyric upon Metaphrast, written by Psellus. As Metaphrast’s name was Simeon, he took an opportunity from thence of making a long dissertation upon the lives and works of such celebrated men of the same name. From the Simeons he passes to the Simons, from them to the Simonideses, and lastly to the Simonactides.” Allatius died at Rome in January, 1669, being in the eighty-third year of his age. He wrote several Greek poems, one upon the birth of Lewis XIV. in which he introduces Greece speaking: he printed this poem, and prefixed it to his book *De perpetua consensione*, which he dedicated to that prince.

Journal des  
Savans,  
13 Nov.  
1666.

(b) “Thus he passed his whole life (says Mr. Bayle) wavering betwixt a parish and a wife; sorry perhaps at his death for having chose neither of them: but had he fixed upon either, he might perhaps have repented his choice for thirty or forty years together:

(c) Moreri mentions the following books published by Allatius:

1. Catena SS. Petrum in Jeremiam.
2. Eustathius Antiochenus in hexameron, et de engastrimytho.
3. Monumentum Adulitanum Ptolemai III.
4. Confutatio fabulæ de Joanna papissa.
5. Libanii orationes.
6. Apes Urbanæ.
7. De Psellis.
8. De Georgiis.
9. De Simeonibus.
13. Procli Diadochi paraphrasis in Ptolemæi lib. iv.
11. Socratis, Antisthenis, etc. epistolæ.

12. Sallustii philosophi opusculum, de diis et mundo.
13. De patria Homeris.
14. Philo Byzantin. de septem orbis spectaculis.
15. Excerpta varia Græcorum sophistarum et rhetorum.
16. De libris ecclesiasticis Græcorum.
17. De mensura temporum antiquorum.
18. De Ecclesiæ occidentalis atque orientalis perpetua consensione.
19. Orthodoxæ Græciæ scriptorum, 2 vol.
23. Symmicion.
21. Vindiciae synodi Ephesinæ.
22. Nili opera.
23. Appendix ad opera S. Anselmi.
24. Concordia nationum christianarum Asiæ, Africae, et Europæ, in fide catholica.
25. De octava synodo Photii.
26. De interstitiis Græcorum ad ordines.
27. De templis Græcorum.

ALLEN

Wood's  
Athenæ  
Oxon.  
vol. i.

Ibid.

History of  
Ireland,  
p. 120.

ALLEN (John) archbishop of Dublin in the reign of king Henry VIII. He received the first part of his academical education in the university of Oxford; from thence he removed to Cambridge, where he took the degree of bachelor of laws. He was afterwards sent to Rome, by Dr. Warham archbishop of Canterbury, to manage some affairs relating to the church. He remained there about nine years, and was created doctor of laws. Upon his return he was appointed chaplain to cardinal Wolsey, and commissary or judge of his court as legate a latere; in the discharge of which office he was suspected of great dishonesty, and even perjury. He assisted the cardinal in visiting, and afterwards dissolving forty little monasteries, for the erection of his college at Oxford, and that of Ipswich. The cardinal procured him the living of Dalby in Leicestershire. About the end of the year 1525, he was incorporated doctor of laws of the university of Oxford. On the 13th of March, 1528, he was consecrated archbishop of Dublin; and about the same time was made chancellor of Ireland. He wrote a Latin piece intitled *Epistola de pallii significatione activa et passiva*; and another, *De consuetudinibus ac statutis in tuitoriis causis observandis*. He wrote also several other pieces relating to the church. His death, which happened in 1534, was very tragical; for being taken, in a time of rebellion, by Thomas Fitzgerald, eldest son to the earl of Kildare, he was, by his command, most inhumanly murdered, being brained like an ox, at Tartane in Ireland, in the fifty-eighth year of his age: the place where the bloody act was committed was afterwards hedged in, in detestation of the horrid deed.

ALLEN (Thomas) a famous mathematician of the sixteenth century, born at Utoxeter in Staffordshire, the 21st of December, 1542. He was admitted scholar of Trinity college Oxford, the 4th of June, 1561; and in 1567, took his degree of master of arts. In 1570, he quitted his college and fellowship, and retired to Gloucester hall, where he studied very closely, and became famous for his knowledge in antiquity, philosophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he spent some time at the earl's house, where he became acquainted with those celebrated mathematicians Thomas Harriot, John Dee, Walter Warner, and Nathaniel Torporley. Robert earl of Leicester had a particular esteem for Mr. Allen, and would have conferred

conferred a bishopric upon him, but his love of solitude and retirement made him decline the offer. His great skill in the mathematics, made the ignorant and vulgar look upon him as a magician or conjurer: the author of a book intitled *Leicester's Commonwealth*, has accordingly accused him with using the art of figuring, to procure the earl of Leicester's unlawful designs, and endeavouring by the black art to bring about a match betwixt him and queen Elizabeth. But without pretending to point out the absurdity of the charge, it is certain that the earl placed such confidence in Allen, that nothing material in the state was transacted without his knowledge; and the earl had constant information, by letter, from Mr. Allen of what passed in the university. Mr. Allen was very curious and indefatigable in collecting scattered manuscripts relating to history, antiquity, astronomy, philosophy, and mathematics: these collections have been quoted by several learned authors, etc. and mentioned to have been in the *Bibliotheca Alleniana*. He published in Latin the second and third books of *Claudius Ptolemy of Pelusium*, Concerning the Judgment of the Stars, or, as it is commonly called, of the quadripartite construction, with an exposition. He wrote also notes on many of Lilly's books, and some on John Bale's work *De scriptoribus Maj. Britanniae*. Having lived to a great age, he died at Gloucester hall, the 30th of September, 1632. Mr. Burton, the author of his funeral oration, calls him not only the *Coryphæus*, but the very soul and fun of all the mathematicians of his time. Mr. Selden calls him, "*Omni eruditionis genere summoque judicio ornatissimus, celeberrimæ academix Oxoniensis decus insignissimum*: a person of the most extensive learning and consummate judgment, the brightest ornament of the university of Oxford." Camden says he was "*Plurimis optimisque artibus ornatissimus*: skilled in most of the best arts and sciences." Mr. Wood has transcribed part of his character from a manuscript in the library of Trinity college, in these words; "He studied polite literature with great application; he was strictly tenacious of academic discipline, always highly esteemed both by foreigners and those of the university, and by all in the highest stations in the church of England and the university of Oxford. He was a sagacious observer, an agreeable companion (a)," etc.

Wood's  
Athenæ  
Oxon. vol. 2.

Ibid.

Ibid.

In notis ad  
Eadmerum  
edit. 1623.  
p. 200.

(a) Vir fuit elegantium literarum studiosissimus, academicæ disciplinæ tenacissimus, apud externos et academicos semper in magno pretio, eoque qui in ecclesiâ Anglicana at-

que in universitate Oxoniensi pro meritis suis ad dignitates aut præfaturas subinde proventi fuerunt. Fuit sagacissimus observator, familiarissimus conviva, etc.

ALLESTRY,

Wood's  
Athenæ  
Oxon. vol. ii.

**ALLESTRY**, or **ALLESTREE** (Richard) an eminent English divine, born in March 1619, at Uppington near the Wreken in Shropshire. He was at first educated at a free-school in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland. In 1636, he was sent to Oxford, and entered a commoner in Christ-church, under the tuition of Mr. Richard Busby, afterwards master of Westminster school. Six months after his settlement in the university, Dr. Fell, dean of Christ-church, having observed the parts and industry of young Allestry, made him a student of that college, where he applied himself to his studies with great assiduity and success. When he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, in which office he continued till the disturbances of the kingdom interrupted the studies and repose of the university. In 1641, Mr. Allestry, amongst others of the Oxford students, took arms for the king, under sir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his studies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Allestry narrowly escaped being severely handled by them (a). In October following he took arms again, and was at the battle fought betwixt king Charles I. and the parliament forces under the command of the earl of Essex, in Keinton field in Warwickshire; after which, understanding that the king designed immediately to march to Oxford, and take up his residence at the deanry of Christ-church, he hastened thither to make preparations for his majesty's reception, but in his way he was taken prisoner by a party of horse from Broughton-house, which was garisoned by lord Say for the parliament: but his confinement however was but short, for the garrison surrendered to the king. And now Mr. Allestry settled again

(a) Some of the parliament forces having attempted to break into the treasury of Christ-church, and having forced a passage into it, met with nothing but a single groat and a halter, at the bottom of a large iron chest. Enraged at their disappointment, they went to the deanry, where having plundered as much as they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending next day to return and dispose of their prize: but when they came, they found

themselves disappointed and every thing removed out of the chamber. Upon examination it was discovered that Mr. Allestry had a key to the lodgings, and that this key had been made use of upon this occasion; whereupon he was seized, and would probably have been very severely handled had not the earl of Essex called away the forces on a sudden, and by that means rescued him from their fury. Preface to Dr. Allestry's Sermons, printed at Oxford, 1684.

to his studies, and the spring following took his degree of master of arts. The same year he was in extreme danger of his life by a pestilential distemper which raged in the garrison at Oxford. As soon as he recovered, he entered again into his majesty's service, and carried a musquet in a regiment formed out of the Oxford scholars. Nor did he in the mean time neglect his studies, "but frequently (as the author of the preface to Dr. Allestry's Sermons expresses it) holding the musquet in one hand and the book in the other, and making the watchfulness of a soldier the lucubrations of a student." In this service he continued till the end of the war: he then went into holy orders, and was chosen censor of his college. He had a considerable share in that test of loyalty which the university of Oxford gave in their decree and judgment against the Solemn League and Covenant. In 1648, the parliament sent visitors to Oxford, to demand the submission of that body to their authority; those who refused to comply were immediately proscribed; this was done by writing their names on a paper, and affixing it on the door of St. Mary's church, signifying that such persons were, by the authority of the visitors, banished the university, and required to depart the precincts thereof within three days, upon pain of being taken for spies of war, and proceeded against as such. Mr. Allestry, amongst many others, was accordingly expelled the university. He now retired into Shropshire, and was entertained as chaplain to the honourable Francis Newport, esq. and upon the death of Richard lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, Mr. Allestry was sent over to France, to take care of that nobleman's effects. Having dispatched this affair with success, he returned to his employment, in which he continued till the defeat of king Charles II. at Worcester. At this time the royalists wanting an intelligent and faithful person to send over to his majesty, Mr. Allestry was solicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his dispatches, returned to England. In 1659, he went over again to his majesty in Flanders; but upon his return was seized at Dover by a party of soldiers; he had the address however to secure his letters, by conveying them to a faithful hand. The soldiers guarded him to London, where he was examined by a committee of the council of safety, and sent prisoner to Lambeth-house, where he contracted a dangerous sickness. After six or eight weeks confinement, he was set at liberty: and this enlargement was perhaps owing to the pro-

Wood's  
Fasti Oxon.  
vol. ii. col. 33

Preface to  
Dr. Allestry's Sermons.



spect of an approaching revolution; for some of the heads of the republican party seeing things tend towards his majesty's restoration, were willing by kindnesses to recommend themselves to the royal party, in case things should take that turn.

Soon after the restoration, Mr. Allestry was made a canon of Christ church: at the same time he undertook one of the lectureships of the city of Oxford, but he never received any part of the salary, for he ordered it to be distributed amongst the poor. In October 1660, he took the degree of doctor of divinity, and was appointed one of the king's chaplains in ordinary, and soon after regius professor of divinity. In 1665, he was made provost of Eton college; but it was with some difficulty that he was prevailed upon to accept of this benefice (b). In 1679, finding his health and sight much impaired, he resigned his professorship of divinity to Dr. Jane. And now the decay of his constitution terminating in a dropsy, he removed to London, to have the advice of physicians; but medicines proving ineffectual, he died in January, 1681, and was buried in Eton chapel, where a marble monument was erected to his memory, with a Latin inscription (c), to the

(b) Dr. Fell gives us the following account of this affair: "That great interest was made by a layman, who probably might succeed upon his refusal, notwithstanding that the provost there be actually the parson of Eton parish, and presented to the cure, and instituted by the bishop of Lincoln the diocesan, as all other parish-priests are; so that nothing could be more plainly sacrilegious and irregular in itself, than such an usurpation by a lay person; so nothing could be a greater disservice to the church than by an unreasonable modesty to make way for it. Upon these motives it was

that Dr. Allestry became provost of Eton; and for the same reason it was that during his life he continued so, never hearkening to any offer of preferment which might make a vacancy, and repeat the former hazard. And it may be truly said, that this was the greatest secular care that he carried with him into the other world, it being his dying request unto his friends, to interpose with his sacred majesty, that he might have a successor lawfully capable, and who would promote the welfare of the college." Life of Allestry prefixed to his Sermons.

(c) The original is as follows:

H. S. I.  
Richardus Allestree  
Cathedræ Theologicæ in Universitate Oxoniensi  
Professor Regius,  
Ecclesiæ Christi ibidem Præbendarius,  
et  
Collegii hujus Ætonensis Præpositus.  
Muniis istis singulis ita par, ut et omnibus major.  
In  
Disputationibus inrefragabilis, Concianibus flexanimus,  
Negotii

the following purpose: "Here lies Richard Allestry, regius professor of divinity in the university of Oxford, canon of Christ-church, and provost of this college of Eton; in the separate discharge of which offices he showed himself superior to the execution of them altogether. In disputations invincible, pathetic in his sermons, skillful in the management of affairs, a man of integrity and sanctity. He declined the episcopal character as industriously as others pursue it, thinking it a more noble employ to defend, instruct, and adorn the church, than to govern it. Worn out at length with continual labour and study, this worthy man was carried off by an untimely death, on the 27th of January, 1680, in the sixtieth year of his age. In his life-time he erected to himself a noble monument, in building, at his own expence, the west side of the adjacent quadrangle. His heirs erected this small monument to his memory." The author of the preface to his sermons speaks thus of Dr. Allestry: "His mind (says he) that nobler part of him, was composed by an extraordinary indulgence of nature; those faculties which in others use to be single, and are thought necessarily to be so, were united in him; memory, fancy, judgment, elocution, great modesty, and no less assurance, a comprehension of things and fluency of words; an aptness for the pleasant, and sufficiency of the rugged parts of knowledge; a courage to encounter, and an industry to master all things, make up the character of his happy genius. — In the managery of the business of the chair of divinity, as he performed the scholastic part with great sufficiency, in exact and dextrous untying the knots of arguments, and solid determination of controverted points; so he was not oppressed by the same of any of his most eminent predecessors: his prudence was very remarkable

Negotii solers, Vitæ integer, Pietate sanctus.  
Episcopales insulas eadem industria cavitavit  
Qua alii ambiunt  
Cui rectius visum  
Ecclesiam defendere, instruere, ornare,  
Quam regere.  
Laboribus studiisque perpetuis exhaustus  
Morte, si quis alius, prematura,  
Obiit Vir desideratissimus  
Januarii xxvii, An. MDCLXXX,  
Ætatis lx.  
Nobile sibi monumentum  
Atræ adjacentis latæ occidentale,  
Quod a fundamentis propriis impensis struxit  
Vivus sibi statuit.  
Breve hanc Tabulam Hæredes desuper posuerunt.

able in the choice of subjects to be treated on; for he wasted no time and opportunity in the insignificant parts of school-divinity, but insisted on the fundamental grounds of controversy between the church of England, and the most formidable enemies thereof." He was a considerable benefactor to Eton college, and he raised the character and reputation of the school. There are extant forty sermons of Dr. Allestry's, whereof the greatest part were preached before the king, upon solemn occasions. Mr. Wood likewise mentions a small tract written by him, intitled *The Privileges of the University of Oxford in point of Visitation*, in a Letter to an honourable Personage.

ALLESTRY (Jacob) an English poet of the last century. He was educated at Westminster school, and entered at Christ-church, Oxford, in the act-term 1671, being then eighteen years of age. He afterwards took the degrees of bachelor and master of arts; was music-reader in 1679, and *terre filius* in 1682, both which offices he executed with great applause, being esteemed a good philologist and poet. He wrote several pieces of poetry, one of which, intitled *What art thou, Love?* we shall transcribe, as a specimen of his talent.

Wood's  
Athenæ  
Oxon. vol. ii.  
col. 806.

## I.

What art thou, love? whence are those charms,  
That thus thou bear'st an universal rule?  
For thee the soldier quits his arms,  
The king turns slave, the wise man fool.

## II.

In vain we chase thee from the field,  
And with cool thoughts resist thy yoke;  
Next tide of blood, alas! we yield,  
And all those high resolves are broke.

## III.

Can we e'er hope thou should'st be true,  
Whom we have found so often base?  
Cozen'd, and cheated, still we view  
And fawn upon the treach'rous face.

## IV.

In vain our nature we accuse,  
And doat, because she says we must:  
This for a brute were an excuse,  
Whose very soul and life is lust.

## V. To

V.

To get our likeness ! what is that ?  
 Our likeness is but misery :  
 Why should I toil to propagate  
 Another thing as vile as I.

VI.

From hands divine our spirits came,  
 And God, that made us, did inspire  
 Something more noble in our frame,  
 Above the dregs of earthly fire.

He had a chief hand in the verses and pastorals spoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, second son of the marquis of Halifax, and George Cholmondeley, second son of Robert viscount Kells (both of Christ-church) before James duke of York, his duchess, and the lady Anne ; which verses and pastorals were afterwards printed in the *Examen Poeticum*. He died the 15th of October, 1686, and was buried in the church of St. Thomas at Oxford, near the east end of the chancel. Ibid.

ALLEYN (Edward) a celebrated English player in the reigns of queen Elizabeth and king James, and founder of the college at Dulwich in the county of Surry. He was born in the city of London, in the parish of St. Botolph without Bishops-gate, on the 1st of September, 1566, as appears from a memorandum of his own writing. Dr. Fuller says that he was bred a stage-player; that his father would have given him a liberal education, but Edward was not turned for a serious course of life. He was, however, a youth of an excellent capacity, a chearful temper, a tenacious memory, and a sweet elocution, and in his person of a stately port and aspect ; all which advantages might well induce a young man to take to the theatrical profession. By several authorities we find he must have been on the stage some time before the year 1592 ; for at this time he was in high favour with the town, and greatly applauded by the best judges, particularly by Ben Johnson, who thus addresses him in the following lines :

MS. papers  
 of his in  
 Dulwich col-  
 lege.

Fuller's  
 Worthies of  
 England,  
 fol. 1661.

If Rome so great, and in her wisest age,  
 Fear'd not to boast the glories of her stage,  
 As skillful Roscius and great Æsop ; men  
 Yet crown'd with honours, as with riches then,

Who had no less a trumpet to their name,  
 Than Cicero, whose very breath was fame :  
 How can so great example die in me,  
 That, Alleyn, I should pause to publish thee ?  
 Who, both their graces, in thyself hast more  
 Outstrip'd, than they did all who went before :  
 And, present worth, in all dost so contract,  
 As others spake, but only thou dost act ;  
 Wear this renown : 'tis just that who did give  
 So many poets life, by one should live.

Johnson's  
 Epigrams,  
 numb. 89.

Haywood, in his prologue to Morloe's Jew of Malta, calls him Proteus for shapes, and Roscius for a tongue. He usually played the capital parts in the most excellent dramatic pieces, and was one of the original actors in Shakespeare's plays ; in some of Ben Johnson's he was also a principal performer : but what characters he personated in either of these poets, is difficult now to determine, which is owing to the inaccuracy of their editors, who printed not the names of the players opposite to the characters they performed, as the modern custom is, but gave one general list of actors to the whole set of plays, as in the old folio edition of Shakespeare ; or divided one from the other, setting the dramatis personæ before the plays, and the catalogue of performers after them, as in Johnson's.

It may appear somewhat surprizing, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich college, and so liberally to endow it for the maintenance of so many persons. In answer to this it must be observed that he had some paternal fortune, which, though small, might lay a foundation for his future affluence ; and it is to be presumed that the profits he received from acting, to one of his provident and managing disposition, and one who by his excellence in playing drew after him such crowds of spectators, must have considerably improved his fortune : besides, he was not only an actor, but master of a playhouse, ~~built~~ at his own expence, by which he is said to have amassed considerable wealth (a). He was also keeper of the king's wild

(a) This was the Fortune play-house, near White-cross-street, by Moorfields. There is a tradition in the neighbourhood of this place, that in digging the foundation of this house, there was found a considerable treasure ; so that it is probable the whole or greatest part of it might fall to Mr. Alleyn. At this time they always acted by day-light, and they had neither scenes nor actresses.

Sir William Davenant opened the duke of York's theatre in 1662, with his play of the Siege of Rhodes, and then it was that scenes first appeared. About the same time two women-players were first introduced, who grew so expert, not only in their own parts, but those of the actors, that before the end of king Charles II.'s reign, some plays (particularly the Parson's Wedding) were acted wholly

wild beasts, or master of the royal bear-garden, which was frequented by vast crowds of spectators, and the profits arising from these sports are said to have amounted to five hundred pounds per annum. He was thrice married, and the portions of his two first wives, they leaving him no issue to inherit, might probably contribute to this benefaction. Such kind of donations have been frequently thought to proceed more from vanity and ostentation than real piety; but this of Mr. Alleyn has been ascribed to a very singular cause, for the devil has been said to be the first promoter of his design: Mr. Aubrey says, that the tradition was, "that Mr. Alleyn playing a demon with six others, in one of Shakespeare's plays, he was, in the midst of the play, surprized by an apparition of the devil; which so worked on his fancy, that he made a vow, which he performed by building Dulwich college. Mr. Alleyn began the foundation of this college, under the direction of Inigo Jones, in the year 1614; and the buildings, gardens, etc. were finished in 1617, in which he is said to have expended about ten thousand pounds. After the college was built, he met with some difficulty in obtaining a charter for settling his lands in mortmain; for he proposed to endow it with eight hundred pounds per annum, for the maintenance of one master, one warden, and four fellows, three whereof were to be clergymen, and the fourth a skilful organist; also six poor men, and as many women, besides twelve poor boys, to be educated till the age of fourteen or sixteen, and then put out to some trade or calling. The obstruction he met

Nat. Hist.  
and Antiq. of  
Surry,  
vol. i.  
p. 198.

Edw. Howe's  
Continuat. of  
Stowe's An-  
nals of Engl.

ty by women. At the time of the Fortune playhouse, there were four companies more, who all got money, and lived in reputation. Mr. Langbaine, in answer to the question, How five companies could then be maintained by the town, when in his time two could hardly subsist? has made the following reply: 1. "That though the town was then perhaps not much more than half as populous, yet then the prices were small, there being no scenes; and better order kept amongst the company that came, which made very good people think a play an innocent diversion for an idle hour or two, the plays themselves being then more instructive and moral: whereas of late the playhouses are so extremely pestered with vizard masks, and their trade consisting

continual quarrels and abuses, that many of the more civilized part of the town are uneasy in the company, and shun the theatre as they would a house of scandal. It is an argument of the worth of the plays and players of the last age, and easily inferred that they were much beyond ours in this, to consider that they could support themselves merely from their own merit, the weight of the matter, and the goodness of the action, without scenes and machines; whereas the present plays, with all their show, can hardly draw an audience, unless there be the additional invitation of a signior Fideli, a monsieur l'Abbe, or some such foreign regale expressed in the bills." Langbaine's *Historia Histrionica*, octavo, 1662.

with, arose from the lord chancellor Bacon, who would have had king James settle part of those lands for the support of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated from York-house in the Strand, August 18, 1618, entreating him to use his interest with his majesty for that purpose (b). Mr. Alleyn's solicitation was however at last complied with, and he obtained the royal licence, giving him full power to establish his foundation, by his majesty's letters patent under the great seal, bearing date at Westminster the 21st of June, 1619; by virtue whereof he did, in the chapel of the said new hospital at Dulwich, called the College of God's Gift, on the 13th of September following, publicly read and publish a quadrupartite writing in parchment, whereby he created and established the said college; he then subscribed it with his name, and fixed his seal to several parts thereof, in presence of several honourable persons, and ordered copies of the writings to four different parishes (c).

He

*Ibid.* p. 765.

(b) The letter is as follows: "I now write to give the king an account of a patent I have stayed at the seal: it is of licence to give in mortmain eight hundred pound land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well; but if his majesty give away thus to amortize his tenures, his court of wards will decay; which I had well hoped should improve. But that which moved me chiefly, is that his majesty now lately did absolutely deny sir Henry Savile for two hundred pounds, and sir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford the other in Cambridge, foundations of singular honour to his majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit the less. If his majesty do like to pass the book at all, yet if he would be pleased to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the university, it were a princely work; and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The

Works of Francis Lord Bacon, vol. iv. fol. 1740. p. 685.

(c) Those honourable persons were Francis lord Verulam, lord chancellor; Thomas earl of Arundel, earl marshal of England; sir Edward Cecil, second son to the earl of Exeter; sir John Howland, high sheriff of Suffex and Surry; sir Edward Bowyer, of Camberwell; sir Thomas Grymes, of Peckham; sir John Bodly, of Stretham; sir John Tonstal, of Cashalton; and divers other persons of great worth and respect. The parishes in which the said writings were deposited, were St. Botolph's without Bishops-gate, St. Giles's without Cripple-gate, St. Saviour's in Southwark, and the parish of Camberwell in Surry. The contents or heads of the said statutes, or quadrupartite writings, containing the laws and rules of this foundation, are as follow: 1. A recital of king James's letters patent. 2. Recital of the founder's deed quadrupartite. 3. Ordination of the master, warden, etc. 4. Ordination of the assistant members, etc. 5. The master and warden to be unmarried, and always to be of the name of Alleyn or Allen. 6. The master and warden to be twenty-one years of age at least.

7. Of

He was himself the first master of his college, so that to make use of the words of Mr. Haywood, one of his contemporaries, "He was so mingled with humility and charity, that he became his own pensioner, humbly submitting himself to that proportion of diet and cloaths which he had bestowed on others." We have no reason to think he ever repented of this distribution of his substance, but on the contrary, that he was entirely satisfied, as appears from the following memorial in his own writing, found amongst his papers: "May 26, 1620, my wife and I acknowledged the fine at the common pleas bar, of all our lands to the college: blessed be God, that has given us life to do it." His wife died in the year 1623: and about two years afterwards he married Constance Kinchtoe, who survived him, and received remarkable proofs of his affection, at least it would appear so by his will, wherein he left her considerably. He died on the 25th of November, 1626, in the sixty-first year of his age, and was buried in the chapel of his new college, where there is a tomb-stone over his grave, with an inscription.

The Author's  
Vindication,  
4to, p. 28.

7. Of what degree the fellows to be.  
8. Of what degree the poor brothers and sisters to be. 9. Of what condition the poor scholars are to be. 10. Of what parishes the assistants are to be. 11. From what parishes the poor are to be chosen, and the members of this college. 12. The form of their election. 13. The warden to supply when the master's place is void. 14. The election of the warden. 15. The warden to be bound by recognizance. 16. The warden to provide a dinner for the college upon his election. 17. The form of admitting the fellows. 18. The manner of electing the scholars. 19. Election of the poor of Camberwell. 20. The master and warden's oath. 21. The fellows oath. 22. The poor brothers and sisters oath. 23. The assistants oath. 24. The pronunciation of admission. 25. The master's office. 26. The warden's office. 27. The fellows office. 28. The poor brothers and sisters office. 29. That of the matron of the poor scholars. 30. The porter's office. 31. The

office of the thirty members. 32. Of residence. 33. Orders of the poor and their goods. 34. Of Obedience. 35. Orders for the chapel and burial. 36. Orders for the school and scholars, and putting them forth apprentices. 37. Order of diet. 38. The scholars surplices and coats. 39. Time for viewing expences. 40. Public audit and private sitting days. 41. Audit and sitting chamber. 42. Of lodgings. 43. Orders for the lands and woods. 44. Allowance to the master and warden of diet for one man a piece, with the number and wages of the college servants. 45. Disposition and division of the revenues. 46. Disposition of the rent of the Blue-house. 47. The poor to be admitted out of other places, in case of deficiency in the parishes prescribed. 48. The disposition of forfeitures. 49. The statutes to be read over four several times in the year. 50. The dispositions of certain tenements in St. Saviour's parish Southwark. Stowe's Survey, p. 759, 760.



Nouvelles  
Littéraires,  
tom. v.  
p. 286.

**ALLIX (Peter)** a learned and eminent protestant divine, born in France in the year 1641, at Alençon, where he received a liberal education. He became minister of the reformed church at Rouen, where he published many learned and curious pieces. His great reputation induced the reformed to call him from Rouen to Charenton, which was the principal church they had in France; the village lies about a league from Paris, at the confluence of the rivers Seine and Marne, and to this place the most considerable persons in France, of the protestant religion, constantly resorted. Here he preached several excellent sermons in defence of the protestant religion, which were afterwards printed in Holland. Upon the revocation of the edict of Nantes, Mr. Allix found himself obliged to quit France; he had prepared a most pathetic discourse, which he intended to have delivered as his farewell to his congregation, which however he was obliged to omit; but the sermon was afterwards printed. In 1685, by the advice of his friends, he retired into England, where he met with a most favourable reception, on account of his extensive learning, and his singular knowledge in ecclesiastical history. Upon his arrival here, he applied very closely to the study of the English language, which he attained to a great degree of perfection, as appeared by a book he published in defence of the Christian religion, dedicated to king James II. acknowledging his obligations to that prince, and his kind behaviour to the distressed refugees in general. He was soon complimented with the degree of doctor in divinity, and in the year 1690, had the treasurer'ship of the church of Salisbury given him. He wrote in English several treatises relating to ecclesiastical history, which proved very useful to the protestant cause, and in a short time became as famous in England as he had been in France, for his ingenious and solid defences of the reformed religion, from reason and authority, from the practice of early ages, and from the precepts of the Gospel (a). Dr. Allix died at London, February 21, 1717, in the seventy-sixth year of age.

Wood's  
Fasti Oxon.  
vol. ii.

(a) His works are as follow;

1. *Réponse à la dissertation sur Bertram et Jean Scot, ou Erigène qui est à la fin du premier tome de la Perpetuite de M. Arnaud.* An Answer to a Dissertation on Bertram and John Scot, which is at the end of the Perpetuity of the Faith, by Mr. Arnaud.

2. *Dissertatio de trisagii origine, 1674, octavo.* A Dissertation on the first Rise of the Trisagium or Doxology.

3. *Dissertatio de sanguine D. N. J. C. ad epistolam S. Augustini qua num adhuc existat inquiritur, octavo.* A Dissertation on the Blood of our Lord Jesus Christ, etc.

4. *Dissertatio de Tertulliani vita et*

et scriptis, octavo. A Dissertation on the Life and Writings of Tertullian.

5. *Dissertatio de conciliorum quorumvis definitionibus ad examen revocandis*, octavo.

6. *Anastasi Sinaitæ anagogiarum contemplationum in hexahemeron*, liber xii. hæcenus desideratus, Græce et Latine ex versione et cum notis Andree Dacerii. Præmissa expositio de S. Joannis Chrysostomi epistola ad Cæsarium a Parisiensibus theologis super suppressa, Londini 1682, quarto. Anastasius's twelfth Book of Contemplations on the six Days Work of the Creation, which has been hitherto so much desired, in Greek and Latin, from the Version and with the Notes of Andrew Dacer; to which is prefixed an expository Preface, in relation to an Epistle of St. John Chrysostom to Cæsarius, lately suppressed by some Parisian Divines.

7. *Douze sermons de P. A. ministre du S. Evangile sur divers textes*, a Rotterdam, chez Reinier Leers 1685. Twelve Sermons upon several Texts.

8. *Lex maximes du vrai chrestien*. The Maxims of a good Christian, Amsterdam, 1687.

9. *L'adieu de S. Paul aux Ephesiens*, sermon sur le versets 26, 27, 28 du xx. chapitre des Actes, Amsterdam, 1688, duodecimo. St. Paul's Farewell to the Ephesians, a Sermon upon Acts xx. 26, 27, 28.

10. *Reflections upon the Books in the holy Scripture, to establish the Truth of the Christian Religion*, vol. ii. London, 1688. This is the treatise that was dedicated to king James.

11. *Some Remarks upon the ecclesiastical History of the ancient Churches of Piedmont*, London, 1690, quarto. He dedicates this work to

king William, and pays him very high compliments on his zeal for the protestant religion; to support and defend which, he tells him, God had raised his majesty up in that critical conjuncture.

12. *Remarks upon the ecclesiastical History of the ancient Churches of the Albigenes*, London 1692, quarto.

13. *The Judgement of the ancient Jewish Church against the Unitarians*, in the Controversy upon the holy Trinity and the Divinity of our Saviour, London, 1689, octavo.

14. *De Messie duplici adventu dissertationes due adversus Judæos*, Londini, 1701, duodecimo. Of the two Advents of the Messiah, against the Jews.

15. *Preface and Arguments on the Psalms*.

16. *Nectarii patriarchæ Hierosolymitani confutatio imperii papæ in ecclesiam*, Londini, 1702, octavo. Nectarius patriarch of Jerusalem, the Confutation of the Pope's Authority in the Church. This was a translation into Latin from the Greek original printed in 1672, in Moldavia.

17. *Dissertatio de Jeshu Christi nostri anno et unione natali*, Lotislini, 1707, 1722, octavo. A Dissertation on the Year and Month of the Nativity of our Lord Jesus Christ.

18. *The Prophecies which Mr. Whiston applies to the Times immediately following the Appearance of the Messiah*, considered and examined, London, 1707, octavo.

19. *Preparations à la cène*, octavo. Preparations for the Lord's Supper.

20. *Remarks upon some Places of Mr. Whiston's Book*, either printed or in manuscript.

**ALPINI (Prospero)** a famous physician and botanist of the sixteenth century, born the 23d of November, 1553, at Marostica, in the republic of Venice. In his early years he was inclined to the profession of arms, and accordingly served in the Milanese; but being at length persuaded by his father, who was a physician, to apply himself to learning, he went to Padua, where, in a little time he was chosen deputy to the

Memoires  
des Hommes  
illustres,  
tom. ii.  
p. 176.

the rector, and syndic to the students, which offices he discharged with great prudence and address. This, however, did not hinder him from pursuing his study of physic, for he was admitted doctor thereof in 1578. Nor did he remain long without practice, for he was soon after invited to Campo San Pietro, a little town in the territories of Padua. But such a situation was too confined for one of his extensive views; he was desirous of gaining a perfect knowledge of exotic plants. He thought the best way to succeed in his enquiries, was, after Galen's example, to visit the countries where they grow. He soon had an opportunity of gratifying his curiosity, for George Emo, or Hemi, being appointed consul for the republic of Venice in Egypt, chose him for his physician. They left Venice the 12th of September, 1580, and, after a tedious and dangerous voyage, arrived at Grand Cairo the beginning of July the year following. Alpini continued three years in this country, where he omitted no opportunity of improving his knowledge in botany. He travelled along the banks of the river Nile, and went as far as Alexandria, and other parts of Egypt, consulting every person who could give any account of what he was desirous to

ibid. p. 177.

Alpini, De  
plantis Æ-  
gypti, p. 10.

know. None of Alpini's contemporaries understood properly the doctrine of the generation of plants; but he settled the matter beyond dispute: he assures us, "that the female date-trees, or palms, do not conceive or bear fruit, unless some one mixes the branches of the male and female together; or, as is generally done, instead of mixing the branches, to take the dust found in the male sheath, or the male flowers, and sprinkle them over the females." Upon Alpini's return to Venice, in 1586, Andrea Doria, prince of Melfi, appointed him his physician; and he distinguished himself so much in this capacity, that he was esteemed the first physician of his age. The republic of Venice began to be uneasy, that a subject of theirs, of so much merit as Alpini, should continue at Genoa, when he might be of so much service and honour to their state: they therefore recalled him in 1593, to fill the professorship of botany at Padua, and he had a salary of two hundred florins, which was afterwards raised to seven hundred and fifty. He discharged this office with great reputation; but his health became very precarious, having been much broke by the voyages he had made. According to the registers of the university of Padua, he died the 5th of February, 1617, in the sixty-fourth year of his age, and was buried the day after, without any funeral pomp, in the church of St. Anthony (a).

(a) Alpini

(a) Alpini left the following works:

1. De medicina Ægyptiorum, libri iv. in quibus multa cum de vario mittendi sanguinis usu per venas, arterias, cucurbitulas, ac scarificationes nostris inusitatas, deque inusitabilibus et aliis chirurgicis, operationibus tum de quamplurimis medicamentis apud Ægyptios frequentioribus elucescunt. Of the Physic of the Egyptians, in four Books; in which a particular Account is given of the various Uses of letting blood by the Veins, Arteries, Cupping-glasses, and Scarifications, not practised amongst us; and of Cauteries and other surgical Operations, and of a great many other Medicines very frequent among the Egyptians. Printed at Venice, 1691, in quarto.

2. De plantis Ægypti liber, in quo non pauci, qui circa herbarum materiam irreperunt, errores deprehenduntur, quorum causa hactenus multa medicamenta ad usum medicinæ admodum expetenda, plerisque medicorum, non sine artis iactura occulta atque obsoleta jacuerunt. A Treatise concerning the Plants of Ægypt; in which many Errors are discovered, which have crept in with regard to Plants, on account of which a great Number of Medicines of considerable Use in Physic have continued unknown and neglected by most of the Physicians, to the Detriment of that Art. Printed at Venice, 1592, in quarto.

3. De balsamo-dialogus, in quo verissima balsami plantæ, opobalsami, carpobalsami, et xylobalsami cognitio plerisque antiquorum atque juniorum medicorum occulta; nunc elucescit. A Dialogue concerning Balsamum, in which is explained the true Nature of the Plant Balsamum, Opobalsamum, Carpobalsamum, and Xylobalsamum, which has hitherto been unknown to most of the ancient and modern Physicians. Printed at Venice, 1592, in quarto.

4. De præfagienda vita et morte ægrotantium libri vii. in quibus ætota Hypocratica prædicendi in ægrotis varios morborum eventus, cum ex veterum medicorum dogmatibus, tum

ex longa accurataque observatione nova methodo elucescit. Seven Books concerning the Method of forming a Judgment of the Life or Death of Patients, in which is explained in a new Method the whole Hypocratic Art of foretelling the various Events of Diseases in sick Persons, as well from the Opinions of ancient Physicians, as from a long and accurate Observation. Venice, 1691, in quarto.

This work of Alpini being the most considerable of all his writings, we shall here give some account of it: the first book turns upon those predictions which are grounded in general on the strength of sick people. The second treats of those which are particularly grounded upon the state of the brain, the heat or coldness of the body, pain, etc. The third shews what the several motions and situations of sick people foretel. The fourth, what inferences may be drawn from the pulse, the respiration, hunger, thirst, or the privation of both of them. The fifth, what the leanness of the body, the colour of the skin, and the air of the face signify; what indications arise from the nose, the eyes, the tongue, etc. The sixth, the signs which appear before a crisis. The seventh, what each sort of crisis does commonly foretel. The author is very particular upon these heads: we shall give an example of what he observes. A sick person is tormented with a delirium; what does this symptom foretel? he makes the following observations upon it, after Hippocrates, Galen, and the best observers: "A delirium is not mortal, when the pulse is strong and the respiration free; it is also harmless when the head sweats plentifully with the rest of the body, when the hæmorrhoids come upon it, when the sick person feels a great pain in his hips, thighs, feet, or hands; when, after sleep, or after some evacuation, such as bleeding of the nose, a flux of urine, or the voiding of stools, he recovers his senses, or seems to be more easy; when he laughs in his raving; when, having still strength enough, he raves only by intervals.

But

But a delirium is mortal when the strength is very much exhausted, when it increases after sleep, when it occasions a profound silence, whether the person will not speak or cannot do it; for if he will not speak, it is a sign the melancholy humour prevails in the highest degree; if he cannot speak, it is because the organs are obstructed by a thick humour, so that he cannot articulate his words; or because he has no voice to form them, which is equally dangerous, especially when this accident is attended with a weak motion of the hands; and when the sick person opens his eyes slowly and not fully. A delirium is also mortal when a trembling comes upon it; for though a trembling be not mortal in itself, it proves so most commonly when it happens to meet with the symptoms above-mentioned: when sick people in a delirium gather motes, or pluck out the down of their blankets, death is near at hand; if their stools are white and their urine very clear, it is another pernicious sign. Alpinus confirms all this by several examples taken from Hippocrates and Galen, to which he adds several explications founded upon the structure and economy of the body. The writers of the *Acta eruditorum* at Leipzig, are of opinion that this is the best book which physicians can read, in order to qualify them for the practice of physic.

5. *De medicina methodica libri tredetm, in quibus medendi ars methodica veteris olim maxime celebris, quæ hac ætate non sine magno studiorum medicinarum et dedecore et damno plane defuisse videri est, denuo restituitur, atque in medicorum commedium quadrantes ad medicinam*

dogmaticam conformatur. Thirteen Books concerning methodical Physic, in which the Art of Physic, called Methodical, anciently very famous, but now fallen into Neglect, to the great Disadvantage and Disgrace of Students in Physic, is again restored, and adapted in some measure to the Dogmatic Physic, for the Use of Physicians. Padua, 1611, folio; Leyden, 1719, in quarto.

6. *De raphontico, disputatio in gymnasio Patavino habita, in qua raphontici planta, quam hactenus nulli viderunt, medicinarum studiosis ob oculos ponitur, ipsiusque cognitio accuratius expenditur atque proponitur. A Disputation held in the School at Padua, concerning the Raphonticum, in which that Plant, which was never yet seen by any Person, is presented to the Students in Physic, and the Knowledge of it accurately considered and proposed. Padua, 1612, and 1629, quarto.*

7. *De plantis exoticis libri duo, Of exotic Plants, in two Books. Venice, 1699, in quarto. This work was not published till about twelve years after the death of the author, by his son Alpino Alpinus.*

Alpinus left several other works, which have never been printed, particularly,

1. *De medicina Ægyptiorum liber quintus. The fifth book concerning the Physic of the Egyptians.*

9. *De naturali rerum in Ægypto observatarum historia libri v. varis plantarum, lapidum, et animalibus leonibus exornati. Five Books concerning the natural History of Things observed in Ægypt, adorned with a Variety of Draughts of Plants, and Stones, and Animals.*

Pitt, De  
Illustr. Angl.  
Script.  
p. 204.

Ibid.

**ALREDUS, ALFREDUS, or ALUREDUS,** an ancient English historian; he was born at Beverley in Yorkshire, and received his education at Cambridge. He returned afterwards to the place of his nativity, where he became a secular priest, one of the canons, and treasurer to the church dedicated to St. John of Beverley. According to Bale and Pitt, he flourished under king Stephen, and continued his annals to the year 1136. Vossius is supposed to come nearer the truth,

truth, who tells us that he flourished in the reign of Henry I. and died in 1126, and in this same year ended his annals. His history, however, agrees with none of these authors; and it seems probable from thence, that he died in 1128 or 1129. He intended at first no more than an abridgment of the history of the ancient Britons; but a desire of pursuing the thread of his story led him to add the Saxon, and then the Norman history, and at length he brought it down to his own times. This epitome of our history from Brutus to Henry I. is esteemed a valuable performance; it is written in Latin, in a concise and elegant style, with great perspicuity, and a strict attention to dates and authorities: he has been not improperly styled our English Florus; his plan and execution thereof very much resembling that of the Roman historian. It is somewhat surprizing that Leland has not given him a place amongst the British writers: the reason seems to have been that Leland, through a mistake, considers him only as the author of an abridgment of Geoffrey of Monmouth's history; but most of the ancient authors having placed Geoffrey's history later in point of time than that of Alredus, we have reason to conclude that Alredus composed his compendium before he ever saw the history composed by Geoffrey of Monmouth. We have also the authority of John Wilhamsted, an ancient writer of the fifteenth century, who, speaking of our author, says, that he wrote a chronicle of what happened from the settlement of Brutus to the time of the Normans, in which he also treated of the cities anciently founded in this kingdom, and mentioned the names by which London, Canterbury, and York were called in old times, when the Britons inhabited them. This testimony agrees <sup>with</sup> exactly with the book, as we now have it. Some other pieces have been ascribed to Alredus, but this history, and that of St John of Beverley, seem to have been all that he wrote. This last performance was never printed, but it is to be found in the Cotton library, though not set down in the catalogues, as being contained in a volume of tracts: it is intitled *Libertates ecclesie S. Johannis de Beverlik, cum privilegiis apostolicis et episcopalibus, quas magister Alueredus sacrista ejusdem ecclesie, de Anglico in Latinum transtulit: in hoc tractatulo dantur cartæ Saxonice RR. Adelstani, Eadwardi Confessoris, et Willelmi, quas fecerunt eidem ecclesie, sed ad imperito exscriptore mendose scriptæ.* The Liberties of the Church of St. John of Beverley, with the Privileges granted by the Apostolic See, or by Bishops, translated out of Saxon into Latin, by Master Alured, Sacrist of the said Church:

Vossius, De  
Hist. Lat.  
edit. 1674.

Church : in this Treatise is contained the Saxon Charters of the Kings Adelftan, Edward the Confessor, and William the Conqueror, granted by them to this Church, but, through Want of Skill in the Transcriber, full of Mistakes. Mr. Hearne published an edition of Alredus's Annals of the British History, at Oxford, in 1716, with a preface prefixed to it.

Witte Dier.  
Biograph.  
tom. i.

De Scient.  
Mathem.  
p. 326.

Jugemens  
de Savans,  
tom. ii.  
p. 328.

Elogii  
d'Humini  
Litterati,  
p. 214.

ALSTEDIUS (John-Henry) a German protestant divine, and one of the most indefatigable writers of the seventeenth century. He was some time professor of philosophy and divinity at Herborn in the county of Nassau ; from thence he went into Transylvania, to be professor at Alba Julia, where he continued till his death, which happened in 1638, being then fifty years of age. He applied himself chiefly to compose methods, and to reduce the several branches of arts and sciences into certain systems. His Encyclopædia has been much esteemed even by the Roman catholics ; it was printed at Lyons, and sold very well throughout all France. His *Thesaurus Chronologicus* is by some esteemed one of his best works, though others speak of it with contempt. Vossius mentions the Encyclopædia in general, but speaks of his treatise Of Arithmetic more particularly, and allows the author to have been a man of great reading and universal learning. Baillet has the following quotation from a German author, in regard to this writer : " Alstedius has indeed many good things, but he is not sufficiently accurate in many places ; nevertheless his Encyclopædia was received with general applause, when it first appeared ; it may be of use to those, who being destitute of other helps, and not having the authors, are desirous of acquiring some knowledge of the terms of each profession and science. Nor can we praise too much his patience and labour, his judgment, and his choice of good authors ; and the abstracts he has made are not mere scraps and unconnected rhapsodies, since he digests the principles of arts and sciences into a regular and uniform order. Some parts are indeed better than others, some being insignificant and of little value, as his history and chronology. It must be allowed too, that he is often confused by endeavouring to be too clear ; that he is too full of divisions and subdivisions ; and that he affects too constrained a method." Lorenzo Brasso says, " that though there is more labour than genius in Alstedius's works, yet they are esteemed, and his industry being admired, this has gained him admittance into the temple of fame." Alstedius, in his *Triumphus Biblicus*, endeavours to prove, that the materials and principles of all the arts and sciences

sciences may be found in the Scriptures; but he gained very few to his opinion. John Himmeliſius wrote a piece againſt his *Theologia Polemica*, which was one of the beſt performances of Alſtedius. We muſt not omit, that he was a millenarian, having publiſhed in 167, a treatiſe intitled *De mille annis*, wherein he aſſerts that the faithful ſhall reign with Jeſus Chriſt upon earth a thouſand years; after which will be the general reſurrection, and the laſt judgment; and he pretended that this reign would commence in the year 1694.

**ALTILIUS** (Gabriel) a native of the kingdom of Naples, who lived towards the end of the fifteenth century. He was chiefly eſteemed for his Latin poetry, which contributed to his advancement at the court of Ferdinand king of Naples, where there ſtill remained ſomewhat of the good taſte which had been introduced there in the reign of Alphonſo. He was appointed preceptor to the young prince Ferdinand; and was employed alſo in ſtate affairs, having accompanied Jovian Pontanus to Rome, upon a negociation of peace between king Ferdinand and pope Innocent VIII. Pontanus had a great friendſhip and affection for Altilius, as appears from his works: Sannazarius has alſo given him marks of his eſteem in his poems. Baſil Zanchius and John Matthæus Tufcanus have likewiſe paid him ſeveral compliments in their works. The poem called *Epithalamium*, which Altilius compoſed on the marriage of Iſabella of Arragon, is accounted one of the fineſt of his poems; Julius Scaliger however thinks there is too great a profuſion of thought and expreſſion in this performance: “Gabriel Altilius (ſays he) compoſed an excellent epithalamium, which would have been ſtill better had he reſtrained his genius; but by endeavouring to ſay every thing upon the ſubject, he diſguſts the reader as much in ſome places, as he gives him pleaſure in others: he ſays too much, which is a fault peculiar to his nation, for in all that tract of Italy they have a continual deſire for talking.” It may appear ſomewhat ſurprizing, that his Latin poetry ſhould have raiſed him to the dignity of a prelate; but however it is certain that it helped him in a great meaſure to the biſhopric of Policaſtro. Some have reproached him for neglecting the Muſes after his preferment, though they proved ſo ſerviceable to him: “When he was made biſhop (ſays Paulus Jovius) he ſoon and impudently left the Muſes, by whoſe means he had been prompted: a moſt heinous ingratitude, if there was not ſome hope of excuſing his crime by alledging, that,

*Tractat. de  
Magnificent.*

*Eleg. II.  
ver. 17.  
Epigram vii.*

*Poetices,  
lib vi.  
p. 736.*

Vol. I.

S

in



## A L T I L I U S.

in consideration of his order, he was obliged to apply himself to the study of the holy Scriptures (a). The four following verses of Latomus were made on this occasion :

Audiit Altilius desertis transfuga musis,  
In quorum tabulis nobile nomen erat ;  
Sed quid peccavit, si demereatur ut olim  
Carminibus Phœbum, nunc pietate deum ?

When from the Muses' court Altilius came,  
He was reproach'd with a deserter's name ;  
What harm, if he who could Apollo please  
With verse, th'Almighty should, with pray'rs appease ?

The abbot Ughelli says that Altilius died in the year 1484 ; but Mr. Bayle proves this to be a mistake, and that he did not die till about the year 1501. The Epithalamium is only to be met with in the collection of Gruterus, intitled *Deliciae C. C. Itatorum poetarum*, and the *Carmina illustrium poetarum Itatorum* of John Matthæus Tuscanus : most of his other verses are supposed to be lost.

(a) "Is virtutis merito Polkastri (ea urbs enim Buxentum fuit) antistes factus, a Musis per quas profecerat, celeriter impudenterque discessit, magno hercle ingrati animi piaculo, nisi ad spem non injustæ veniæ ob id culpa tegetetur, quod ad literas sacras nequaquam oblitus ordinis oblitus tempester confugisset." Paulus Jovius Elog. cap. 155. Mr. Bayle is of opinion, that Paul Jovius was mistaken in pretending that Altilius left off writing upon his promotion to the bishopric, since his Epithalamium on Isabella of Arragon, the finest of his poem was written after his advancement. "I make no

doubt (says he) but this Isabella is she who was contracted the 1st of November, 1473, to John Galeas Sforza Duke of Milan : I cannot therefore believe that Altilius is guilty of the desertion with which he is charged. He was made a bishop in 1471, and the best of all his poems was composed after this time ; ought we then to complain that the mitre made him abandon Parnassus. He wrote this Epithalamium, not at the time of the contract, but upon the nuptials of Isabella of Arragon, that is in the year 1489. This is proved from the first lines of the poem :

Purpureos jam læta sinus Tithonia conjux  
Extulerat roseoque diem patefecerat ortu,  
Ceruleum tremulo precurrens lumine pontum,  
Qui cupido sua vota viro desponsaque dudum,  
Connubi optatosque locos et gaudia ferret.

Her purple breast Aurora did display,  
And with her rosy fingers gave the day ;  
The trembling light danc'd o'er the curling wave,  
And to your longing spouse new transport gave,  
For now his promis'd bride he was to meet,  
And long expected joys receive complete.

ALTING



ALTING (Henry) professor of divinity at Heidelberg and at Groningen, born at Embden the 17th of February, 1583. He was sent very early to school, and after having gone through his classical studies and a course of philosophy at Groningen, he was sent into Germany in 1602. He remained three years at Herborn, in which time he made such proficiency under the famous Piscator, Mathias Martinus, and William Zepperus, that he was allowed to teach philosophy and divinity. When he was preparing to set out upon his travels to Switzerland and France, he was chosen preceptor to the three young counts of Nassau, Solmes, and Isenberg, who studied at Sedan with the electoral prince Palatin; he took upon him this charge the beginning of September, 1605. The electoral prince left Sedan, with the three young noblemen, in 1606, and Alting accompanied them to Heidelberg, where he continued to instruct his three noble pupils. He was also admitted to read some lectures in geography and history to the electoral prince till the year 1608, when he was appointed his preceptor: the prince's exercises, corrected by Alting, are preserved in the Vatican library, and shewn to travellers, as we are informed by the author of Alting's life; *ibid.* who adds, that they are as much worth seeing as most of the reliques commonly shewn to the curious. In this capacity Alting accompanied him to Sedan, and instructed him so carefully, that the prince, upon his return to Heidelberg in 1610, being examined on all points of religion, before the duke of Deux Ponts, administrator of the electorate, and several other persons of distinction, answered very judiciously, and in Latin.

Vit. Henr.  
Alting, Ubb.  
Lammius.

Alting was one of the persons appointed to attend the young elector into England in 1612, where he became acquainted with George Abbot archbishop of Canterbury, Dr. King bishop of London, and Dr. Hackwell preceptor to the prince of Wales, and had also the honour of conversing with king James. The marriage betwixt the elector and the princess of England being solemnized at London in February, 1613, Alting left England, and arrived at Heidelberg the 1st of April. The following August he was appointed professor of the common places of divinity; and as he could not preside in the disputes without being a doctor of divinity, he took that degree in November, with the usual ceremonies. In 1616, he had a troublesome office conferred upon him, which was the direction of the collegium sapientiz of Heidelberg. In 1618, he was offered the second professorship of divinity, vacant by the death of Coppenius, which he refused,

## A L T I N G.

but obtained it for Scultetus. He greatly distinguished himself for his learning at the synod of Dort, when he was sent there with two other deputies of the Palatinate. It was at this time that the university of Leyden had the power of conferring the degree of doctor restored to them, which they had suffered to be extinguished. John Polyander, professor in Leyden, was first created licentiate in divinity by Alting, and afterwards doctor by Scultetus; by which means he became invested with the power of conferring the degree of doctor upon his colleagues. Alting entertained great expectations upon his return to Heidelberg, the elector Palatine having gained a crown by the troubles of Bohemia; but this successful beginning was soon followed by a dreadful change, count Tili took Heidelberg by storm, in September, 1622, and allowed his soldiers to commit all manner of devastations: Alting had a miraculous escape, and retired to his family, which he had removed sometime before to Heilbron; he met them at Schorndorff; but he was allowed to stay there only a few months. He went with his family to Embden in 1622, and from thence to wait upon the king of Bohemia at the Hague, who retained him to instruct his eldest son, and would not allow him to accept of the church of Embden, the parish of which solicited him to be their minister; nor of the professorship of divinity which the university of Franeker offered him, upon the death of Sibrant Lubbert. this prince however gave him leave, the year following, to accept of a professorship of divinity at Groningen, which he entered upon the 16th of June, 1627, and kept it till his death. He did indeed intend, in 1633, to quit Groningen for Leyden, but it was upon condition that the states of Groningen gave their consent, which they refused to do. It is certain likewise that he listened to the proposals which prince Lewis Philip offered him in 1634, of going to re-establish the university of Heidelberg, and the churches of the Palatinate; he went as far as Francfort, amidst a thousand dangers; but the battle of Norlingen, gained by the imperialists, having rendered this undertaking abortive, he was obliged to return through many bye roads to Groningen, and it does not appear that he had any thoughts of removing to any other place. The last years of his life proved very painful, being afflicted with grief and bodily distempers. He was so affected with the death of his eldest daughter in 1639, that he fell into a deep melancholy, which threw him into a quartan ague; of this he was cured with great difficulty, but not perfectly, for the remains of it turned to a dangerous lethargy

in

in 1641. The physicians had scarce removed this distemper by their utmost skill and art, when meeting with a fresh domestic affliction, it threw him into a worse state of health than ever, for he lost his wife in 1643, and never after could get the better of his melancholy. From this time to the day of his death his infirmities continued to increase: he died the 25th of August, 1644. He was a man of great merit. The books he wrote (*a*) shew his learning, and the application he gave to the discharge of his academical duties; and we have many proofs of his public spirit and benevolence to mankind. Whilst he lived, he went yearly to wait upon the king of Bohemia, and to inspect the studies of the royal family. He was extremely active in raising the collections which were made throughout all the protestant countries for the churches of Germany, and chiefly of the Palatinate: he acted also as one of the three distributors of the collections from England; and was almoner to Lewis de Geer. He was also employed in two other important commissions; one was in the revision made at Leyden of the new Dutch translation of the Bible, and the visitation of the county of Steinfurt: in the first office he had colleagues, but he was sole general inspector in the second, the count of Bentheim having sent for him to make inquisition against Socinianism which the country was threatened with, and to establish good order in the churches. Alting, as we are told in his elogy, was no quarrelsome divine: he did not spend his time in trifling insignificant scruples; he was not fond of novelty, but zealous for the ancient doctrine; an enemy to the subtilties of the schools, and one who kept close to the scriptures.

(*a*) The books which he published are these:

1. Notæ in decadem problematum Johannis Behm de glorioso Dei et beatorum celo. Heidelbergæ, 1688.
2. Loci communes cum didactici, tum elenctici.
3. Problemata, tam theoretica quam practica.
4. Explicatio catecheseos Palatinæ

cum vindiciis ab Arminianis et Socinianis. Amst. 1646. 3 vol.

5. Exegetis Augustinæ confessionis, una cum syllabo controversiarum Lutheranarum. Amst. 1647.

6. Methodus theologiæ didacticæ et catechetiæ. Amst. 1640.

But most of his works were never published.

ALTING (James) son of the preceding, and professor of divinity at Groningen. He was born at Heidelberg the 27th of September, 1618, at which time his father was deputy at the synod of Dort. He went through his studies at Groningen with great success, and being desirous to acquire knowledge in the oriental languages, he removed to Embden in

1638, to improve himself under the rabbi Gamprecht Ben Abraham. He went over to England in 1640, where he became acquainted with many persons of the greatest note; he preached here, and was ordained a priest of the church of England by the learned Dr. Prideaux bishop of Worcester. He had once resolved to pass his life in England; but afterwards accepted the Hebrew professorship at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January, 1643, the very day that Samuel des Marets was installed in the professorship of divinity, which had been held by the same Gomarus. Alting was admitted doctor of philosophy the 21st of October, 1645, preacher to the academy in 1647, and doctor and professor of divinity in 1667. He visited Heidelberg in 1662, where he received many marks of esteem from the elector Palatine, Charles Lewis, who often solicited him to accept of the professorship of divinity, but he declined this offer. In a little time a misunderstanding arose betwixt him and Samuel des Marets, his colleague, which indeed could hardly be avoided, since they differed as to their method of teaching, and in many points as to their principles. Alting kept to the Scriptures, without meddling with scholastic divinity: the first lectures which he read at his house upon the catechism, drew such vast crowds of hearers, that, for want of room in his own chamber, he was obliged to make use of the university hall. His colleague was accustomed to the method and logical distinctions of the schoolmen, had been a long time in great esteem, he had published several books, and to a sprightly genius had added a good stock of learning; the students who were of that country, adhered to him, as the surest way to obtain church-preferment, for the parishes were generally filled up with such as had studied according to his method. This was sufficient to raise and keep up a misunderstanding betwixt the two professors. Alting had great obstacles to surmount; a majority of voices and the authority of age were on his adversary's side; Des Marets gave out that Alting was an innovator, and one who endeavoured to root up the boundaries which our wise forefathers had placed on the confines of truth and falsehood: he accordingly set up as his accuser, and charged him with one-and-thirty erroneous propositions. The curators of the university, without acquainting the parties, sent the information and the answers to the divines of Leyden, desiring their opinion. The judgment they gave is pretty remarkable: Alting was acquitted of all heresy, but his imprudence was blamed in broaching new hypotheses; on the other hand, Des Marets

was

was censured for acting contrary to the laws of charity and moderation. The latter would not submit to this judgment, nor accept of the silence which was proposed. He insisted on the cause being heard before the consistories, the classes, and the synods; but the heads would not consent to this, forbidding all writings, either for or against the judgment of the divines of Leyden; and thus the work of Des Marets, intituled *Audi et alteram partem*, was suppressed. This contest made a great noise, and might have been attended with bad consequences, when Des Marets was called to Leyden; but he died at Groningen, before he could take possession of that employment. There was some sort of reconciliation made betwixt him and Alting before his death: a clergyman of Groningen seeing Mr. Des Marets past all hopes of recovery, proposed it to him, and, having his consent, made the same proposal to Alting, who answered, that the silence he had observed, notwithstanding the clamours and writings of his adversary, shewed his peaceable disposition; that he was ready to come to an agreement upon reasonable terms, but that he required satisfaction for the injurious reports spread against his honour and reputation; and that he could not conceive how any one should desire his friendship, whilst he thought him such a man as he had represented him to be. The person, who acted as mediator, some time after returned, with another clergyman, to Alting, and obtained from him a formulary of the satisfaction he desired. This formulary was not liked by Mr. Des Marets, who drew up another, but this did not please Mr. Alting: at last however, after some alterations, the reconciliation was effected; the parties only retracted the personal injuries, and as to the accusations in point of doctrine, the accuser left them to the judgment of the church. Alting however thought he had reason to complain, even after he was delivered from so formidable an adversary. His complaint was occasioned by the last edition of Des Marets's system, in which he was very ill treated: he said, his adversary should have left no monuments of the quarrel; and that his reconciliation had not been sincere, since he had not suppressed such an injurious book. The clergy were continually murmuring against what they called innovations, but the secular power wisely calmed those storms, which the convocations and synods would have raised, threatening to interdict those who should revive the quarrel. Alting enjoyed but little health the last three years of his life; and being at length seized with a violent fever, it carried him off in nine days, on the 20th of August, 1679. He recommended the care of an edition of

Vit. Jacobi Alting.

Ibid.

all his works to his cousin Menſo Alting, burgo-maſter of Groningen; they were accordingly printed at Amſterdam, in 1687, in five volumes in folio: they contain ſeveral analytical, exegetical, practical, problematical, and philoſophical tracts.

ALVARES (Francis) a Portugueſe prieſt, who was chaplain to Emanuel king of Portugal, and embaffador from that prince to David king of Æthiopia or Abyſſinia. David had ſent Matthew embaffador to Emanuel, who in return thought proper to ſend Alvares and Edward Galvanus to the Æthiopian prince, but the latter died before he arrived in Æthiopia: Alvares continued ſix years in this country, and when he returned he brought letters to king John, who ſucceeded Emanuel, and to pope Clément VII. to whom he gave an account of his embaffy, at Bologna, in January 1533, in the preſence of the emperor Charles V. Alvares died in 1540: he left behind him an account of his embaffy, with a deſcription of the manners and cuſtoms of the Æthiopians; it was printed at Liſbon the ſame year in which the author died: it was tranſlated into French, and publiſhed at Antwerp in 1558. The work was abridged by Ramuſius Bodinus ſays, that Alvares was the firſt who gave a true and accurate account of Æthiopia, it being approved by the beſt writers, and read with the greateſt ſatisfaction.

Nic. Antonio  
Bibl. Script.  
Hiſpaniæ,  
p. 305.

Method.  
Hiſtoriæ.

AMAMA (Sixtinus) profeſſor of the Hebrew tongue in the univerſity of Franeker, a man of great learning. He was born in Frieſland; and had ſtudied under Drufius. The univerſity of Leyden endeavoured, by offering him a larger ſalary, to draw him from the univerſity of Franeker, in order to ſucceed Erpenius, who had been one of the moſt learned men of his age, in the oriental languages. Amama did not abſolutely reſuſe this offer, yet would not accept of it unleſs he obtained permiſſion from his ſuperiors of Frieſland, which they reſuſed, and no doubt gave him ſuch additional encouragement that he had no reaſon to repent his not going to Leyden. The firſt book he publiſhed was a ſpecimen of a great deſign he intended: he had undertaken to cenſure the Vulgate tranſlation, which the council of Trent has declared authentic; but before he had finiſhed this work, he publiſhed a criticſm upon the tranſlation of the Pentateuch, which made him firſt known as an author. Whiſt he was carrying on this criticſm, he was obliged to engage in another work, which was to collate the Dutch tranſlation of the Scripture with

with the originals and the exactest translations : this Dutch translation had been done from Luther's version. He gave the public an account of this labour, in a work which appeared at Amsterdam, intitled *Bybelche conferentie*. This employment of collating so much engaged Amama, that he was hindered for a considerable time from applying to the censure of the Vulgate. However he resumed his work upon hearing that father Merfennus had endeavoured to refute his critical remarks on the first six chapters of Genesis, and he gave himself up entirely to vindicate his criticisms against that author : his answer is one of the pieces contained in the *Anti-barbarus Biblicus*, which he published in 1628 ; the other pieces are his censure of the Vulgate on the historical books of the Old Testament, on Job, the Psalms, and the Books of Solomon, with some particular dissertations, one of which is on the famous passage in the proverbs, " The Lord created me in the beginning of all his ways," wherein he shews that those who accused Drusius of favouring Arianism were notorious calumniators. The *Anti barbarus Biblicus* was to have consisted of two parts, each containing three books ; the author however only published the first part. It was reprinted after his death, and a fourth book was added, containing the criticism of the Vulgate upon Isaiah and Jeremiah. It is impossible to answer the reasons whereby he shews the necessity of consulting the originals. This he recommended so earnestly, that some synods, being influenced by his reasons, decreed that none should be admitted into the ministry but such as had a competent knowledge of the Hebrew and Greek text of the Scripture. When Sixtinus came to Franeker, drunkenness and debauchery reigned in that university to a very great degree : he tells us that all the new students were immediately enrolled in the service of Bacchus, and obliged to swear, with certain ceremonies, by a wooden statue of St. Stephen ; that they would spend all their money : if any one had more regard to the oath he had taken to the rector of the university than to this Bacchanalian oath, he was so persecuted by the other students, that he was obliged either to leave the university, or comply with the rest. Sixtinus contributed greatly to root out this vice of drunkenness, and he inveighed against it with great energy in a public speech which he made in 1621. He was so much beloved by the people of Friesland, that after his death, which happened in December 1629, they shewed themselves very generous to his children, as Nicholas Amama, who was one of them, acknowledges

Sixt. Amama Anti-barbarus Biblicus, p. 160.



ledges in the epistle dedicatory to his *Dissertationum marinarum* decas.

AMAND. (Mark-Anthony-Gerard, fleur de St.) a French poet of the seventeenth century, born at Roan in Normandy, about the end of the year 1594. In the epistle dedicatory to the third part of his works, he tells us, that his father commanded a squadron of ships in the service of Elizabeth queen of England for two-and-twenty years, and that he was for three years prisoner in the Black Tower at Constantinople. He mentions also, that two brothers of his had been killed in a battle against the Turks. His whole life was spent in a continual succession of travels, which, if we believe Mr. Boileau, was no advantage to the improvement of his fortune (a). There are several miscellaneous poems of this author, the greatest part of which are of the comic or burlesque, and the amorous kind. The first volume of his works was printed at Paris in 1627, the second in 1643, and the third in 1649. These poems have been reprinted several times. Solitude, an ode, which is one of the first of them, is his best piece in the opinion of Mr. Boileau : one defect

Reflex. crit.  
for Longin.

- (a) Saint Amand n'eut du ciel que sa veine en partage,  
L'habit qu'il eut sur lui fut son seul heritage :  
Un lit et deux placets composoient tout son bien,  
Ou pour en mieux parler, Saint Amand n'avoit rien.  
Mais quoi, las de trainer une vie importune,  
Il engagea ce rien pour chercher la fortune ;  
Et tout chargé de vers, qu'il devoit mettre au jour,  
Conduit d'un vain espoir il parut à la cour.  
Qu'arriva t'il enfin de sa Muse abusée ?  
Il en revint couvert de honte et de risée,  
Et la fièvre au retour terminant son destin,  
Fit per avance an lui ce qu'auroit fait la faim.

What but his vein had St. Amand from fate ?  
The cloaths he'ad on him were his whole estate ;  
A bed, and two or three old stools were all  
The goods he properly his own could call.  
But in a fitter phrase I might have said,  
He'ad nothing of his own, nor ever had ;  
Yet liv'd with a vexatious life, he pawns  
That nothing, and for court-preferment yawns ;  
Thither, to make his fortune, he repairs,  
And loads of rhymes, to recommend him, bears :  
But how came off the bubbld Muse at last ?  
Why badly, and the future's like the past.  
Cover'd with shame and laughter, he returns,  
In vain his loss of time and trouble mourns ;  
A fever seizes him, and ends his days,  
Which hunger else had done, with all his bays

in-it, is, that amidst a number of very agreeable images, he presents to the reader, very unseasonably, the most shocking objects in nature, toads, snails, the skeleton of a man who had hanged himself, and other things of that kind :

La banle la squelete horrible  
D'un pauvre amant qui se pendit.

There shakes the dreadful skeleton  
Of a poor lover, who had hung himself.

Though there are many blemishes in his poems, yet he had the talent of reading them in so agreeable a manner, that every one was charmed with them; and it is to him whom Gombaud speaks in these verses :

Tes vers sont beaux, quand tu les dis,  
Mais ce n'est rien quand je les lis;  
Tu ne peux pas toujours en dire,  
Fais-en donc que je puisse lire.

Sweet is your verse, when by yourself 'tis read;  
But when I read it, all its charms are fled:  
Since you're not always present to rehearse,  
To make me read, give spirit to your verse.

In 1650, he published *Stances sur la grossesse de la reine de Pologne et de Suede*, Stanzas upon the Pregnancy of the Queen of Poland and Sweden. There are six stanzas of nine verses each. In 1653, he printed his *Moisé sauvé*, idyle heroique; Moses saved, an heroic Idyllium. This poem had at first many admirers: monsieur Chapelain called it a speaking picture; but it has since fallen into contempt, and Mr. Boileau had it in view in the following lines :

N'imitiez pas ce fou, qui decrivant les mers,  
Et peignant, milieu de leurs flots entrouverts,  
L'Hebreu sauvé du joug de ces injustes maitres,  
Met pour les voir passer les poison aux fenestres,  
Peint le petit enfant qui va, saute, revient.  
Et joyeux à sa mere offre un caillou qu'il tient  
Sur de trop vains objets c'est arreter la vûe.

Nor imitatè that fool, who, to describe  
The wond'rous marches of the chosen tribe,  
Plac'd on the sides, to see their army pass,  
The fishes, staring thro' the liquid glass,  
Describ'd a child, who, with his little hand,  
Pick'd up the shining pebbles from the sand.  
Such objects are too mean to stay our sight,

Amand

Histoire de  
l'Académie  
Franc.  
p. 201.

Amand wrote also a very devout piece intitled *Stances à M. Corneille, sur son imitation de Jesus Christ*; Stanzas to Mr. Corneille, on his Imitation of Jesus Christ; which was printed at Paris in 1656. Mr. Brossette says that he wrote also a poem upon the moon, wherein he paid a compliment to Lewis XIV. and particularly upon his skill in swimming, in which he used often to exercise himself when he was young, in the river Seine; but the king could not bear this poem to be read to him, which is said to have affected the author to such a degree, that he did not survive it long. He died in 1661, being sixty-seven years of age. He was admitted a member of the French academy when it was first founded by cardinal Richlieu, in the year 1633; and Mr. Pleiſſon informs us, that in 1637, at his own desire, he was excused from the obligation of making a speech in his turn, on condition that he would compile the comic part of the dictionary which the academy had undertaken, and should collect the grotesque and burlesque terms. This was a task well suited to him, for it appears by his writings that he was extremely conversant in that kind of language, of which he seems to have made a complete collection from the markets and other places where the lower people resort.

Hist. Lit.  
ſec. iv. ad  
ann. 374.

AMBROSE (St.) bishop of Milan, one of the most eminent fathers of the fourth century, born in Gaul, in the year 333, according to Dr. Cave, or in 340, as Mr. Du Pin affirms. His father was at this time præfectus prætorio in Gaul, and resided at Arles, the capital of Gallia Narbonensis. The birth of Ambrose is said to have been followed with a remarkable presage of his future eloquence; for we are told that a swarm of bees came and settled upon his mouth, as he lay in his cradle. He soon made himself master of the several parts of secular learning, and pleaded causes before Probus with so much eloquence, that he was appointed his assessor, and soon after governor of the provinces of Liguria and Æmilia. He settled at Milan, where, in the year 374, upon the death of Auxentius bishop of that city, there was a great contest between the catholics and Arians concerning the choice of a new bishop; Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult: he accordingly addressed himself to the people in a gentle pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner: while he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such a sudden and unexpected incident

dent surprised him extremely, so that he retired immediately, and used every method to divert them from their resolution of chusing him; but at last he was obliged to comply, and was baptized, being but a catechumen before, and ordained bishop towards the latter end of the year 374, or beginning of 375. About the year 377, the barbarous nations making an incursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384, he was sent to the tyrant Maximus, who had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens being encouraged by these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory. But Symmachus having lost his cause, was expelled the city, and commanded not to approach within an hundred miles of it. The petition which he presented to the emperor Valentinian the Younger, is still extant; we find in it the strongest figures of rhetoric and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition, *Ibid.* but he has been thought guilty of many paralogisms; and yet he protests, "that he endeavoured only after the solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness, it being (says he) the peculiar privilege of the pagan philosophers to amuse the mind with colours as false as their idols; and to say great things, not being capable of saying true ones." Ambrose met with a good deal of opposition from the Arians against whom he acted with great spirit and intrepidity. Justina the empress, and mother of Valentinian, who was an Arian, resolving to restore Arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the Portian church; but he refused it, and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even desire him to pacify the people. Some time after, the empress sent and required of him, in the emperor's name, not only that church, but the new church likewise: he refused to obey this order, and answered with such spirit and resolution as astonished those who came with the emperor's orders.

*Flecher, Vie de Theodose, lib. iii. numb. 31.*

Ambrose was a second time sent to the tyrant Maximus, for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing, for Maximus soon after marched into Italy, and made himself master of the western empire; so that

that Valentinian was obliged to retire, with his mother, *Justina* and his sister *Galla*, to *Theſſalonica* in *Illyricum*, in order to deſire *Theodoſius's* aſſiſtance, who defeated *Maximus*, and reſtored *Valentinian* to the empire.

While *Theodoſius* continued in *Italy*, after the defeat of *Maximus*, an inſurrection happened at *Theſſalonica*, upon the following occaſion: there was a charioteer, who had a violent affection for the butler of *Buthericus*, the emperor's lieutenant in *Illyricum*, and having ſollicitated him to the gratification of his deſires, he was thrown into priſon. Soon after there being to be a race, the people demanded that the charioteer ſhould be at liberty, becauſe he was a neceſſary perſon upon that occaſion. This being reſuſed, they raiſed a ſedition, wherein they killed *Buthericus* himſelf, ſtoned ſeveral of the magiſtrates, and dragged them along the ſtreets.

*Theodorit.  
Eccleſ. Hiſt.  
lib. v. cap. 17.*

*Theodoſius* being informed of this, commanded a certain number of the inhabitants to be put to death promiſcuouſly; by which means the city was filled with the blood of many innocent perſons, and amongſt the reſt ſeveral ſtrangers who were but juſt come to the city; no regard was had to any diſtinction of perſons, no form of trial was obſerved, but they were cut down like corn in the harveſt, as *Theodoret* expreſſes it, to the number of ſeven thouſand (a). At this time an aſſembly of biſhop was held at *Milan*, who all expreſſed an abhorrence of ſuch cruelty in the emperor: *Ambroſe* wrote a letter to him, in which he repreſented the enormity of his crime, and exhorted him to make ſatisfaction by a ſincere ſubmiſſion and repentance. *Theodoſius*, upon his arrival at *Milan*, was going to perform his devotions in the great church, when *Ambroſe* met him at the door, and denied him entrance in theſe terms: "You do not, I believe, conſider, O emperor! the guilt of the maſſacre which you have committed; and though the violence of your paſſion be now over, yet your reaſon has not ſuggeſted to you the full extent of your crime. Perhaps your imperial dignity may prevent you from perceiving it, and caſt a cloud over your underſtanding;

(a) *Soremen* tells a remarkable ſtory which happened in this maſſacre. A merchant came and offered himſelf to death, to ſave his two ſons who were ſeized, and promiſed all the gold that he had, in reward for the favour. The ſoldiers being touched with pity, gave him leave to chuſe one of his ſons; for they declared that they could not diſmiſs

them both, becauſe they wanted to fill up their number. The father ſtood in a dreadful ſuſpence, looking ſometimes at one, and ſometimes at the other, with all the agony that can be imagined, and incapable of determining which to chuſe, till they were both put to death before his eyes. *Hiſt. Eccleſ. lib. vii. cap. 25.*

however

however, you ought to reflect upon the constitution of human nature, which is very weak and obnoxious to mortality, and that we are derived from dust, and must necessarily be resolved into it at last. Let not the splendor of the purple, which invests you, deceive you so far as not to consider the infirmity of the body which it covers. They are men of the same nature of yourself, nay they are your fellow-servants, whom you govern; for there is one Lord and Sovereign of all, he who created the universe: with what eyes will you, therefore, view the temple of our common Sovereign, and with what feet will you tread the sacred floor? how can you stretch out those hands, which have been defiled with so much innocent blood? how can you receive the holy body of our Lord in such polluted hands, or touch with your mouth his precious blood, when you have commanded in your passion the blood of so many persons to be unjustly shed? depart therefore, and do not aggravate your former guilt by new provocations: receive the bond which God himself, the Lord of all nature, approves and recommends, for it has a salutary power in it." *Ibid. c. xviii.*

The emperor, struck with these words, returned to his palace in great uneasiness of mind, saying he was extremely unhappy, that when the church was open to the lowest orders of men, it should be shut to him. About a year afterwards however he was admitted into the church by Ambrose, but not till after he had made attonement for his cruelty, and had given marks of a sincere repentance.

In 392, Valentinian the emperor being assassinated by the contrivance of Argobastes, and Eugenius usurping the empire, Ambrose was obliged to leave Milan, but he returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397, being fifty-seven years of age, according to Mr. Du Pin and some other writers, but Dr. Cave and Olearius say he was sixty-four years old at his death. He was buried in the great church at Milan. He wrote several works, the most considerable of which is that *De officiis* (b). He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and

*Biblioth. des  
Auteurs  
Eccles.  
tom. ii.  
p. 291, 292.*

(b) This is a discourse divided into three books, upon the duties of the clergy. It appears to have been written several years after he had been bishop, and very probably about the year 390 or 391, when peace was restored to the church, after the death of the tyrant Maximus. He has imitated, in these three books,

the design and disposition of Cicero's piece *De officiis*. He confirms, says Mr. Du Pin, the good maxims which that orator has advanced, he corrects those which are imperfect, he refutes those which are false, and adds a great many others which are more excellent, pure, and elevated. Du Pin, p. 258.

his

his expressions noble; he diversifies his subject by an admirable copiousness of thought and language. He is very ingenious in giving an easy and natural turn to every thing which he treats of, and is not without strength and pathos when there is occasion for it. This is part of the character which Du Pin gives him as a writer; but Erasmus tells us that he has many quaint and affected sentences, and frequently very obscure ones; and it is certain that his writings are intermixed with many strange and peculiar opinions: he maintained that all men indifferently are to pass through a fiery trial at the last day; that even the just are to suffer it, and to be purged from their sins, but the unjust are to continue in it for ever; that the faithful will be raised gradually at the last day, according to the degree of their particular merit: that the bow which God promised Noah to place in the firmament after the deluge, as a sign that he never intended to drown the world again, was not to be understood of the rainbow, which can never appear in the night, but some visible token of the Almighty. He carries the esteem of virginity and celibacy so far, that he seems to regard matrimony as an indecent thing. It is said that Ambrose borrowed many things from the writings of the Greek fathers, and especially St. Basil bishop of Cæsarea. However, the ancients in general had a great opinion of him as a writer, particularly St. Augustin. Pelagius also extols him very highly in a passage quoted by St. Augustin, where he says that the Roman faith shines forth with a peculiar lustre in his writings, and that he is the flower of the Latin writers; and that his doctrine and exact knowledge of the Scriptures could never be attacked by his enemies themselves. Paulinus wrote his life, and dedicated it to St. Augustin: this life is prefixed to St. Ambrose's works, the best edition of which is reckoned to be that published by the Benedictine monks, in two volumes in folio, at Paris, in 1686 and 1690.

Dellæus, De  
vero usu pa-  
trium,  
p. 270.

De gratia  
Christi,  
cap. xliii.

Galfr. Mon.  
Hist. Reg.  
Britan.  
lib. viii.  
cap. 1.

AMBROSIUS AURELIANUS, or AURELIUS AMBROSIUS, a famous general of the ancient Britons, of Roman extraction. He was educated at the court of Aldroen of Amoric, who, at the request of the Britons, sent him over with ten thousand men, to assist them against the Saxons, whom Vortigern had invited into Britain. Ambrosius had such success against the Saxons, that the Britons chose him for their king, and compelled Vortigern to give up to him all the western part of the kingdom, divided by the Roman highway called Watling-street. Some time after, the Britons being discon-  
tented

tented with Vortigern, and having withdrawn their allegiance from him, he retired to a castle in Wales, where being besieged by Ambrosius, and the castle taking fire, he perished in the flames, and left his rival sole monarch of Britain, who now took upon him the imperial purple, after the manner of the Roman emperors. Geoffrey of Monmouth tells us that Ambrosius built Stonehenge near Salisbury, in Wiltshire, <sup>Ibid. cap. 9, 10, etc.</sup> Ambrosius, according to this historian, coming to a monastery near Caercaradoc, now Salisbury, where three hundred British lords, massacred by Hengist, lay buried, and resolving to perpetuate the memory of this action, he ordered his workmen to prepare a large quantity of stones and other materials. But having, at the instigation of Tremounus archbishop of Caerleon, consulted the famous Merlin, this magician advised him to send over to Ireland for certain great stones, called *Chorea gigantum*, the Giant's Dance, placed in a circle on a hill called Killair, having been brought thither by giants from the farthest borders of Africa. Uther Pendragon, Ambrosius's brother, and a body of forces were accordingly sent into Ireland, to fetch these stones, but were opposed in their attempt by Gilliomanus king of the country, who derided the folly of the Britons in undertaking so ridiculous an expedition. Nevertheless, the Britons having vanquished this prince in battle, brought away the stones; and by the direction and assistance of Merlin, who had accompanied them, these wonderful stones, by order of Ambrosius, were placed over the graves of the British lords, and are now what is called Stonehenge. Alexander Meham celebrates this fable in his poem *De divinæ sapientiæ laudibus* (a). Polydore Virgil assigns another origin of Stonehenge, he tells us it was

- (a) *Nobilis est lapidum structura, chorea gigantum,  
 Ars experta suum posse peregit opus.  
 Quod ne prodiret in lucem segnius artem  
 Se, viresque suas consuluisse reor.  
 Hoc opus adscribit Merlino garrula fama;  
 Filia figmenti fabula vana refert,  
 Illa congerie fertur decorata fuisse  
 Tellus, quæ mittit tot Palamedis aves.  
 Hinc tantum munus suscepit Hibernia gaudens:  
 Nam virtus lapidi cuilibet ampla satis.  
 Nam resperfus aquis magnam transfudit in illas  
 Vim, quis curari sæpius æger eget.  
 Uther Pendragon molem transvexit ad Ambri  
 Fines, de victo victor ab hoste means.  
 O quot nobilium, quot corpora sacra virorum  
 Illic Hengisti proditione jacent:  
 Intercepta fuit gens inclyta, gens generosa;  
 Intercepta, nimis credula, cauta nimis,*



erected by the Britons as a monument to their general Ambrosius, on the place where he fell in battle, to perpetuate the memory of his glorious actions and services done to his country. Both these stories are rejected by our best antiquarians; but they are by no means agreed as to the true origin of this famous piece of antiquity.

1111.

After the Britons had defeated the Saxons, and obliged them to retire northward, Ambrosius is said to have convened the princes and great men at York, where he gave orders for repairing the churches destroyed by the Saxons, and restoring the exercise of religion to its former lustre. This is confirmed by Matthew of Westminster, who highly applauds the great zeal of Ambrosius in repairing the churches, encouraging the clergy, and restoring the honour of religion. The Monmouth historian gives this prince a very high character: "He was a man (says he) of such bravery and courage, that when he was in Gaul no one durst enter the lists with him, for he was sure to unhorse his antagonist, or to break his spear into shivers. He was, moreover, generous in bestowing, careful in performing religious duties, moderate in all things, and more especially abhorred a lye. He was strong on foot, stronger on horseback, and perfectly qualified to command an army (b)." The same author tells us he was poisoned at Winchester by one Eopa a Saxon, disguised as a physician, and hired for that purpose by Pascentius, one of the sons of Vortigern: but the general received opinion is, that he was killed in a battle which he lost in the year 508, against Cerdic, one of the Saxon generals.

(b) Tanta virtus et audacia viro inerat; quod cum Galliarum partes frequentaret, non erat alter qui cum illo congredi auderet. Nam si congressum fecisset, vel hostem ex equo prostrernabat, vel hastam in frustra confringebat. Præterea largus erat

in dandis, sedulus in divinis obsequiis, modestus in cunctis, et super omnia mendacium vitans. Fortis pedes, fortior eques, et ad regendum exercitum doctus. Galf. Monumeth. ubi supra, cap. 3.

Bayle,  
Nouvel. de  
la Repub. des  
Lettres,  
1684.  
tom. i.  
p. 457.

AMELOT DE LA HOUSSAI (Abraham-Nicholas) born at Orleans in February 1634. He was much esteemed at the court of France, and was appointed secretary of an embassy, which that court sent to the commonwealth of Venice, as appears by the title of his translation of father Paul's History of the Council of Trent; but he afterwards published some pieces which gave such offence that he was imprisoned in the Bastille. The first works he printed were the History of the Government of Venice, and that of the Uscocks, a people of Croatia.

**Croatia:** In the year 1683, he published his translations in French of Machiavel's Prince, and father Paul's History of the Council of Trent, and Political Discourses, in the same language, upon Tacitus. These performances were well received by the public. He did not prefix his own name to the two last mentioned works, but concealed himself under the name of La Mothe Jasseval. His translation of father Paul was attacked by the partizans of the pope's unbounded power and authority. In France, however, it met with great success; all the advocates for the liberty of the Gallican church promoting the success of it to the utmost of their power, though at the same time there were three memorials presented to have it suppressed. When the second edition of this translation was published, it was violently attacked by the abbe St. Real, in a letter he wrote to Mr. Bayle, dated October 17, 1685; Amelot defended himself also, in a letter to the same gentleman. In 1684, he printed, at Paris, a French translation of Baltasar Gracian's Oraculo manual, with the title of l'Homme de cour. In his preface he defends Gracian against father Bohour's Critique, and tells us why he ascribes this book to Baltasar and not to Laurence Gracian. He also mentions that he hath altered the title, because it appeared too ostentatious and hyperbolical, that of l'Homme de cour, the Courtier, being more proper to express the subject of the book, which contains a collection of the finest maxims for regulating a court-life. In 1686, he printed La Morale de Tacite, De la flaterie. In this work he has collected several particular facts and maxims, which represent in a strong light the artifices of court-flatterers, and the mischievous effect of their poisonous discourses. In 1690, he published at Paris a French translation of the first six books of Tacitus's Annals, with his historical and political remarks, some of which, according to Mr. Gordon, are pertinent and useful, but many of them insipid and trifling. Amelot having employed his pen for several years in writing on historical and political subjects, began now to try his genius on religious matters, and in 1691, he printed at Paris a translation of Palafox's Theological and moral Homilies upon the Passion of our Lord. Frederic Leonard, a bookseller at Paris, having proposed in the year 1692, to print a collection of all the treaties of peace between the kings of France and all the other princes of Europe, since the reign of Charles VII. to the year 1690, Amelot published a small volume in duodecimo, containing a preliminary discourse upon these treatises, wherein he endeavours to shew, that most princes, when they enter

Ibid.  
Oa. 1683  
p. 1170.

Discourses  
prefixed to  
his translation.  
vol. i.  
dis. ii. § 12.  
p. 28.

ter into a treaty, think more how they may evade the performance of what they agree to, than how they shall accomplish their promises. He published also an edition of cardinal d'Ossat's Letters in 1697, with several observations of his own, which, as he himself tells us in his advertisement or preface, may serve as a supplement to the history of the reigns of Henry III. and Henry IV. kings of France. Amelot died at Paris in December 1706, being then almost seventy-three years of age.

AMELOTE (Dennis) a celebrated writer amongst the Roman catholics, born at Saintes in France in the year 1606. He maintained a close correspondence with the fathers of the Oratory, a congregation of priests founded by Philip of Neri. He wrote the life of Charles de Gondren, second superior of this congregation, and published it at Paris in 1643. In this piece he said something of the famous abbot of St. Cyran, which greatly displeased the gentlemen of Port Royal, who, to be revenged of him, published a libel against him, intitled *Idee general de l'esprit et de livre de P. Amelote, A general Representation of F. Amelote's Genius and of his Book*. He was so much provoked by this satire, that he did all in his power to injure them. They had finished a translation of the New Testament, and were desirous to have it published; for this purpose they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had some friends in the Sorbonne, but at the same time very powerful enemies; and as to the privilege, it was impossible to prevail with the chancellor Seguier to grant them one, for he hated them; so that father Amelote, whose advice the chancellor generally followed in matters of religion, easily thwarted all their measures, not only out of zeal for what he thought the true doctrine, or out of aversion to the Port Royalists, but also from a view to his own interest; or he was about to publish a translation of his own of the New Testament. Amelote's translation, with annotations, in four volumes octavo, was printed in the years 1666, 1667, and 1668. It is not very exact, according to F. Simon, who tells us that it contains some very gross blunders. It was dedicated to M. de Perefex archbishop of Paris; and the translator uses the gentlemen of Port Royal very ill in his dedication: "You will be confirmed (says father Amelote to this prelate) in that zeal which obliged you to take up the holy arms to defend the true grace of God, and the decrees of the holy see, against the new heresy: you will

Biblioth.  
Critique,  
tom. iii.  
chap. 16.

will daily strengthen yourself against these blind rebels, whose fury, impostures, and calumnies add new splendor to your glory, which they endeavour to cast a blemish upon. They place you in the same rank with the Athanasiuses and Hillarys, when they abuse you in the same manner as the Arians did those great and holy bishops." In this translation he has been *Ibid* ch. 17. at great pains to find expressions more proper and elegant than those of the former versions; for which reason he committed his work into Mr. Conrart's hands, to polish and correct whatever he should judge inelegant or improper. Amelote wrote also an Abridgment of Divinity, a Catechism for the Jubilee, and a kind of Christian Manual for every Day (*Journee Chrétiéne*). Though he had always been a very zealous Anti-Port-Royalist, yet he was but poorly rewarded for all his labour and trouble: since towards the end of his life he sued for a very small bishopric, and met with a refusal, though he had all the qualities requisite to a bishop. He could not forbear complaining of this usage to his friends, telling them that those whom he had often served very effectually, had been very cold to him on this occasion. He entered into the congregation of *Ibid* the Oratory in 1650, and continued amongst them till his death, which happened in 1678.

AMES (William) an English divine, famous for his controversial writings; but much more so abroad than in his native country, for he lived many years in foreign parts, and there ended his days. He was descended from an ancient family in Norfolk, where he was born in the year 1576. He was educated at Christ-church college, Cambridge, under the famous Mr. William Perkins, from whom probably imbibing some Calvinistical principles, he became a strenuous assertor of the same tenets, insomuch that he gave some disgust to certain persons in the university, one instance whereof is given us by Dr. Fuller, who informs us, that about the year 1610-11, *Hist. of the University of Cambridge, folio, 1655. p. 159.* "Mr. Ames preaching at St. Mary's, or, to use his own expression, having the place of a watchman for an hour in the tower of the university, took occasion to inveigh against the liberty taken at that time, especially in those colleges which had Lords of Misrule, a pagan relique, which he said, as Polydore Virgil observed, remains only in England. Hence he proceeded to condemn all playing at cards and dice, affirming that the latter in all ages was accounted the device of the devil; and that as God invented the one-and-twenty letters whereof he made the Bible, the devil found out the one-and-twenty spots on the die; that canon-law forbade the use thereof,

Neal's Hist.  
of the Puri-  
tans, 1733.  
vol. ii. p. 47.

thereof, seeing, *Inventio diaboli nulla consuetudine potest val-  
lidari*. His sermon (continues Mr. Fuller) gave great of-  
fence to many of his auditors, the rather because in him there  
was a concurrence of much nonconformity, insomuch, that to  
prevent an expulsion from Dr. Val. Cary, the master, he for-  
sook the college, which proved unto him neither loss nor dis-  
grace, being chosen afterwards, by the states of Friesland, pro-  
fessor of their university." In 1613, his dispute with Grevin-  
chovius, minister at Rotterdam, appeared in print. He was at  
the synod of Dort, in 1618, and informed king James's em-  
bassador from time to time of the debates of that assembly.

Id.

When he had been twelve years in the doctor's chair at  
Franeker, he resigned his professorship, and accepted of an  
invitation to the English congregation at Rotterdam, the air  
of Franeker being too sharp for him, as he was troubled with  
a great difficulty of breathing. Upon his removal to Rot-  
terdam, he wrote his *Fresh Suit* against Ceremonies, but did  
not live to publish it himself, for his constitution was so shat-  
tered that the air of Holland did him no service: he had de-  
termined to remove to New England, but his asthma return-  
ing at the beginning of the winter, put an end to his life at  
Rotterdam, where he was buried on the 14th of November,  
1633. He was a very learned divine, a strict Calvinist in doc-  
trine, and of the persuasion of the independents with regard  
to the subordination and power of the classes and synods.  
The same year he died, the last book he wrote above-mentioned  
was published; the editor informs us, that "With the com-  
ing forth of this book into the light, the learned and famous  
author Dr. Ames left the light or darkness rather of this world.  
And though his name in this controversy was hitherto conceal-  
ed, yet that which was generally but imagined but before  
(that the Reply and this *Fresh Suit*, to Dr. Burgess's Rejoin-  
der, were his work) is now certainly known to be his; it  
pleads truth succinctly and perspicuously, as indeed his vein  
in all his writings and discourses did most admirably lead him  
to do: that he shewed himself a pattern of holiness, a burn-  
ing and shining light, a lamp of learning and arts, a cham-  
pion of truth, especially while he was, for the space of twelve  
years at least, in the doctor's chair at Franeker (a)."

(a) The works of Ames are as  
follow:

1. Sermons preached at St. Mary's  
in Cambridge; but when or whether  
printed, is not known.

2. *Puritanismus Anglicanus*; oc-  
tavo, 1610. And in English, at

London, quarto, 1641, containing  
the chief doctrines of the Puritans.

3. *Disceptatio scholastica inter Nic.  
Grevinchonium et Gul. Amesium*,  
etc. octavo, Amst. 1613, concern-  
ing Arminius's opinions of election,  
etc.

4. *Dis-*

4. *Disputatio inter Amesium et N. Grevinchovium, etc.* Rotterd. octavo, 1611. L. Bat. 1617, 1633, etc. About reconciliation by the death of Christ, etc.

5. *Coronis ad collationem Hagiensem, duodecimo*, Lugd. Bat. 1618, 1628, 1630. Confuting the Answers given by the Armenians to the Dutch pastors.

6. *Medulla theologica, duodecimo*, Franek. 1623. Amst. 1627, 1628, 1634, 1641. Also in English, London, duodecimo.

7. *Explicatio utriusque Epistolæ S. Petri, duodecimo*, Amst. 1625, 1635. The same in English, Lond. quarto.

8. *De incarnatione Verbi, octavo*, Franek. 1626. Against the Socinians.

9. *Bellarminus enervatus, etc.* octavo, Amst. 1627, 1628. Oxon. 1629. Lond. 1633, etc.

10. *De conscientia, etc.* duodecimo, Amst. 1630, 1631, 1643. And in English, with this title, *A Treatise on Conscience, with the Power and Cases thereof*, quarto, Lond. 1643.

11. *Antisynodalia, etc.* duodecimo, Franek. 1692. Amst. 1633. Against the Remonstrants.

12. *Demonstratio logicæ veræ, duodecimo*, L. Bat. 1632.

13. *Disputatio theologica, ibid.* Against metaphysics.

14. *Technometria, etc.* octavo, Amst. 1632; or, *The Purpose and Bounds of Arts.*

15. *A Reply to Bishop Moreton.*

16. *A fresh Suit against human Ceremonies in God's Worship; or, a Treplication upon Dr. Burgefs's Rejoynder for Dr. Morton*, quarto, 1633.

17. *A first and second Manuduction.*

18. *Rescriptio ad responsum Grevinchovii de redemptione generali*, octavo, L. Bat. 1634.

19. *Christianæ catecheseos sciographia, octavo*, Franek. 1635.

20. *Lectiones in omnes Psalmos Davidis, etc.* octavo, Amst. 1635. and London, 1647. He wrote also some prefaces, etc. to the writings of others; and a few scattered pieces, not mentioned in any catalogue of his books. His Latin works were reprinted at Amsterdam, in 1658, in five volumes, with a preface by Matthias Nethenus.

AMMIRATO, or AMMIRATI (Scipio) an eminent historian of the sixteenth century, born at Lecca, in the kingdom of Naples, the 27th of September, 1531. He studied first at Poggiardo, afterwards at Brundisium, and in 1547, he went to Naples, in order to go through a course of civil law. When he was at Barri with his father, he was deputed by that city to manage some affairs at Naples, which he executed with great success. Some time after, he determined to enter into the church, and was accordingly ordained by the bishop of Lecca, who conceived a high esteem for him, and gave him a canonry in his church; but Ammirato not meeting afterwards with the preferment he expected, he formed a design of going to Venice, and entering into the service of some ambassador, in order to see the several courts of Europe. Alexander Contarini however persuaded him to change his resolution of travelling, and engaged him to continue with him at Venice, where he had an opportunity of contracting a friendship with many learned men. But fortune, which had been hitherto very unfavourable to him, would not permit him to continue

Mem. pour servir à l'histoire des hommes illustres, tom. 19.

long in that ease which he enjoyed with his patron : the wife of the latter, who used to take great pleasure in Ammirato's conversation, having sent him a present as a token of her friendship ; some ill-natured persons went to the husband, and represented this civility of the lady in such a light, as was sufficient to excite the resentment of a jealous husband. Ammirato was obliged to fly away immediately, in order to save his life. He returned to Lecca, and his father being then at Barri, he went thither to him, but he met with a very cool reception, the old gentleman being extremely angry to find him in no probable way of making a fortune, because he had neglected the study of the law, which he reproached him with very frequently.

Marcellus Marcini being chosen pope in 1555, under the name of Marcellus II. Ammirato, who knew that Nicolao Majorano bishop of Molfetta, a city near Barri, had been formerly a friend of the pope's, persuaded him to go to Rome, and congratulate him upon his election, being in hopes that by attending the bishop in his journey, he might procure some place under the nephews of that pope : but as they were preparing for this journey, the death of Marcellus put a stop to their intended scheme, and destroyed their hopes : upon this Ammirato retired to a country-seat of his father's, where he applied himself closely to his studies. At last he was determined to return to Naples, in order to engage again in the study of the law, and to take his degrees in it ; his relish for this profession was not in the least increased, but he thought that the title which he might procure would be of advantage to him in some respects. However, he had not been six months at Naples before he grew weary of it, and entered successively into the service of several noblemen as secretary. Upon his return to Lecca, he was appointed by this city to go and present a petition to pope Pius IV. in their favour, which office he discharged with success. Upon his return to Lecca, he was invited by the city of Naples to settle there, and write the history of that kingdom : but the cold reception he met with from the governors who had sent for him, soon disgusted him so highly, that he left the city with a resolution to return no more. They repented afterwards of their neglect of him, and used all possible means to recall him, but he continued inflexible. He went therefore to Rome, where he procured a great many friends ; and having travelled over part of Italy, he went to Florence, where he was resolved to settle, being engaged by the kind reception, which the grand duke gave to men of letters. He was appointed

pointed to write the history of Florence, and received many instances of that prince's bounty, which was increased after his work was published, for he was presented with a canonry in the cathedral of Florence. The easy situation in which he was now placed, gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of the works we have of him (a). He died at Florence the 30th of January, 1600, in the sixty-ninth year of his age.

(a) His works are as follow :

1. Arguments, in Italian verse, of the Canto's of Ariosto's Orlando Furioso, which were first published in the edition of that poem at Venice, in 1548, in quarto.

2. Il Dedalione dialogo del poeta, Naples, 1560, in octavo.

3. Istorie Fiorentine dopo la fondatione di Fierenze infino all' anno 1574. The History of Florence from the Foundation of it to the Year 1574, printed at Florence, 1600, in two volumes folio.

4. Discorsi sopra Cornelio Tacito. Discourses upon Cornelius Tacitus, Florence, 1598, in quarto.

5. Delle famiglie nobili Napollone. Of the noble Families in Naples, part I. at Florence, 1580, in folio; part II. at Florence, 1651, folio.

6. Discorsi delle Famiglie Paladina et l'Antoglietta. Discourses upon the Families Paladina and Antoglietta, Florence, 1605, in quarto.

7. Albero et storia della famiglia de Conti Guidi, coll' aggiunte de Scipione Ammirato giovane. The Tree and History of the Family of the

Counts Guidi, with the additions of Scipio the younger, Florence, 1640, and 1650.

8. Delle Famiglie Fiorentine. Of the Families of Florence; Florence, 1615, folio.

9. Vescovi de Fiesoli di Volterra, e d'Arezzo, con l'aggiunta di Scipione Ammirato il giovane. An account of the Bishops of Fesula, Volterra, and Arezzo, with the Additions of Scipio Ammirato the younger, at Florence, 1637, quarto.

10. Opuscoli varii. Various Tracts, Florence, 1583, in octavo.

11. Rime varie. Miscellaneous Poems, printed in a collection of poems by different authors, Venice, 1553, in octavo.

12. Poesie spirituali. Spiritual Poems, Venice, 1634, in quarto.

13. Annotazioni sopra la seconda parte de Sonetti di Bernardino Rota fatti in morte di Porzia Capece sua moglie. Notes upon the second Part of Bernardino Rota's Sonnets upon the death of his Wife Portia Capece, Naples, 1560, in quarto.

AMMONIUS (Andrew) a native of Lucca, who came and settled in England. He lived some time in sir Thomas More's house, and afterwards in St. Thomas's college, for he was not in circumstances sufficient to hire or keep a house of his own. There subsisted a strong friendship and close correspondence betwixt him and Erasmus. The advice which Erasmus gives him, in regard to pushing his fortune, has a good deal of humour in it, and was certainly intended as a satire on the artful methods generally practised by the selfish and ambitious part of mankind: "In the first place (says he) throw

Erasm.  
Epist. ii.  
lib. viii.  
p. 408.



throw off all sense of shame ; thrust yourself into every one's business, and elbow out whomsoever you can ; love nor hate no one ; measure every thing by our own advantage ; let this be the scope and drift of all your actions. Give nothing but what is to be returned with usury, and be complaisant to every body. Have always two strings to your bow. Feign that you will leave the country, and get every thing ready for your departure. Shew letters inviting you elsewhere, with great promises (a).” Fortune at length began to smile upon Ammonius, for he was appointed secretary to Henry VIII. and honoured by pope Leo X. with a public character at the court of this prince ; and in all appearance he would have soon risen higher, had not death carried him off when he was but of a middle age : he died of the sweating sickness (b), in

Ibid. Ep. vi.  
p. 104.

1517.

(a) Principio perfica frontem nequid usquam pudeat. Deinde omnibus omnium negotiis te misce, prostrude quemcumque potes cubito. Neminem nec ames, nec oderis ex animo, sed omnia tuo compendio metiare. Ad hunc scopum omnis vitæ ratio spectet. Ne quid des nisi unde speres fœnus ; assentare omnibus omnia. Duabus sedeto sellis. Suborna diversos procos qui te ambiant. Minare et appara discessum. Offende literas quibus magnis pollicitis avocaris. Erasmus. Epist. XIII. lib. viii. p. 414.

(b) The learned Caius, as quoted by Dr. Freind, gives the following account of the sweating sickness : “ It began at first in 1483, in Henry VII's army, upon his landing at Milford-haven, and spread itself in London from the 21st of September to the end of October. It returned here five times, and always in summer : first in 1485, then in 1506, afterwards in 1517, when it was so violent that it killed in the space of three hours ; so that many of the nobility died, and of the vulgar sort, in several towns, half often perished. It appeared the fourth time in 1528, and proved mortal then in the space of six hours ; many of the courtiers died of it, and Henry VIII. himself was in danger. In 1529, and only

then, it infested the Netherlands and Germany, in which last country it did much mischief, and destroyed many, and particularly was the occasion of interrupting a conference at Marpurgh between Luther and Zuïnglius about the eucharist. The last return of it with us was in 1551 : in Westminster it carried off one hundred and twenty in a day. At Shrewsbury particularly, where our author Caius resided, it broke out in a very furious manner : the description he gives of it is terrible, like the plague at Athens. He very properly calls it a pestilential contagious fever, of one natural day : the sweat itself he reckons only as a symptom or crisis of this fever. The manner of its seizure was thus : first it affected some particular part, attended with inward heat and burning, unquenchable thirst, restlessness, sickness at the stomach and heart (though seldom vomiting), head-ach, delirium, then faintness, and excessive drowsiness ; the pulse quick and vehement, and the breath short and labouring. Children, poor, and old people, less subject to it. Of others, scarce any escaped the attack, and most died : in that town, where it lasted seven months, perished near a thousand. Even by travelling into France or Flanders they did not escape ; and what

1517. Erasmus thus laments his death (c) : how many of my old companions have I lost (says he) ! in the first place, Andrew Ammonius of Lucca ; good God ! what a sprightly genius he had, and what a faithful memory ! how noble was his soul, how free from envy and every meanness ! When his own qualifications, and the applause of princes, had opened him a way to the greatest affairs, he was suddenly snatched away, before he was forty years of age : the loss of whom I cannot but lament, as often as I reflect how delighted I was with his acquaintance (d).

what is stranger, even the Scotch were free, and abroad the English only affected, and foreigners not affected in England. None recovered in less than twenty-four hours. At first the physicians were much puzzled how to treat it : the only cure was to carry on the sweat, which was necessary for a long time, for if stopped, it was dangerous or fatal : the way therefore was to be patient and lie still, and not to take cold. If nature was not strong enough to do it, art should assist her in promoting the sweat by cloaths, medicines, wine, etc. The violence of it was over in fifteen hours ; but no security till twenty-four hours were past. In some there was a necessity to repeat the sweating ; in strong constitutions, twelve times. Great danger to remove out of bed ; some who had not sweated enough, fell into very ill fevers. No flesh in all the time ; nor drink the first five hours ; for in the seventh the distemper increases ; about the ninth, delirium ; sleep to be avoided by all means. It appeared by experience, as the lord Bacon observes, that this disease was rather a surprize of na-

ture, than obstinate to remedies, if it were in time well treated ; for when proper care was taken, the patient generally recovered." Dr. Freind's Hist. Physf. vol. ii. p. 333.

(c) Quam multos hic ex veteri solatio desidero : primum Andreæ Ammonium Lucensem ; Deum immortalem ! quanta ingenii dexteritate, quam fideli memoria præditum ! Tum animus quam erat excelsus, quam alienus a livore, quam alienus a sordibus ! hunc et suis dotibus, et omni principum applausu, florentem, maximis rebus destinatum, subita mors interceptu natu minorem annis quadraginta. Cujus equidem decessum non possum non dolere quoties in mentem venit, quam mihi fuerit jucunda ejus familiaritas. Erasmi. Ep. v. lib. xxiii. p. 1210.

(d) Ammonius wrote some Latin poetical pieces. In the Epitome of Gesner's Bibliotheca, the following are mentioned :

1. Scotici conflictus historia, lib. i.
2. Bucolica, seu Eclogæ, lib. i.
3. De rebus nihili, lib. i.
4. Pangyricus quidam, lib. i.
5. Epigrammata, lib. i.
6. Poëmata diversa.

AMONTONS (William) was born in Normandy, the last day of August, 1663. His father having removed to Paris, William received the first part of his education in this city. He was in the third form of the Latin school, when, after a considerable illness, he contracted such a deafness as obliged him to renounce almost all conversation with mankind. In this situation he began to think of employing himself in the invention of machines ; he applied therefore to the study of geometry ; and

and it is said, that he would not try any remedy to cure his deafness, either because he thought it incurable, or because it increased his attention. He studied also the arts of drawing, of surveying lands, and of building; and in a short time he endeavoured to acquire a knowledge of those more sublime laws which regulate the whole universe. He studied with great care the nature of barometers and thermometers; and in 1687, he presented a new hygroscope to the Royal Academy of Sciences, which was very much approved. He communicated to Mr. Hubin, a famous enameller, some thoughts he had conceived, concerning new barometers and thermometers; but Mr. Hubin had prevented him in some of his thoughts, and did not much regard the rest, till he made a voyage into England, where the same thoughts were mentioned to him by some of the fellows of the Royal Society. Mr. Amontons found out a method to acquaint people at a great distance, in a very little time, of whatever one pleased. The method was as follows: let there be people placed in several stations, at such a distance from one another that by the help of a telescope a man in one station may see a signal made in the next before him; he must immediately make the same signal, that it may be seen by persons in the station next after him, who is to communicate it to those in the following station, and so on. These signals may be as letters of the alphabet, or as a cypher, understood only by the two persons who are in the distant places, and not by those who make the signals. The person in the second station making the signal to the person in the third the very moment he sees it in the first, the news may be carried to the greatest distance in as little time as is necessary to make the signals in the first station. The distance of the several stations, which must be as few as possible, is measured by the reach of a telescope. Mr. Amontons tried this method in a small tract of land, before several persons of the highest rank at the court of France. In 1695, he published a book, intitled *Remarques experiences physiques sur la construction d'une nouvelle clepsydre, sur les barometres, thermometres, et hygrometres; Observations and Experiments concerning the Manner of making a new Hour-glass, and concerning Barometers, Thermometers, and Hygroscopes*. This is the only book which he wrote, besides the pieces which we have of him in the *Journal des Scavans*. Though the hour-glasses made with water, so much in use amongst the ancients, be entirely laid aside, because the clocks and watches are much more useful, yet Mr. Amontons took a great deal of pains in making his new hour-glass, being in hopes

Fontenelle,  
Hist. et  
Mem. de  
l'Acad. des  
Sciences,  
2705.  
p. 191.

hopes that it might serve at sea, it being made in such a manner that the most violent motion could not alter its regularity; whereas a great agitation infallibly disorders a clock or watch. When the Royal Academy was new regulated, in 1699, Mr. Amontons was admitted a member of it, and read there his *New Theory of Friction*, in which he has happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were delicate and just; he knew how to prevent the inconveniences of his new inventions, and had a wonderful skill in executing them. He enjoyed a perfect health, and, as he led a regular life, was not subject to the least infirmity; but on a sudden he was seized with an inflammation in his bowels, which soon mortifying, became the occasion of his death, which happened the 11th of October, 1705, he being then forty-two years and near two months old.

AMYOT (James) bishop of Auxerre and great almoner of France, one of the most celebrated men for learning of the sixteenth century. He was born at Melun, the 30th of October, 1514, and studied philosophy at Paris, in the college of cardinal Le Moine. He was naturally dull and heavy, but his diligence and application made amends for these natural defects. Having taken his degree of master of arts at the age of nineteen, he pursued his studies under the royal professors established by Francis I. viz. James Tufen, who explained the Greek poets; Peter Donés, professor of rhetoric; and Oronce Finé, professor of mathematics. He left Paris at the age of twenty-three, and went to Bourges with the sieur Colin, who had the abbey of St. Ambrose in that city. At the recommendation of this abbot, a secretary of state took Amyot into his house, to be tutor to his children. The great improvements they made under his direction, induced the secretary to recommend him to the princess Margaret duchess of Berry, only sister of Francis I. and by means of this recommendation Amyot was made public professor of Greek and Latin in the university of Bourges: he read two lectures a day, for ten years, a Latin lecture in the morning, and a Greek one in the afternoon. It was during this time he translated into French the *Amours of Theagenes and Chariclea*, which Francis I. was so pleased with, that he conferred upon him the abbey of Bellosane. The death of this prince happening soon after, Amyot thought it would be better to try his fortune elsewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embassy

bassay from Henry II. to that republic. When Morvillier was recalled from his embassy, Amyot would not repass the Alps with him, chusing rather to go to Rome, where he was kindly received by the bishop of Mirepoix, at whose house he lived two years. It was here, that, looking over the manuscripts of the Vatican (whither he was allowed a free access by Romulus Amaseis, keeper of that famous library) he discovered that Heliodorus, bishop of Tricca, was the author of the Amours of Theagenes. He found also a manuscript of this work, more correct and complete than that which he had translated, and took care to enable himself thereby to give a better edition of this work. His labours, however, in this way did not engage him so as to divert him from pushing his fortune: he insinuated himself so far into the favour of cardinal De Tournon, that the cardinal recommended him to the king, to be preceptor to his two younger sons. While he was in this employment, he finished his translation of Plutarch's Lives, which he dedicated to the king: he afterwards undertook that of Plutarch's Morals, which he ended in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compiègne, and made him great almoner of France and bishop of Auxerre; and the place of great almoner and that of curator of the university of Paris happening to be vacant at the same time, he was also invested in both these employments, which Thuanus greatly complains of. Henry III. perhaps would have yielded to the pressing solicitations of the bishop of St. Flour, who had attended him on his journey into Poland, and made great interest for the post of great almoner; but the duchess of Savoy, the king's aunt, recommended Amyot so earnestly to him, when he passed through Turin, on his return from Poland, that he was not only continued in his employment, but a new honour was added to it for his sake, for when Henry III. named Amyot commander of the order of the Holy Ghost, he decreed at the same time, as a mark of respect to him, all the great almoners of France should be of course commanders of that order. Amyot did not neglect his studies in the midst of his honours, but revised all his translations with great care, compared them with the Greek text, and altered many passages: he designed to give a more complete edition of them, with the various reading of diverse manuscripts, but died before he had finished that work. He died the 6th of February, 1593, in the seventy-ninth year of his age.

Vit. fus.  
 lib. v.

AMYRAUT

**AMYRAUT** (Moses) an eminent French divine, minister and professor of divinity at Saumur. He was born in September 1596, at Bourgueil, a small town of Touraine, of an ancient family originally from Orleans. Having gone through his course of philosophy, he was sent to Poitiers, to read law, to which he applied himself with great assiduity, and is said to have spent fourteen hours a day in that study. At the end of his first year, he took his degree of licentiate. But Mr. Bouchereau, minister of Saumur, having advised him to study divinity, and the reading of Calvin's Institution having strongly inclined him to follow this advice, he acquainted his father that he earnestly desired to be a clergyman, and obtained his assent, though not without a good deal of difficulty. He went to study at Saumur, where he continued a considerable time as student of divinity. Upon his admission into orders, he was presented to the church of St. Agnau, in the country of Mayne, where, after having lived eighteen months, he was invited to Saumur, to succeed Mr. Daille, appointed minister of Charenton. About the same time that the church of Saumur desired him for their minister, the academic council fixed upon him for professor of divinity. His admission to the professorship, with his previous examination, and his inaugural thesis *De sacerdotio Christi*, redounded much to his reputation.

In 1631, Mr. Amyraut was sent deputy to the national council at Charenton; and by this assembly was appointed to address the king, and lay before his majesty their complaints concerning the infraction of the edicts: he was particularly charged not to deliver his speech upon his knees, as the deputies of the former national synod had done. He managed this affair with so much address, that he was introduced to the king according to the ancient custom, and in the manner that was agreeable to the assembly. It was on this occasion that he became acquainted with cardinal Richlieu, who conceived a great esteem for him (a). About this time he published

(a) Cardinal Richlieu imparted to him the design he had formed of reuniting the two churches. The Jesuit who conferred with Mr. Amyraut upon this subject was father Audibert. Mr. De Villeneuve, lord lieutenant of Saumur, having invited them both to dinner, took care they should confer in private after

dinner. It is true Mr. Amyraut protested, that he could not forbear imparting to his colleagues all that should pass between them. The Jesuit told him he was sent by the king and his eminence, to propose an agreement in point of religion: and he declared that the Roman catholics were ready to sacrifice to the public tranquillity

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lished a piece, wherein he explained the mystery of predestination and grace, according to the hypothesis of Camero, which occasioned a kind of civil war amongst the protestant divines of France (b). Those who disliked the hypothesis, derided it as a novelty, especially when they saw themselves joined by the great Du Moulin, who accused Amyraut of Arianism. The authority of this famous divine, to whom the people paid a great respect and veneration, on account of the many books of controversy he had published, made so deep an impression in the minds of many ministers, that, though Mr. Amyraut had published a piece, wherein he maintained that Calvin had held universal grace, yet many deputies at

the invocation of saints, purgatory, and the merit of good works; that they would set bounds to the pope's power, and in case they met with opposition as to that from the court of Rome, they would lay hold on that occasion to create a patriarch; that the laity should be allowed the communion in both kinds; and that they would give up several other points, provided they found in the protestants a sincere desire of peace and union. But he declared, when Mr. Amyraut touched upon the doctrines of the eucharist, that, as to that tenet, no alteration would be admitted of: whereupon the other answered, that if so, they could come to no agreement. This conference lasted about four hours: the Jesuit required secrecy; but Mr. Amyraut protested, according to the declaration he had made at first to Mr. Villeneuve, that he would communicate the whole matter to his colleagues, but that he

would be answerable for their prudence and discretion.

(b) Mr. Bayle makes the following reflection on these disputes: "If neither party (says he) apprehends the opinions they reject, to be pernicious; why should they carry on the disputes farther than is consistent with the peace and tranquillity of the public; and not rather desist, as soon as they perceive that they foment divisions in families, or give rise to parties? will not their obstinacy rouse a thousand mischievous passions, that ought to be chained up like so many wild beasts; and wo to the man that makes them get loose. The civil war of the universal grace and some others, do not, thank God, deserve that the verses, which I have heard quoted on account of schismatical disputes, should be applied to them: the preparations and auxiliary forces of the two chiefs were compared to the following decoration of a stage:

Aigles, vautours, serpens, grifons,  
Hippocentaures, et typhons,  
Des tóureaux furieux, dont la gueule beante  
Eut transfí de frayeur le grand cheval d'Atlante,  
Un char que de dragons étincelans d'éclairs  
Promenoient en sifflant par la vuide des airs,  
Demogorgon encore a la triste figure,  
Et l'horreur, et la mort, s'y voyoient en peinture.

That is: Eagles, vultures, serpents, griffins, hippocentaurs, and typhons; hisses drew through the open air, a furious bulls, whose wide throats demigorgon also, with a dismal aspect: horror and death were to be seen painted there.

the

**the** national synod of Alençon came charged with instructions against him, and some were even for deposing him (.). The deputies of the provinces beyond the Loire were the most violent against him: however, the synod, after having heard Mr. Amyraut explain his opinion, in several sessions, and answer the objections made thereto, honourably acquitted him, and enjoined silence in respect to questions of this nature: but this was not justly observed by either side, for complaints were made against Mr. Amyraut, in the national synod of Charenton, for having acted contrary to the regulations concerning that silence; and he, in his turn, complained of infractions of the same nature. The assembly, by an Holy Amnesty, suppressed these mutual complaints, and having renewed the injunction of silence, sent back Amyraut to his employment, and permitted him to oppose foreigners who should attack him, in what manner the synod of Anjou should think proper. This synod allowed him to publish an answer to the three volumes of Spanhemius upon universal grace, which occasioned the writing of several others.

Blondel, Authentic Acts, p. 36.

*Ibid;*

(c) "If these men (says Mr. Bayle) had lived thirty or forty years longer, I do not comprehend how they could shew their faces; for the doctrine, which, in their opinion, deserved the most thundering anathemas, was at last embraced by the greatest men in the reformed churches of France: it was held by Mr. Mestrezat, Mr. La Foucheur, Mr. Blondel, Mr. Daille, Mr. Claude, and Mr. Du Bosc. The Particularists were forced to acknowledge as their brethren and faithful ministers of Jesus Christ, those who stood up for the universal grace: neither were the ministers, who sheltered themselves in Holland, and signed a formulary at the synod of Rotterdam, in 1636, obliged to make any declaration that seemed to strike at

the system of Mr. Amyraut. What, therefore could occasion the great noise that was made at first against this system? how came it about that the same tenet should be looked upon at first as monstrous, and afterwards as quite inoffensive? is not this to be counted amongst the bad effects of original sin, and ascribed to the influence of a thousand blind passions, which must produce in the elect a salutary and mortifying humiliation? the worst is, that we reap no benefit from what is passed, and each generation is subject to the same symptoms, more or less dangerous; for we have often reason to say, when we see processes, informations, apologies, and theses appear, with books flying after one another from place to place,

*Jamque faces et faxa volant.*

Stones and brands in rattling volleys fly.

*Virg. Æn. lib. i. ver. 100.*

Dryden.

But let them alone, the heat will be soon over, and the storm easily quelled:

*Hi motus animorum, atque hæc certamina tanta*

*Pulveris exigui jactu compressa quiescent.*

*Virg. Georg. lib. iv. ver. 364*

Yet all those dreadful deeds, this deadly fray,

A cast of scatter'd dust will soon alay,

And undecided leave the fortune of the day.

Dryden.

VOL. I.

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During



When the national synod was sitting in the year 1643, Mr. Amyraut was desired to enter into a conference with Mr. De la Milletiere, in order to bring him over to his opinion: the conference continued several days, but they could no more agree in verbal disputation than in their writings. The doctrine of Mr. De la Place, concerning original sin, being attacked in this synod, Mr. Amyraut appeared before the assembly to plead the cause of his colleague; and he made it appear, that the doctrine complained of, was no ways dangerous. His conduct in this affair was highly commended on account of the excellent defence he made in favour of Mr. De la Place's opinion, and because he had no other motive than the interest of his colleague; his own opinion as to original sin being different from that of Mr. De la Place. Amyraut being a man well acquainted with the world, was very entertaining in conversation, which contributed no less than the reputation of his learning to render him esteemed by so many persons of quality, though of opposite principles in religious matters: among those who particularly distinguished him, were the marshals De Brezé and De la Meilleraie, Mr. Le Goux de la Berchere first president of the Parliament of Burgundy, and cardinal Mazarin. What gained him the favour of this cardinal, was, in all probability, his openly declaring in favour of the obedience due to sovereigns, which proved very advantageous to the court of France during the troubles of the league against cardinal Mazarin, called de la Fronde. In his Apology, published in 1647, in behalf of the protestants, he excuses, as well as he can, the civil wars of France; but he declares at the same time, that he by no means intends to justify the taking up of arms against one's lawful sovereign upon any pretence whatsoever; and that he always looked upon it as more agreeable to the nature of the Gospel and the practice of the primitive church, to use no other arms but patience, tears, and prayers. But notwithstanding his attachment to this doctrine, he was not for obeying in matters of conscience, which plainly appeared when the seneschal of Saumur imparted to him an order from the council of state, enjoining all those of the reformed religion to hang the outside of their houses on Corpus Christi day. The seneschal notified this order to him the eve of this holiday, entreating him at the same time to persuade the protestants to comply with it. To this Mr. Amyraut made answer, that, on the contrary, he would go directly and exhort his parishioners not to comply with it, as he himself was resolved

not

not to obey such orders; that in all his sermons he had endeavoured to inspire his hearers with obedience and submission to superior powers, but not when their consciences were concerned. Having thus acquainted the seneschal with his resolution, he went from house to house, laying before his parishioners the reasons why he thought they ought not to obey the order of the council. The king's lieutenant however, not thinking it proper to support the seneschal, this prevented any tumult on this occasion. Amyraut was a man of such charity and compassion, that he bestowed on the poor his whole salary during the last ten years of his life, without distinction of catholic or protestant. He died the 8th of February, 1664, and was interred with the usual ceremonies of the academy. He left but one son, who was one of the ablest advocates of the parliament of Paris; he fled to the Hague, after the revocation of the edict of Nantes. Amyraut had one daughter, who died in 1645, a year and an half after she had been married: the affliction his wife felt on this occasion, prompted him to write a treatise (which was published the ensuing year) concerning the state of the faithful after death (d). The reader perhaps will not be displeased to find

(d) Amyraut left many other works: he published in 1631, his *Treatise of Religions*; and five years after, *Six Sermons upon the Nature, Extent, &c. of the Gospel*: and several others at different times.

His book *Of the Exaltation of Faith and Abasement of Reason*, appeared in 1641: and the same year was published in Latin the *Defence of Calvin in regard to the Doctrine of absolute Reprobation*, which in 1641 appeared in French.

He began his *Paraphrase on the Scripture in 1644*; the *Epistle to the Romans* being first paraphrased, then the other *Epistles*, and lastly the *Gospel*. He did not prefix his name to this *Paraphrase*, lest it should deter the Roman catholics from perusing it.

In 1647, he published an *Apology for the Protestants*; a *Treatise of Free-will*; and another, *De secessione ab ecclesia Romana deque pace inter evangelicos in negotio religionis constituenda*. But he treated this subject of the re-union of the Cal-

vinists and Lutherans more at length in his *Irenicon* published in 1662.

His book *Of the Vocation of Pastors* came forth in 1649. He had preached on this subject before the prince of Tarento, at a provincial synod, whereof he was moderator: the prince desired the sermon might be printed, and the subject treated more at length, it being then the common topic of all missionaries. Upon this Mr. Amyraut not only printed his sermon, but published a complete treatise upon that important controversy, and dedicated them both to the said prince.

His *Christian Morals*, in six volumes octavo, were owing to the frequent conferences he had with Mr. De Villornou, a gentleman of an extraordinary merit, and one of the most learned men in Europe.

In short, there are few subjects Mr. Amyraut has not wrote upon: he published a treatise of dreams; two volumes upon the millenium, wherein he refutes an advocate of Paris, called Mr. De Launoi, who was

U a

a staunch

find here the distich which Mr. Du Bosc wrote under Mr. Amyraut's print:

A Mose ad Mosem par Mosi non fuit ullus,  
More, ore, et calamo, mirus uterque fuit.

From Moses down to Moses, none  
Among the sons of men,  
With equal lustre ever shone,  
In manners, tongue, and pen.

a staunch millenarian; he wrote also the life of the brave La Noue, surnamed Iron-arm; and many other works. He also composed a poem, intitled The Apology of St. Stephen to his Judges.

Herodotus.

ANACREON, a Greek poet, born at Teos, a sea-port of Ionia. Madam Dacier endeavours to prove from Plato, that he was a kinsman of Solon's, and consequently allied to the Codridæ, the noblest family in Athens; but this is not sufficiently supported. The time when he flourished is uncertain; Eusebius placing it in the 62d, Suidas in the 52d, and Mr. Le Fevre in the 72d Olympiad. He is said to have been about eighteen years of age when Harpagus, the general of Cyrus came with an army against the confederate cities of the Ionians and Æolians. The Milesians immediately submitted themselves; but the Phocæans, when they found they were unable to withstand the enemy, chose rather to abandon their country than their liberty, and getting a fleet together, transported themselves and families to the coast of France, where being hospitably received by Nannus the king of the country, they built Marseilles. The Teians soon followed their example; for Harpagus having made himself master of their walls, they unanimously went on board their ships, and sailing to Thrace, fixed themselves in the city Abdera; where they had not been long, when the Thracians, jealous of their new neighbours, endeavoured to give them disturbance; and in these conflicts it seems to be, that Anacreon lost those friends whom he celebrates in his epigrams. This poet had certainly a delicate wit, as may be judged from the many beauties which shine throughout his works; but he was rather too fond of pleasures, for love and wine had the disposal of all his hours: Ovid himself, though so great a libertine in love, censures Anacreon's verses as of a looser turn than his own:

Quid nisi cum multo Venerem confundere vino,  
Præcipit lyrici Teia musa senis.

Venus with Bacchus madly to confound,  
Was all the wise advice the Teian lyre could sound.

Anacreon left Abdera, and went to the court of Polycrates at Samos, where he was received with great marks of friendship; and it was here he became enamoured with the handsome Bathyllus, whom Horace mentions in the following passage:

Non aliter Samio dicunt arsisse Bathyllo  
Anacreonta Teium,  
Qui persæpe cava testudine flevit amorem.

Epod. xiv. ver. 9.

Thus soft Anacreon for Bathyllus burn'd,  
And oft his love he sadly mourn'd;  
He to his harp did various grief rehearse,  
And wept in an unpolish'd verse.

Creech.

He had another favourite, named Smerdias, the son of a Thracian prince, who had been given as a present to Polycrates by some Grecian pirates: and Polycrates is said to have been so jealous of this amour, as to order the boy to be shaved; which is alluded to in the following lines of Petronius Arbiter:

Quod solum formæ decus est, cecidere capilli,  
Vernantesque comas tristis abegit hyems.  
Nunc umbra nudata sua jam tempora moerent  
Areaque attritis ridet adusta pilis.

His hair, that was his beauty's only boast,  
Is nipp'd by chilling winter's cruel frost;  
Their former shade his naked temples mourn,  
And his bald head the piercing sun-beams burn.

He is said also to have been in love with the fair Cleobulus, whom he had like to have killed when a child, in the arms of his nurse, by rudely jostling of her as he reeled one day through the streets, when he was in liquor; and not content with this, he abused the child with scurrilous language: the nurse wished he might one day commend him as much as he had then abused him. Her wishes were fulfilled, for Cleobulus grew to be a beautiful youth, and Anacreon falling in love with him, wrote several verses in his praise. Ælian has endeavoured to clear Anacreon of the suspicion of entertaining any dishonourable passion for these youths; but the general charge against him in this respect is so strong that the imputation lies heavy upon his memory. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during the greatest part of the reign of Polycrates, which seems to be confirmed by Herodotus, who assures us, that Anacreon was with that prince in his chamber

U 3

when

when he received a message from Orætes governor of Sardis, by whose treachery Polycrates was soon after betrayed and inhumanly crucified. It seems to have been a little before this that Anacreon left Samos and removed to Athens, having been invited thither by Hipparchus the eldest son of Pisistratus, one of the most virtuous and learned princes of his time, who, as Plato assures us, sent an obliging letter, with a vessel of fifty oars to convey him over the Ægean sea. After Hipparchus was slain by the conspiracy of Harmodius and Aristogiton, Anacreon returned to Teos, where he remained till the revolt of Histæus, when he was obliged once more to remove to Abdera, where he died. The manner of his death is said to have been very extraordinary, for they tell us he was choaked with a grape-stone, which he swallowed as he was regaling on some new wine. Mr. Cowley, who has so happily imitated the style and manner of Anacreon, has honoured him with an elegy in his own strain, which concludes in this manner :

Plato in  
Hipparcho.

Pliny,  
lib. vii.  
cap. 7.

It grieves me, when I see what fate  
Does on the best of mankind wait ;  
Poets or lovers let them be,  
'Tis neither love nor poesy  
Can arm against death's smallest dart,  
The poet's head or lover's heart ;  
But when their life, in it's decline,  
Touches th' inevitable line,  
All the world's mortal to them then,  
And wine is aconite to men ;  
Nay, in death's hand the grape-stone proves,  
As strong as thunder is in Jove's.

There is but a small part of Anacreon's works which remain. Besides his odes and epigrams he composed elegies, hymns, and iambics. His poems which are extant consist chiefly of Bacchanalian songs and love-sonnets. How much he was the delight of both ancients and moderns appears from the praises they have bestowed upon him : Horace speaks thus of him,

Nec si quid olim lusit Anacreon,  
Delevit ætas.

Lib. IV. Ode 9.

Whatever old Anacreon sung,  
However tender was the lay,  
In spite of time is ever young.

Francis.

The verses of Anacreon, says Scaliger, are sweeter than Indian sugar. His beauty, says madam Dacier, and chiefest excellence

cellence lay in imitating nature, and in following reason, so that he presented to the mind no images but what were noble and natural. The odes of Anacreon, says Rapin, are flowers, beauties, and perpetual graces; it is familiar to him to write what is natural and to the life, he having an air so delicate, so easy, and so graceful, that among all the ancients there is nothing comparable to the method he took, nor to that kind of writing he followed. He flows soft and easy, every where diffusing the joy and indolence of his mind through his verse, and tuning his harp to the smooth and pleasant temper of his soul. But no one has given a juster character of his writings than the little god of love, as taught to speak by Mr. Cowley :

All thy verse is softer far  
Than the downy feathers are,  
Of my wings or of my arrows,  
Of my mother's doves and sparrows;  
Graceful, cleanly, smooth, or round,  
All with Venus' girdle bound.

ANCILLON (David) a minister of the reformed church at Metz, where he was born the 17th of March, 1617. He studied from the ninth or tenth year of his age in the Jesuits college, where he gave such proofs of his genius, that the heads of the society tried every means to draw him over to their religion and party; but he continued firm against their attacks, and thereupon took a resolution of studying divinity. He went to Geneva in 1633, and went through a course of philosophy under Mr. Du Pan, and his divinity-studies under Spanheim, Diodati, and Tronchin, who conceived a very great esteem for him. He left Geneva in April 1641, and offered himself to the synod of Charenton in order to take upon him the office of a minister: his abilities were greatly admired by the examiners, and the whole assembly was so highly pleased with him, that they gave him the church of Meaux, the most considerable then unprovided for. Here he acquired a vast reputation for his learning, eloquence, and virtue, and was even highly respected by those of the Roman catholic communion. He returned to his own country in the year 1653, where he remained till the revocation of the edict of Nantes in 1685. He retired to Francfort after this fatal blow; and having preached in the French church at Hanau, the whole assembly was so edified by it, that they immediately called together the heads of the families, in order to propose that

Discours sur  
la Vie de M.  
Ancillon.

Ibid.

that he might be invited to accept of being minister there. The proposition was agreed to, and they sent deputies to him, who obtained what they desired. He began the exercise of his ministry in that church about the end of the year 1685. His preaching made so great a noise at Hanau, that the professors of divinity and the German and Dutch ministers attended his sermons frequently; the count of Hanau himself, who had never before been seen in the French church, came thither to hear Mr. Ancillon: they came from the neighbouring parts, and even from Francfort; people who understood nothing of French, flocked together with great eagerness, and said they loved to see him speak. This occasioned a jealousy in the two other ministers, who were piqued at the esteem and affection shewn to their new colleague; they were displeased at it, and obliged him, by a thousand uneasy circumstances, to abandon voluntarily a place which they could not force him from. He returned to Francfort, where he would have fixed if the circumstances of his family, which was very numerous, had not obliged him to go to some other place where he might settle himself; he chose Berlin, where he received a kind reception from his highness the elector of Brandenburg: he was made minister of Berlin, and had the pleasure of seeing his eldest son made judge and director of the French in that city, and his other son rewarded with a pension and entertained at the university of Francfort upon the Oder. He had likewise the satisfaction of seeing his brother made judge of all the French in the states of Brandenburg; and Mr. Cayart his son-in-law, engineer to his electoral highness. He enjoyed these agreeable circumstances and several others till his death, which happened at Berlin the 3d of September, 1693, when he was seventy-five years of age.

Mr. Ancillon having got a good deal of money by marriage, was enabled thereby to gratify his passion for books; his library was accordingly very curious and large, and he increased it every day with all that appeared new and important in the republic of letters, so that at last it was one of the noblest collections in the hands of any private person in the kingdom: such foreigners, as were curious visited it, when they passed through the city of Metz, as the most valuable curiosity there. Mr. Ancillon published at Sedan a volume in quarto, in the year 1657, in which the whole dispute concerning traditions is amply and solidly examined. This is a faithful account of all that passed in the conference which he had with Mr. Bedacier, doctor of Sorbonne, bishop of

of Augufte, and fuffragan of the bifhop of Metz: he difputed with him before feveral perfons, at firft in his own houfe, and afterwards before a large audience in the bifhop's palace. Mr. Bedacier thought proper to break off the difpute, alledging it was much better to continue the argument by writing than perfonal difputation: it was agreed however that neither party fhould publifh the particulars of this conference. There was a monk notwithstanding, who took upon him to print a falfe account of it, whole impudence was fo flagrant, that although Mr. Ancillon had managed this conteft with great honour to himfelf, yet he attempted to perfuade the public that it was very fatal to him and to his party, and that he loft the victory in it irrecoverably. This occafioned Mr. Ancillon to publifh the book above-mentioned. When the Method of cardinal Richlieu appeared, Ancillon wrote a full and excellent answer to it; but he underftood that Mr. Martel, profeffor at Montauban, had written one, which was ready to be publifhed; and that Mr. Claude, who had the fame defign, had defifted from executing it for the fame reafon, as appears from the third letter of his collection of letters in the fifth tome of his pofthumous works: he fuppreffed therefore what he had done, and publifhed only fome fheets, which contain an answer to the fixth chapter of that Method, or, an Apology for Luther, Zuinglius, Calvin, and Beza; which was the title of this piece in the edition publifhed at Hanau in 1666. He publifhed alfo the Life of William Farel, or the Idea of a faithful Minifter of Jefus Chrift. The famous Mr. Conrart, who was one of his intimate friends, read this, and approved it, and wrote with his own hands feveral remarks in the margin of the manufcript. Though Mr. Ancillon explained feveral entire books of the holy Scripture, and wrote all his fermons, yet he never could be perfuaded to print them: all that we have of him of that kind is a fermon preached at Metz on a faft-day; the confiftory ufed fome fort of authority to make him print it, which was done at Paris in 1676. This fermon is upon the 18th and 19th verfes of the third chapter of St. Paul's Epiftle to the Philippians, and is intitled the Tears of St. Paul. He wrote at laft an excellent answer to the Pastoral Advice, the Circular Letters, and the Methods, which the clergy addreffed to the reformed of France, in the year 1682. We cannot form a truer idea of the variety of learning which enlivened his converfation, than from a book intitled *Melange critique de litterature recuilli des conversations de feu Mr. Ancillon*: It was publifhed at Basil

*Ibid.* p. 218.

*Journal de  
Leipfic, June  
in 1698.*



in 1698, in two volumes in duodecimo, by Mr. Ancillon the advocate, the eldest son of the minister, a gentleman well known in the republic of letters.

Memoires  
pour servir a  
l'Histoire  
des Hommes  
illustres,  
tom. xvi.  
p. 237.

ANCOURT (Florent-Carton d') an eminent French actor and dramatic writer, born at Fontainebleau, October 1661. He studied in the Jesuits college at Paris, under father De la Rue, who, discovering in him a remarkable vivacity and capacity for learning, was extremely desirous of engaging him in their order; but Ancourt's aversion to a religious life rendered all his efforts ineffectual. After he had gone through a course of philosophy, he applied himself to the civil law, and was admitted advocate at seventeen years of age. But falling in love with an actress, this induced him to go upon the stage, and, in 1680, he married this woman. As he had all the qualifications necessary for the theatre, he soon greatly distinguished himself; and not being satisfied with the applause only of an actor, he began to write pieces for the stage, many of which had such prodigious success, that most of the players grew rich from the profits of them (a). His merit

(a) The plays which he wrote are fifty-two in all, most of which were printed separately at the time when they were first represented; they were afterwards collected into five volumes, then into seven, and at last into nine. This last edition is the most complete.

The first volume contains six comedies in prose: 1. *Les Fonds perdus*, consisting of three acts, acted the first time the 8th of June, 1686. 2. *Le Chevalier a la mode*; of five acts, represented in October 1687. 3. *La Maison de campagne*, of one act, represented the 27th of January, 1688: Sir John Vanburgh has translated this into English, under the title of the *Country-house*. 4. *La Folle enchere*, consisting of one act, represented the 30th of May, 1690. 5. *L'Ere des coquettes*, of one act, represented the 12th of May, 1690. 6. *La Parisienne*, of one act also, and represented the 13th of June, 1691.

The second volume contains also six comedies in prose: 7. *La Femme d'intrigue*, of five acts, represented

the 30th of January, 1692. 8. *Les Bourgeoises a la mode*, of five acts represented the 15th of November, 1692. 9. *La Gazette*, of one act, represented the 24th of April, 1693. 10. *L'Opera de village*, of one act, represented the 18th of August, 1693: we have a piece in English intitled the *Village Opera*, written by Mr. Charles Johnson. 11. *L'Impromptu de Garinison*, of one act, represented in November 1693. 12. *Les Vendanges*, of one act, represented the 30th of September, 1694.

The third volume contains also six comedies, in prose, all of one act: 13. *Le Tuteur*, represented the 13th of July, 1695. 14. *La Foire de Besons*, represented the 14th of August, 1695. 15. *Les Vendanges de Surresne*, represented the 15th of October, 1695. 16. *La Foire S. Germain*, represented the 19th of January, 1696. 17. *Le Moulin de Javelle*, represented the 7th of July, 1696. 18. *Les Eaux de Bourbon*, represented the 4th of October, 1696.

The fourth volume contains seven

com. dist.

merit in this way procured him a very favourable reception at court; and Lewis XIV. shewed him many marks of his favour. His sprightly conversation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the most considerable persons were extremely pleased to have him at their houses. Having taken a Ibid. p. 289. journey to Dunkirk, to see his eldest daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Brussels: this prince received him with the utmost civility, and having retained

comedies, all of one act and in prose: 19. *Les Vacances*, represented the 31st of October, 1696. 20. *Renaud et Armide*, represented the 12th of June, 1697. 21. *La Loterie*, represented the 10th of July, 1697. 22. *La Charivari*, represented the 19th of September, 1697. 23. *Le Retour des Officiers*, represented the 19th of October, 1697. 24. *Les Curieux de Compiègne*, represented the 4th of October, 1698. 25. *Le Mary reprouvé*, represented the 25th of October, 1698.

The fifth volume contains four comedies. 26. *Les Fées*; a comedy of three acts, in prose, represented the 29th of October, 1699. 27. *Les Enfants de Paris*; a comedy of five acts, in verse, represented the 18th of December, 1699. 28. *La Fete de Village*; a comedy of three acts, in prose, represented the 17th of July, 1700. 29. *Les trois Cousines*; a comedy of three acts, in prose, represented the 18th of October, 1700.

The sixth volume contains ten pieces: 30. *Colin Maillard*; a comedy in one act, in prose, represented the 28th of October, 1701. 31. *L'Opérateur Barry*; a comedy of one act, in prose, represented the 11th of October, 1702. 32. *Nouveau Prologue et nouveaux Divertissemens pour la Comedie de l'Inconnu*: in verse, represented the 20th of August, 1703. 33. *Nouveau Prologue et nouveaux Divertissemens pour la Comedie des Amans magnifiques*; in verse, represented the 21st of June, 1704. 34. *Le gallant Jardinier*; a comedy of one act, in prose, represented the 10th of November,

1704. 35. *Prologue et Divertissemens nouveaux pour Circé*, tragedie en musique; in verse, represented the 6th of August, 1705. 36. *L'Impromptu de Livry*, in verse, represented the 12th of August, 1705. 37. *Le Diable Boiteux*; a comedy of one act, in prose, represented the 5th of October, 1707. 38. *Second Chapitre du Diable Boiteux*; a comedy of two acts, in prose, represented the 20th of October, 1707. 39. *Divertissement de Sceaux*, in verse and prose, represented the 13th of Sept. 1705.

The seventh volume contains four comedies: 40. *La Trahison punie*; a comedy of two acts, in verse. 41. *Madame Artus*, a comedy of five acts, in verse. 42. *Les Agitateurs*; a comedy of five acts, in verse. 43. *La Comedie des Comediens, ou l'Amour Charlatan*; in three acts in prose, represented the 5th of August, 1710.

The eighth volume contains likewise four comedies: 44. *Cephalus et Procris*; of three acts, in verse, represented the 27th of October, 1711. 45. *Sancho Panca Gouverneur*; of five Acts, in verse. 46. *L'Impromptu de Surefne*; of one act, in prose, represented the 21st of May, 1713. 47. *Les Fetes du Cours*, one act, in prose.

The ninth and last volume contains five comedies: 48. *Le Verd Galant*; one act, in prose, represented the 18th of December, 1719. 49. *Le Prix de l'Arquebuse*, one act, in prose. 50. *La Metempsychose*, one act, in verse. 51. *La Deroute du Pharaon*, one act, in prose. 52. *La Desolation des Joueuses*, one act, in prose.

him

him a considerable time, dismissed him, with a present of a diamond valued at a thousand pistoles : he likewise rewarded him in a very generous manner, when, upon his coming to Paris, Ancourt composed an entertainment for his diversion. Ancourt began at length to grow weary of the theatre, which he quitted in Lent 1718, and retired to his estate of Courcelles le Roy, in Berry, where he applied himself wholly to devotion, and composed a translation of David's Psalms in verse, and a sacred tragedy, which were never printed. He died the 6th of December, 1726, being sixty-five years of age.

ANDERSON (fr Edmund) a younger brother of a good family in Lincolnshire, descended originally from Scotland. He received the first part of his education in the country, and went afterwards to Lincoln college in Oxford : from thence he removed to the Inner Temple, where he read law with great assiduity, and in due time was called to the bar ; and in the nineteenth year of the reign of queen Elizabeth, he was appointed one of the queen's serjeants at law. Some time after, he was made a judge ; and, in 1581, being upon the Norfolk circuit, at Bury, he exerted himself against the famous Browne, who was the author of those opinions which was afterwards maintained by a sect called, from him, Brownists : for this conduct of judge Anderson, the bishop of Norwich wrote a letter to treasurer Burleigh, desiring the said judge might receive the queen's thanks. In 1582, he was made lord chief justice of the common pleas, and took his place there the 4th of May, with great formality and ceremony (a). The year following he received the honour

(a) The following account of this ceremony is given us in a letter written by Fleetwood, recorder of London, to the lord treasurer Burleigh : " On Saturday in the morning, my lord chancellor did a while stand at the chancery-bar, on the side of the Hall ; and soon after that the justices of the common pleas were set, his lordship came to the common pleas and sat down ; and all the serjeants standing at the bar, my lord chancellor called Anderson by name, declaring unto him her majesty's good likings and opinion of him, and of the place and dignity her majesty had called him unto ; and then my lord

chancellor made a short discourse, what the duty and office of a good justice was. And in the end, his lordship called him up in the midst of the court, and then Mr. Anderson kneeling, his commission was read ; and that done, his lordship took the patent into his hand, and then the clerk of the crown, Powle, did read him his oath ; and after, he himself did read the oath of supremacy, and so kissed the book ; and my lord chancellor took him by the hand, and placed him upon the bench. And then father Benloos, because he was ancient, did put a short case ; and serjeant Fleetwood put the next. To the

Steph. B.  
Annot.  
Mallin. p. 76

hour of knighthood. In 1586, he was appointed one of the commissioners for trying Mary queen of Scots; on the 12th of October, the same year, he sat in judgment upon her; and on the 25th of the same month, he sat again in the star-chamber, when sentence was pronounced against this unhappy queen. In 1587, he sat in the star-chamber, on secretary Davison, who was charged with issuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge: after the cause had been heard, sir Roger Manwood, chief baron of the exchequer, gave his opinion first, wherein he extolled the queen's clemency, which he said Davison had prevented, and therefore he was for fining him ten thousand pounds and imprisonment during the queen's pleasure. Chief justice Anderson spoke next; he said that Davison had done justum, non juste, that is, he had done what was right not in a due manner.

Camden's  
Annals,  
1586.

In the proceedings against those who endeavoured to set up the Geneva discipline, lord chief justice Anderson greatly distinguished himself; and as he shewed great zeal on these occasions, so in the case of Udal, a puritan minister, who was confined in the year 1589, and tried and condemned the year following, we find this judge is severely censured by Mr. Pierce. It is highly probable the judge himself was sensible of the ill-will his proceedings against the dissenters from the established church, drew upon him; but it does not appear that it gave him any great pain, since in 1596, we have an account of his going to the northern circuit, where he behaved with the same rigour (b), declaring in his charges, that

Vindication  
of the Dis-  
senters, Lon-  
don, 1787.  
8vo. p. 129.

the first my new lord chief justice did himself only argue: but to the next that Fleetwood put, both he and the residue of the bench did argue: and I assure your lordship, he argued very learnedly, and with great facility delivered his mind. And this one thing was noted in him, that he dispatched more orders, and answered more difficult cases, in that one afternoon, than were dispatched in a whole week in the time of his predecessors." Strype's Annals, vol. iii. p. 139.

(b) We have still remaining the following account of his proceedings at Lincoln assizes, in a letter written by a person unknown of the clergy to a person of quality. "Since my lord Anderson hath obtained to ride this

circuit, the ministry is grown into intolerable contempt; which is universally imputed to him, both by those who would and those who would not have it so. I am not ignorant how dangerous it is to speak the truth of mighty men, and how unlawful it is, by the word of God, to malign the rulers of the people. Neither, I thank God, have I any affection to blot paper with depraving words; and therefore I will report to you what is done, and no further. My lord Anderson, in his first and second charge at Lincoln, insinuated, with wonderful vehemence, that the country is troubled with Brownists, with disciplinarians, as he called them, and erectors of presbyteries.

I speak

Cromwell's  
Annals,  
A.D. 1660.

that such persons as opposed the established church, opposed her majesty's authority, and were in that light enemies to the state and disturbers of the public peace; wherefore, of such he directed the grand juries to enquire, that they might be punished. He was indeed a very strict lawyer, who governed himself entirely by statutes: this he shewed on many occasions, particularly at the trial of Henry Cusse, secretary to the earl of Essex, where the attorney-general charging the prisoner syllogistically, and Cusse answering him in the same style, lord chief justice Anderson said smartly, "I sit here to judge of law, and not of logic;" and directed Mr. attorney to press the statue of Edward III. on which Mr. Cusse was indicted.

I speak the truth to you, sir, having been at Alford these fourteen years, I never heard of any Brownist, but only one Thomas Man, who presently fled; nor do I know any minister or other, in all this country, that doth so much as favour the erecting of a presbytery, neither are the people made acquainted with the controversy of discipline in all Lindsey-coast, that I can perceive. For men have enough to do to stand by that religion which her blessed majesty hath approved unto us by her express laws. Nevertheless, the ill-affected people, upon the occasion of these two charges, do think all religion will be made Brownism. And this judge, with so much wrath, so many oaths, and such reproachful revilings upon the bench, carrieth himself, that there is offence taken at it by persons of principal credit and note, throughout all the circuits. If he take information from covert papists, of the state of the church there, how lamentable shall our case be. There have been assizes given to extend the statute of recusancy to those that go to hear sermons elsewhere, though at other times they frequent their own church and hear divine service most dutifully. In his charge this last time, he called the preachers knaves; saying, that they would start up in the pulpit and speak against every body. And whereas there was the last Lent obtained by lord Clifton and the deputy lieutenants for those parts, with other justices, the bishop's allowance,

with certain conditions, for a meeting to be held at Lowth, to spend the whole day in the hearing of the word, wherein men might fast if they would; and thereupon certain preachers being moved by them, preached there: he urged thereupon the statutes for conventicles, and animated the grand jury accordingly; affirming, that he would complain to her majesty of any (though never so great) which should shew themselves discontented with the jury for any such matter. The demeanor of him and the other judge, as they sit by turns upon the jail is quite opposite: and those who are maliciously affected, when Mr. justice Clinch sitteth upon the jail, do labour to adjourn their complaints (though they be before upon the file) to the next assize. And the gentlemen in the several shires, are endangered by this means to be cast into a faction: the best is, that there is little faction likely to grow among the ministers hereby; for however they differ otherwise, they hold this to be the common cause, and do heartily wish a more Christian proceeding. Now the reason why a faction is like to grow in one, and not in the other, is very evident, and that is this; that there are very few in the ministry which are papists in their hearts: and the most must needs love the common cause of religion; for the other sort you are wise enough to consider the difference." *Strype's Annals, vol. iv. p. 267.*

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He was reputed severe, and strict in the observation of what was taught in courts, and laid down as law by reports; but this ought to be considered a vulgar opinion, for we have his express declaration to the contrary, and that he neither expected precedents in all cases, nor would be bound by them where he saw they were not founded upon justice, but would act as if there were no such precedents. Of this we have a proof from the Reports in his time, published by Mr. Goldesborough: "The case of Resceit was moved again; and Shuttleworth said, that he cannot be received, because he is named in the writ; and said, that he had searched all the books, and there is not one case where he which is named in the writ, may be received." "What of that? (said judge Anderson) shall we not give judgment, because it is not adjudged in the books before? we will give judgment according to reason; and if there be no reason in the books, I will not regard them." His steadiness was so great, that he would not be driven from what he thought right, by any authority whatever, as appeared in the case of Cavendish, a creature of the earl of Leicester's, who had procured, by his interest, the queen's letters patent for making out writs of superedeas upon exigents in the court of common pleas, and a message was sent to the judges to admit him to that office; with which, as they conceived the queen had no right to grant any such patent, they did not comply. Upon this, Mr. Cavendish, by the assistance of his patron, obtained a letter from the queen to quicken them, which however did not produce what was expected from it. The courtier however pursued his point, and obtained another letter under the queen's signet and sign manual; this letter was delivered in presence of the lord chancellor and the earl of Leicester, in the beginning of easter term, and the judges desired time to consider it; and then answered, that they could not comply with the letter, because it was inconsistent with their duty and their oaths of office. The queen upon this appointed the chancellor, the lord chief justice of the queen's bench, and the master of the rolls, to hear this matter; and the queen's serjeant having set forth her prerogative, it was shewn by the judges, that they could not grant offices by virtue of the queen's letters, where it did not appear to them that she had a power to grant; that as the judges were bound by their oaths of office, so her majesty was restrained by her coronation-oath from such arbitrary interpositions: with which her majesty was satisfied. He concurred also with his brethren in remonstrating boldly against several acts of power practised in Elizabeth's

Reports, 4th  
1653. p. 96.

Ibid.  
part. 1.  
p. 152 158.

Elizabeth's reign, as appears in that memorable remonstrance recorded by him in his Reports (c). On the accession of king James

(c) The chief justice tells us, in his Reports, that many people being committed to different prisons without a good cause, it was resolved to endeavour the obtaining some remedy, and with this view the judges drew up the following paper :

" We her majesty's justices of both the benches, and barons of the exchequer, desire your lordships, that, by some good means, some order may be taken that her highness's subjects may not be committed or detained in prison by commandment of any nobleman or counsellor, against the laws of the realm ; either else to help us to have access to her majesty, to the end to become suitors to her for the same.

For divers have been imprisoned for suing ordinary actions and suits at the common law, until they have been constrained to leave the same against their wills, and put the same to order, albeit judgment and execution have been had therein to their great loss and grief.

For the aid of which persons, her majesty's writs have sundry times been directed to divers persons, having the custody of such persons unlawfully imprisoned, upon which writs no good or lawful cause of imprisonment hath been returned or certified ; whereupon, according to the laws, they have been discharged from their imprisonment.

Some of which persons so delivered, have been again committed to prison in secret places, and not to any common or ordinary prisons, or lawful officers, as sheriff, or other lawfully authorised to have or keep a gaol ; so that upon complaint made for their delivery, the queen's courts cannot learn to whom to direct her majesty's writs, and by this means justice cannot be done.

And moreover, divers officer and serjeants of London have been many times committed to prison for lawfully executing her majesty's writs, sued

forth of her majesty's courts at Westminster, and thereby her majesty's subjects and officers so terrified as they dare not sue or execute her majesty's laws, her writs, and commandments.

Divers others have been sent for by pursuivants, and brought to London from their dwellings, and by unlawful imprisonment have been constrained not only to withdraw their lawful suits, but have also been compelled to pay the pursuivants so bringing such persons, great sums of money.

All which, upon complaint the judges are bound by office and oath to relieve and help, by and according to her majesty's laws.

And where it pleased your lordships to will divers of us to set down in what cases a person sent to custody by her majesty, her council, some one or two of them, are to be detained in prison, and not delivered by her majesty's courts or judges : we think, that if any person be committed by her majesty's commandment from her person, or by order from her council-board, or if any one or two of her council commits one for high treason ; such persons, so in the case before committed, may not be delivered by any of her courts, without due trial by the law, and judgment by acquittal had.

Nevertheless, the judges may award the queen's writs, to bring the bodies of such persons before them ; and if upon return thereof the cause of commitment be certified to the judges as it ought to be, then the judges, in the cases before, ought not to deliver him, but to remand the prisoner to the place from whence he came.

Which cannot conveniently be done, unless notice of the cause in generality or else especially, be given to the keeper or gaoler that shall have the custody of such prisoner."

All the judges and barons, etc. did subscribe their names to these articles,

Easter

JAMES I. he was continued in his office, which he held upwards of twenty-four years, to the time of his death, which happened at London, August 1, 1605: his body was interred on the 15th of September following, at Eyworth in Bedfordshire, with great funeral pomp. As to the writings of this great lawyer, besides his Readings, which are still in manuscript, his printed works are, 1. His Reports of many principal Cases argued and adjudged in the Time of Queen Elizabeth, in the Common Bench: London, 1644, folio. 2. Resolutions and Judgments on the Cases and Matters, agitated in all the Courts of Westminster, in the latter End of the Reign of queen Elizabeth: published by John Goldeborough, esq. prothonotary of the common pleas, London, 1653, quarto.

Easter term, 34 Eliz. and delivered one to the lord chancellor, and one other to the lord treasurer; after which time they did follow more quietness than before, in the cases before-mentioned. Anderson's Reports, part I. p. 152.

ANDRADA (Diego de Payva d') or ANDRADIUS, a <sup>Pallavic.</sup> learned Portuguese, born at Coimbra, who distinguished himself at the council of Trent, where king Sebastian sent him as one of his divines. He preached before the assembly <sup>Hist. Conc. Trident. lib. xix. cap. 16.</sup> the second Sunday after Easter, in 1562. Nor was he contented with the service he did in explaining those points upon which he was consulted, but he employed his pen in defence of the canons of the council, in a treatise intitled *Orthodoxarum explicationum lib: x.* which is a reply to a book published by Chemnitius, against the doctrine of the Jesuits, before the close of the council of Trent; and as Chemnitius took this opportunity of writing a very large work, intitled *Examen concilii Tridentini*, Andrada thought himself obliged to defend his first piece against this learned adversary. He composed therefore a book, which his two brothers published after his death; at Lisbon, in 1578, intitled *Defensio Tridentinæ fidei catholicæ quinque libris comprehensa, adversus hæreticorum calumnias et præsertim Martini Chemnitii.* These pieces of Andrada have been printed several times; yet they are difficult to be met with. There is scarce any catholic author who has been more quoted by the protestants than he, because he maintained some opinions a little extravagant concerning the salvation of the heathens. Andrada was esteemed an excellent preacher; his sermons were published in three parts, the second of which was translated into

VOL. I. X Spanish



Ibid.

Spanish by Benedict de Alarcon. The Bibliothecque of the Spanish writers does not mention all his works; the book he wrote concerning the pope's authority, during the council, in the year 1562, is omitted. The pope's legates being very well pleased with this work, sent it to cardinal Borromeo. The court of Rome liked it extremely, and the pope returned the author thanks in a very obliging manner. Many encomiums have been bestowed upon Andrada: Osorius, in his preface to the Orthodox Explanations of Andradius, gives him the character of a man of wit, vast application, great knowledge in the languages, with all the zeal and eloquence necessary to a good preacher; and Rosweidus says, that he brought to the council of Trent the understanding of a most profound divine, and the eloquence of a consummate orator.

Melchior  
Adami, Vit.  
Germanor.  
Theolog.  
p. 636.  
edit. Heidel-  
bergæ 1620.  
octavo.

ANDREAS (James) a famous Lutheran divine, of the sixteenth century, born at Waibling, in the duchy of Wirtemberg, on the 25th of March, 1528. His parents being poor, intended to bring him up to some mechanical business, and had agreed with a carpenter for that purpose; but several persons of distinction having discovered in him the marks of a promising genius, contributed to support him in the prosecution of his studies: he was accordingly educated under Alexander Marcoleon, and in the space of two years made himself master of the Latin and Greek, and logic. In 1541, he was sent to Tubing, where he took his degree of bachelor of arts two years after; and having finished his course of philosophy in 1545, he became master of arts. In 1546, he was appointed minister of the church of Stutgard, the metropolis of the duchy of Wirtemberg; but upon the publication of the Interim he was obliged to return to Tubing, where he performed the office of minister. In 1553, he took his degree of doctor in divinity, and was appointed pastor of the church of Gopping, and superintendent of the neighbouring churches. In 1557, he went to the diet of Ratibon with Christopher duke of Wirtemberg, and was appointed one of the secretaries at the conference at Worms between the papists and the divines of the Augustan confession. The same year he published his first work, *De coena Domini*, Of the Lord's Supper. In 1558, he wrote a reply to Staphylus's book against Luther. In 1559, he was sent to Augsburg, where the diet of the empire was held. In 1561, he was sent to Paris, to be present at the conference of Poissi, but

but it broke up before he came thither (a). Upon his return, he was appointed chancellor and rector of the university of Tubing. In 1565, he was invited to establish a church at Hagenaw, an imperial city, where he preached several sermons upon the principal points of the Christian religion, which were afterwards printed. In 1568, he assisted Julius duke of Brunswick, in reforming his churches. In 1569, he took a journey to Heidelberg, Brunswick, and Denmark. In 1570, he went to Misnia and Prague, where the emperor Maximilian II. had a conversation with him upon an agreement in religion. In 1573, he was sent to Memming, an imperial town, to stop the progress of the Zuinglian doctrine, propagated by Eusebius Cleber; who being admonished by Andreas, before the senate, and continuing inflexible, was removed from his ministry. He went afterwards to Lindaw, an imperial town upon the Maine, where he had a conference with Tobias Rupius, minister of that church, who had embraced the tenets of Flacius Illyricus, and confuted him before the senate and all the people. In the beginning of the year 1576, he was sent for by Philip Lewis, count palatine of the Rhine, to consult upon ecclesiastical affairs: and by the magistrates of Ratisbon, to determine a dispute between the ministers of that church and the senate, concerning excommunication. While he was absent upon these affairs, Augustus elector of Saxony wrote letters

Ibid. p. 645.

Ibid. p. 647, 648.

(a) This conference was dissolved on account of a speech of Beza, who, as Melchior Adam informs us, discoursing in that assembly before the king and the nobility, concerning the Lord's supper, made use of these words: "As far as the highest heaven is distant from the lowest earth, so far is the body of Christ distant from the bread and wine in the eucharist: *Quantum distat supremum cælum ab infirma terra, tantum corpus Christi distat a pane et vino eucharistie.*" As soon as ever the papists had heard this, they rose up and would not hear him speak any longer. But silence being ordered by the king's command, Beza was permitted to finish his speech. The cardinal of Lorraine is said to have proposed at this conference, that the Augustan confession, which had been exhibited to the emperor Charles in 1530, should be the ground of peace and agree-

ment between both parties. If Beza therefore and his friends would have subscribed this confession, there would have been a lasting tranquillity with regard to religion in the kingdom of France. But this being refused by them, all the consultations about religion were broke off, and the assembly immediately dissolved. The king of Navarre was extremely sorry that the conference ended before the the divines of Wirtemberg were arrived: however, Andreas and Bidenbach sent a writing to him, at his request, concerning the true and genuine meaning of the Augustan confession, in the article concerning the Lord's supper; but they received no answer. However, being sent for to the queen-mother, they were dismissed with the utmost civility, and returned home. Melch. Adam, Vit. Germ. Philos. p. 644, 645.

to Lewis duke of Wirtemberg, to desire the assistance of Andreas, because he found that the divines of Wittemberg had introduced the Zuinglian doctrines, and propagated them among the youth : Andreas therefore went to Torga in April following, and was present at the assembly of divines held there, to settle a form of agreement, and put an end to the disputes which were raised in different parts. To this assembly the elector had likewise invited several other eminent divines, who wrote in conjunction a book, which was afterwards revised at Bergen. Andreas was sent by the elector of Saxony, upon the same account, to Julius duke of Brunswick, Lewis landgrave of Hesse, and George marquis of Brandenburg. In 1586, he was engaged in a conference, at Mompelgard, with Theodore Beza, concerning the Lord's supper, the person of Christ, predestination, baptism, the reformation of the popish churches, and other things ; but this had the usual event of all other conferences, which, though designed, as Thuanus observes, to put an end to disputes in divinity, are often the occasion of still greater. In 1587, he was sent to Nordling, on church-affairs ; and on his return fell sick, and published his Confession of Faith, to obviate the imputations of his adversaries : but he afterwards recovered, and was sent for again to Ratibon, and then to Onolsbach, by Frederick marquis of Brandenburg. Upon the publication of the conference at Mompelgard above-mentioned, he was accused of having falsely imputed some things to Beza, which the latter had never asserted ; he therefore went to Bern, to clear himself of the charge. His last public act was a conference at Baden, in November 1589, with John Pistorius. When he found death drawing near, he made a declaration to several of his friends, of his constancy in the faith which he had asserted, and shewed the most undoubted signs of a sincere devotion till he expired, on the 7th of January, 1590, being sixty one years and nine months old. The following character is given him by Melchior Adam : " He was (says this author, an excellent preacher, had an easy manner of instructing the people, and delivered the most obscure points in such a perspicuous style, that they were understood by the generality of the audience. When he exhorted them to the reformation of their lives, or remonstrated against vice, he made use of great energy of language and elevation of voice, being extremely well qualified both by nature and art for moving the passions ; and when there was occasion for it, his eloquence was forcible like thunder, and he spoke with such vehemence that

that he would sweat all over his body, even in the midst of winter. In executing the several branches of his duty, he spared no labour and was deterred by no fatigue. He was perpetually engaged in composing some work or other, or in writing letters, upon various subjects, to persons of all ranks who consulted him: these things he dispatched with admirable quickness and success. There was hardly a day passed, but he gave advice to several persons; being always ready to gratify those who solicited his assistance. He was in great favour with princes and men of the highest rank, his conversation being very agreeable and facetious. He had a warm zeal for the religion which he professed, and was extremely sorry whenever he heard that any person had abandoned it." He wrote a great number of books, the most remarkable of which was his book *On Concord*, and some treatises he had wrote on the ubiquity of Christ.

ANDREAS (John) a famous canonist of the fourteenth century, born at Mugello, near Florence. He was very young when he went to Bologna to pursue his studies. Here he would have found great difficulty to maintain himself had he not got a tutor's place, by which means he was enabled to apply himself to the study of the canon law, in which he made great progress under the professor Guy de Baif. He had always a particular respect for this professor, paying as great deference to his glosses as the text itself. Guy de Baif perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis, which Andreas himself acknowledges. The same professor pushed him on to stand for a professorship, which he obtained.

Andreas was professor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greatest reputation. We are told wonderful things concerning the austeri-  
Panciroli. De  
claris legibus  
interpret.  
lib. iii.  
cap. 19.

ty of his life, that he macerated his body with prayer and fasting, and lay upon the bare ground for twenty years together, covered only with a bear-skin: this is attested by very good authors; but if the story which Poggius tells of him, in his *Jests*, be true, he must afterwards have relaxed much of this continency: "Joannem Andream (says he) doctorem Bononiensem cujus fama admodum vulgata est, subagitantem ancillam domesticam uxor deprehendit: re insueta stupefacta mulier in virum versa, Ubi nunc, ait, Joannes, est sapientia vestra? ille nil amplius locutus, In vulva istius, respondit, loco

X 3

admodum

Cité des  
Dames de  
Christine de  
Pise, part. ii.  
cap. 36.

*admodum sapientiæ accommodato* (a). Andreas had a beautiful daughter, named Novella, whom he loved extremely, and he is said to have instructed her so well in all parts of learning, that when he was engaged in any affair which hindered him from reading lectures to his scholars, he sent his daughter in his room; and lest her beauty should prevent the attention of the hearers, she had a little curtain drawn before her (b). To perpetuate the memory of this daughter, he intitled his commentary upon the Decretals of Gregory IX. the *Novellæ*. He married her to John Calderinus, a learned canonist. The first work of Andreas was his *Gloss* upon the sixth Book of the Decretals, which he wrote when he was very young. He

- (a) A learned canonist of fame  
(John Andreas was the doctor's name)  
Once on a time in bed was laid,  
Solacing it with madam's maid;  
When chance, that sower of all strife,  
Brought in, curst luck, the doctor's wife;  
And is it you? the lady cries;  
Bless me! I scarce can trust my eyes:  
Inconstant wretch, of shameless brow!  
Where is your boasted wisdom now?  
'Tis here, the doctor, blushing, cries,  
'Tis here, dear wife, my wisdom lies;  
A proper place (the place he shows).  
For wearied wisdom to repose.

(b) As this particular is not mentioned by any other writer excepting the author of the *Cité des Dames de Christine de Pise*, Mr. Bayle is therefore doubtful whether to credit it or not. "But however that be (says he) it may give the hint to a very diverting question, and that is, whether this young lady contributed to, or lessened the profit of her hearers, by hiding her beautiful face? There are an hundred things that might be said on both sides: I own the scholars might have been too much amused in observing her beauty, and so have lost their attention to her lectures; but in other respects we are generally more affected and persuaded by what comes from a fine mouth; and we observe a great many women who fix their eyes most intently upon a

very handsome preacher, and yet equally retain what he says. If the daughter of the professor John Andreas placed a curtain between herself and the auditory, that the charms of her beauty might not strike them too forcibly, and interrupt their attention, she made a great sacrifice to them, which they would willingly have dispensed with: it is probable they would have been well pleased to have seen her, and she on her part would not have been unwilling to have been seen, if she had not preferred their profit to her own satisfaction: this is very reasonable to suppose, and what nature dictates; for she was one of those learned women, who have reason to say as Sappho did,

Si mihi difficilis formam natura negavit,  
Ingenio formæ damna rependo meo.

To me what nature has in charms deny'd,  
Is well by wit's more lasting charms supply'd."

Pope.  
wrote

wrote also *Glosses* upon the *Clementines*, and a *Commentary in regulas Sexti*, which he intitled *Mercuriales*, because he either engaged in it on Wednesdays, *diebus Mercurii*, or because he inserted his Wednesday's disputes in it. He enlarged the *Speculum* of Durant, in the year 1347. This is all which Mr. Bayle mentions of his writings, though he wrote many more. Andreas died of the plague at Bologna, in 1348, after he had been a professor five-and-forty years, and was buried in the church of the Dominicans. Many eulogiums have been bestowed upon him, having been called *archidoctor decretorum*; in his epitaph he has the title of "Rabbi doctorum, lux, censor, normaue morum : rabbi of the doctors, the light, censor, and rule of manners." and it is said, that pope Boniface called him "*lumen mundi*," the light of the world. Mr. Bayle says it was pity Andreas followed the method of the Pyrrhonists so much; that he proved his own opinion very solidly when he had a mind to it, but this he seldom did, chusing rather to relate the sentiments of others, and to leave his readers in the midst of the dispute.

*Ibid.*

ANDREAS (John) was born a Mahometan, at Xativa in the kingdom of Valencia, and succeeded his father in the dignity of *alcaqui* of that city. He was enlightened with the knowledge of the Christian religion by being present at a sermon in the great church of Valencia on the day of Assumption of the blessed Virgin, in the year 1487. Upon this he desired to be baptised, and in memory of the calling of St. John and St. Andrew, he received the name John Andreas. "Having received holy orders (says he) and from an *alcaqui* and a slave of Lucifer, become a priest and minister of Christ, I began, like St. Paul, to preach and publish the contrary of what I had erroneously believed and asserted; and, with the assistance of Almighty God, I converted at first a great many souls of the Moors, who were in danger of hell, and under the dominion of Lucifer, and conducted them into the way of salvation. After this, I was sent for by the most catholic prince, king Ferdinand, and queen Isabella, in order to preach in Grenada to the Moors of that kingdom, which their majesties had conquered: by God's blessing on my preaching, an infinite number of Moors were brought to abjure Mahumed, and to turn to Christ. A little after this, I was made a canon by their grace, and sent for again by the most Christian queen Isabella to Arragon, that I might be employed in the conversion of the Moors of those kingdoms, who still persisted

See his preface to his Confusion de la secte de Mahumed.

in their errors, to the great contempt and dishonour of our crucified Saviour, and the prodigious loss and danger of all Christian princes. But this excellent and pious design of her majesty was rendered ineffectual by her death." At the desire of Martin Garcia, bishop of Barcelona, he undertook to translate from the Arabic, into the language of Arragon, the whole law of the Moors; and after having finished this undertaking, he composed his famous work of *The Confusion of the Sect of Mahumed*: it contains twelve chapters, wherein he has collected the fabulous stories, impostures, forgeries, brutalities, follies, obscenities, absurdities, impossibilities, lies, and contradictions which Mahumed, in order to deceive the simple people, has dispersed in the writings of that sect, and especially in the Alcoran, which, as he says, was revealed to him in one night by an angel, in the city of Meke; though in another place he contradicts himself, and affirms that he was twenty years in composing it. Andreas tells us, he wrote this work, that not only the learned amongst Christians, but even the common people might know the different belief and doctrine of the Moors; and on the one hand might laugh at and ridicule such insolent and brutal notions; and on the other, might lament their blindness and dangerous condition. This book, which was published at first in Spanish, has been translated into several languages; all those who write against the Mahometans, quote it very much.

ANDREAS (Tobias) professor of history and Greek at Groningen, born at Braunsfels, in the county of Solms, the 10th of August, 1604. He studied philosophy at Herborn under Alstedius; after which he went to Bremen, where he lived several years. He was one of the most constant auditors of Gerard de Neuville, a famous physician and philosopher; and as he had a desire to obtain a public professorship, he prepared himself for it by several lectures, which he read in philosophy. He returned to his own country in 1628, where he did not continue long, but went to Groningen, being sent for by Henry Alting. He read lectures upon all parts of philosophy for some time, after which Alting got him to be tutor to the son of a prince palatine, in which employment he continued three years, part of which he spent at Leyden, and part at the Hague at the court of the prince of Orange. He was called to Groningen in 1634. to succeed Janus Gebhardus, who had been professor of history and Greek. He discharged this trust in the most faithful manner till his death, which happened the 17th of October, 1676.

1676. Andreas was a great stickler for Mr. Des Cartes, which he shewed during the life and after the death of that philosopher; he wrote in defence of him against a professor of Leyden, whose name was Revius, and published an answer to him in 1653, intitled *Methodi Cartesianæ assertio opposita Jacobi Revii præf. Methodi Cartesianæ considerationi theologicæ*. The second part of this answer appeared the year following. He wrote likewise in 1653, against Mr. Regius, in defence of the remarks of Mr. Des Cartes upon a programma, which contained an explication of the human mind. He taught the Cartesian philosophy in his own house, though his professorship did not oblige him to that, and even when his age had quite weakened him. Mr. Des Marets acquaints us with these particulars, making mention of a Swiss student who dared not venture to attend upon the philosophical lectures of Tobias Andreas, for fear it should be known in his own country, where it might prove an obstacle to his promotion in the ministry.

Maretti in  
judicio de  
Theologia  
pædagogica  
Wit-  
tichii, 1671.

ANDREINI (Isabella) a native of Padua, and most celebrated actress towards the beginning of the seventeenth century. This was not her only perfection, for she was also admired as an excellent poetess: which appears from the eulogiums many learned men and great wits have bestowed upon her, and from the works she published. The Intenti of Pavia (so the academists of this city are styled) were of opinion they did their society an honour by admitting her a member of it; and she, in acknowledgment of this honour, never forgot to mention amongst her titles that of *Academica Infanta*; her titles were these, *Isabella Andreini, comica gelosa, academica infanta, detta l'accessa*. She had one advantage which is not frequent amongst the most excellent actresses, that was an extraordinary beauty; this added to a fine voice, made her charm both the eyes and ears of the audience. Under her picture the following inscription is written: "*Hoc histricæ eloquentiæ caput lector admiraris, quid si auditor scies?*" If you admire, reader, this glory of the theatre, when you only see her, what would you do if you heard her?" The antitheses and points in the following verses of Erycius Puteanus, turn for the most part upon this thought;

Hanc vides (says he) et hanc audis?

Tu disputa, Argus esse malis, ut videas,

An Midas ut audias?

Tantum enim sermonem vultus,

Quantum sermo vultum commendat,

Quorum



## A N D R E I N I.

Quorum alterutro æterna esse potuisset,  
Cum vultum omnibus simulacris, emendatiorem;  
Et sermonem omni Suada venustiores possideat.

That is,

Do you see her, and hear her likewise?

Dispute, whether you would chuse to be

An Argus, to see her,

Or a Midas to hear her:

For her beauty as much recommends her voice,

As her voice does her beauty.

Either of these advantages might procure her immortal ho-  
nour;

For her face is more beautiful than the finest statues,

And her voice more harmonious than that of the goddess  
Persuasion herself.

Cardinal Cinthio Aldobrandini, nephew to Clement VIII. had a great esteem for her, as appears by several of her poems. When she went to France, she was kindly received by their majesties, and by all the highest quality at court: she wrote several sonnets in their praise, which are to be seen in the second part of her poems.

She died of a miscarriage, at Lyons, the 10th of June, 1604, in the forty-second year of her age. Her husband, Francis Andreini, had her interred in the same city, and honoured her with the following epitaph:

Isabella Andreina Patavina, mulier magna virtute prædita,  
honestatis ornamentum, maritalisque pudicitie decus, ore  
facunda, mente fecunda, religiosa, pia, Musis amica, et  
artis scenicæ caput, hic resurrectionem expectat.

Ob abortum obiit IV. Id. Junii, MDCIV. annum agens XLII.  
Franciscus Andrinus ætistissimus posuit.

i. e. "Isabella Andreini, of Padua, a woman of great virtue and honour, the ornament of conjugal chastity, of an eloquent charming tongue, and an elegant mind, religious, pious, beloved of the Muses, and the glory of the stage, here lies in expectation of the resurrection. She died of a miscarriage the 10th of June, 1604, in the forty-second year of her age. Francis Andreini, her sorrowful husband, erected this monument to her memory." The death of this actress being a matter of general concern and lamentation, there were many Latin and Italian elegies printed to her memory: several of these pieces were printed before her poems in the edition of Milan, in 1605. Besides her sonnets, madrigals, songs, and eclogues, there is a pastoral of hers intitled *Mirtilla*, and letters,

ere, printed, at Venice in 1619. She sung extremely well, and played admirably on several instruments; nor was she unacquainted with philosophy, and she understood the French and Spanish languages.

ANDRELINUS (Publius Faustus), born at Forlino in Italy. He was a long time professor of poetry and philosophy in the university of Paris: Lewis XII. of France made his him poet laureate; and Erasmus tells us he was likewise poet to the queen. His pen was not wholly employed in making verses, for he wrote also moral and proverbial letters in prose, which were printed several times: of which there is an edition printed at Strasburg in 1571, and another revised by the author in 1519. Beatus Rhenanus added a preface to them, wherein he commends the epistles "as learned, witty, and useful; for though (says he) this author, in some of his works, after the manner of poets, is a little too loose and wanton, yet here he appears like a modest and elegant orator." John Arboreus, a divine of Paris, wrote comments upon them. Andrelinus wrote also several poetical distichs in Latin, which were printed with a commentary by Josse Badius Ascensius, and translated verse for verse into French by one Stephen Prive. John Paradin had before translated into French stanzas of four verses, an hundred distichs, which Andrelinus had addressed to John Ruze, treasurer general of the finances of king Charles VIII. in order to thank him for a considerable and honourable pension, which that prince ordered to be paid him punctually. These verses are thought not to deserve the contempt which this translator endeavours to throw upon them, by insinuating that Andrelinus was paid by the quarter or hundred. Mr. Baillet brings for proof of this, four verses thus translated from the Latin of Andrelinus by Paradin:

Croissez mes vers, foyez en plus grand nombre  
Car c'est aux frais et salaires du roi:  
Seure richesse empeschant tout encombre  
Exige vers en copieux arroi:

That is,

Arise, my Muse, let copious numbers flow,  
Rich as the pensions be the verse we owe:  
The royal bounty claims a due regard,  
And ample be the theme as the reward.

The poems of Andrelinus, which are chiefly in Latin, are inserted in the first tome of the *Deliciae poetarum Italorum*. Mr. De la Monnoie tells us, "that Andrelinus, when he

was

Adag. lviill.  
cent. 2.  
chiliad. 2.

Gesner.  
Biblioth.  
P. 573.

Jugement  
sur les Poetes  
tom. iii.  
p. 127.

was but twenty-two years old, received the crown of laurel. That his love-verses, divided into four books, intitled *Livia*, from the name of his mistress, were esteemed so fine by the Roman Academy, that they adjudged the prize of the Latin elegy to the author. It is upon this account, that when he printed his *Livia* in quarto, at Paris, in 1490, and his three books of *Elegies*, four years after, in the same city, he took upon him the title of *poeta laureatus*, to which he added that of *poeta regius et regineus*, as he was poet to Charles VIII. Lewis XII. and queen Anne IV. The distichs of *Faustus* (continues the same author) are not above two hundred, and consequently but a very small part of his poems, since, besides the four books of *Love*, and three books of *Miscellaneous Elegies*, there are twelve *Eclogues* of his. printed in octavo, in 1549, in the collection of thirty-eight bucolic poets, published by *Oporinus*." The death of *Andrelinus* is placed under the year 1518. The letters which he wrote in proverbs have been thought worth a new edition at *Helmstadt* in 1662, according to that of *Cologne* of 1509. The manner of life of this author was not very exemplary; yet he was so fortunate, says *Erasmus*, that though he took the liberty of rallying the divines, he was never brought into trouble about it.

*Epiſt. xx.*  
*Hb. xxi.*  
p. 1090.

**ANDREWS** (*Lancelot*) an eminent English divine, bishop of Winchester in the reigns of James I. and Charles I. born in London, in 1565. He had the rudiments of his education in the Coopers free-school at Radcliffe, and was afterwards sent to Merchant-taylors: here he made a great proficiency in the learned languages; and Dr. Watts, residentiary of St. Paul's and archdeacon of Middlesex, who had lately founded some scholarships at Pembroke hall in Cambridge, sent him to that college on the first of his exhibitions. After he had taken the degree of bachelor of arts, he was chosen fellow of the college: soon after, having taken the degree of master of arts, he applied himself to the study of divinity; and being chosen catechist in the college, he read a lecture on the Ten Commandments every Saturday and Sunday, to which great numbers out of the other colleges of the university, and even out of the country, resorted as to a divinity lecture. His reputation encreasing daily, he began to be taken notice of by sir Francis Walsingham, secretary of state to queen Elizabeth, who being unwilling so fine a genius should be buried in the country, procured him the vicarage of St. Giles's Cripple-gate, in London; and got him afterwards

*Isaacson's*  
*Life of Bp.*  
*Andrews.*  
*apud Fuller's*  
*Abel redivi-*  
*uus, Lond.*  
1651.

*Ibid.*

afterwards chosen a prebendary and residentiary of St. Paul's, and also prebendary of the collegiate church of Southwell. Being thus preferred, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's, in term-time. Upon the death of Dr. Fulke, he was chosen master of Pembroke hall, to which college he became a considerable benefactor. He was also appointed one of the chaplains in ordinary to queen Elizabeth, who took great delight in his preaching. He was in no less esteem with her successor king James I. who gave him the preference to all other divines as a preacher, and made choice of him to vindicate his sovereignty. His majesty having, in his Defence of the Rights of Kings, asserted the authority of Christian princes over causes and persons ecclesiastical, cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemency and bitterness. The king employed Andrews to answer the cardinal, who did it with great spirit and judgment, in a piece intitled *Tortura Torti*, etc. His majesty upon this promoted him to the bishopric of Chichester, to which he was consecrated November 3, 1605; and at the same time made him his almoner, in which place Dr. Andrews behaved with great honour and fidelity, not even making those advantages to himself which he might legally have done. Upon the vacancy of the bishopric of Ely, he was advanced to that see, and consecrated September 22, 1609. He was also nominated one of the king's privy counsellors of England, and afterwards of Scotland, when he attended his majesty to that kingdom. When he had been nine years in the see of Ely, he was advanced to the bishopric of Winchester, and deanry of the king's chapel, which two last preferments he held till his death. There is a pleasant story related of him, while he was bishop of Winchester, in the Life of Waller the poet: Waller going to see the king at dinner, over-heard a very extraordinary conversation between his majesty, the bishop of Winchester, and Dr. Neale bishop of Durham. These two prelates standing behind the king's chair, his majesty asked them, "My lords (said he) cannot I take my subjects money when I want it, without all this formality in parliament?" the bishop of Durham readily answered, "God forbid, sir, but you should; you are the breath of our nostrils." Whereupon the king turned, and said to the bishop of Winchester, "Well, my lord, what say you?" "Sir (replied the bishop) I have no skill to judge of parliamentary cases." The king answered, "No put-offs, my lord; answer me presently." "Then, sir,

Waller's Life  
prefixed to  
his Works.

for (said he), I think it lawful for you to take my brother Neale's money, for he offers it. Mr. Waller says, the company was pleased with this answer, but the wit of it seemed to affect the king, for a certain lord coming soon after, his majesty cried out, "O, my lord, they say you lig with my lady." "No, sir (says his lordship, in confusion), but I like her company, because she has so much wit." "Why then (says the king) do not you lig with my lord of Winchester there." His great prelate was in no less reputation and esteem with king Charles I. that he had been with his predecessors. He died at Winchester-house in Southwark, September 27, 1626, in the seventy-first year of his age, and was buried in the parish-church of St. Saviour's, where his executors erected to him a very fair monument of marble and alabaster, on which is an elegant inscription (a), written by one of his chaplains. Mr. Milton has

(a) It is as follows :

Lector,  
 Si christianus es, siste:  
 Moræ pretium erit,  
 Non nescire te, qui vir hic stus sit  
 Ejusdem tecum catholice ecclesie membrum,  
 Sub eadem felicitis resurrectionis spe,  
 Eandem D. Jesu præstolans epiphaniam  
 Sacratissimus antistes LANEÆTORVS ANDREWS,  
 Londini ostendus, educatus Cantabrigiæ,  
 Aula Pombrech. Alumnorum, Sociorum, Præceptorum  
 Unus, et nemini secundus.  
 Linguarum, Artium, Scientiarum,  
 Humanorum, Divinorum omnium  
 Cæcinitus Thesaurus, stupendum Oraculum:  
 Orthodoxæ Christi Ecclesie  
 Dictis, Scriptis, Precibus, Exemplo,  
 Incomparabile Propugnaculum.  
 Regine Elizabethæ a factis  
 D. Pauli, London. Residentiarius,  
 D. Petri, Westmonast. Decanus.  
 Episcopus Cioestriensis, Eliensis, Wintoniensis,  
 Regique Jacobo tum ab Eleemosynis,  
 Tum ab utriusque Regni Consiliis,  
 Decanus denique Sacelli Regii.  
 Idem ex  
 Indefessa opera in studiis,  
 Summa sapientia in rebus,  
 Assidua pietate in Deum,  
 Profusa largitate in egenos  
 Rara amenitate in suos,  
 Spectata probitate in omnes,  
 Æternum admirandus.  
 Annorum pariter et publice fatis fatur,  
 Sed bonorum, passim omnium cum laudu denatus,  
 Cælebs hinc migravit ad aureolam cælestem

has wrote also a beautiful elegy on his death, in the same language. In the dedication of his sermons, published under the care and inspection of Dr. Laud bishop of London and the bishop of Ely above mentioned, we have the following character of this prelate: "The person whose works these are, was from his youth a man of extraordinary worth and note; a man as if he had been made up of learning and virtue, both of them so eminent in him, that it is hard to judge which had precedency; His virtue (which we we must still judge the more worthy in any man) was comparable to that which was to be found in the primitive bishops of the church; and had he lived amongst those ancient fathers, his virtues would have shined even amongst those virtuous men. And for his learning, it was as well if not better known abroad than respected at home: and take him in his latitude, we, which knew him well, knew not any sort of learning to which he was a stranger; but in his profession, admirable. None stronger than he, where he wrestled with an adversary; and that Bellarmine felt, who was as well able to shift for himself as any that stood up for the Roman party. None more exact, more judicious, than he, where he was to instruct and inform others; and that as they knew, who often heard him preach, so they may learn

Anno

Regis Caroli 1<sup>o</sup>, ætatis sive LXXI<sup>o</sup>.

Christi MDCXXVI<sup>o</sup>.

Tantum est (lector) quod te merentes possent

Nunc volebant, atque ut ex voto tuo valesas, Dicō

Sit Deo gloria.

i. e. Reader, if thou art a Christian, stay; it will be well worth thy tarrying, to know how great a man lies here: a member of the same catholic church with thyself, under the same hope of a happy resurrection, and in expectation of the same appearance of our Lord Jesus Christ; the most holy bishop Lancelot Andrews, born at London, educated at Cambridge; one of the scholars, fellows, and masters of Pembroke hall, and inferior to none: an infinite treasure, an amazing oracle of languages, arts, and sciences, and every branch of human and divine learning; an incomparable bulwark of the orthodox church of Christ by his conversation, writings, prayers, and example. He was chaplain in ordinary to queen Elizabeth, and secretary of St. Paul's in London,

dean of St. Peter's Westminster, bishop first of Chichester, then of Ely, and lastly of Winchester, almoner to king James, privy counsellor to both kingdoms, and dean of the royal chapel. He merits eternal admiration for his indefatigable application to his studies, his consummate experience and skill in affairs, his constant piety towards God, his liberality and charity to the poor, his uncommon affability and humanity to those about him, and his unshaken integrity towards all. Full of years and reputation, to the regret of all good men, he died a bachelor, and exchanged this life for a crown of glory, in the second year of king Charles I. the seventy-first of his age, and that of Christ 1626. Reader, farewell, and give glory to God.

*Paterculus,  
Hist. lib. ii.*

which will read this which he hath left behind him. And yet this fullness of his material learning left room enough in the temper of his brain for almost all languages; learned and modern, to seat themselves: so that his learning had all the helps language could afford, and his languages learning enough for the best of them to express; his judgment, in the mean time, so commanding over both, as that neither of them was suffered idly or curiously to start from or fall short of their intended scope: so that we may better say of him, than was some times said of Claudius Drusus, "He was of as many and as great virtues as mortal nature could receive, or industry make perfect." Besides the *Tortura Torti*, already mentioned, bishop Andrews wrote *A Manual of private Devotions and Meditations for every Day in the Week*; and *A Manual of Directions for the Visitation of the Sick*: there were likewise several sermons and tracts in English and Latin of his, published after his death (*b*). He had had a share in the translation

(*b*) 1. *Responsio ad Apologiam cardinalis Bellarmini quam nuper edidit contra Præfationem monitoriam serenissimi ac potentissimi principis Jacobii, etc. omnibus Christianis monarchis principibus atque ordinibus inscriptam.* An Answer to the Apology of Cardinal Bellarmine, which he lately published against the monitory Preface of the most serene and potent Prince King James, etc. addressed to all Christian Monarchs, Princes, and States.

2. *Tortura Torti.*

3. *Concio ad clerum, pro gradu doctoris.* Sermon to the Clergy, for the Degree of Doctor in Divinity.

4. *Concio ad clerum, in synodo provinciali Cantuariensis provincie, ad divi Pauli.* A Sermon to the Clergy of the provincial Synod of the Province of Canterbury, at St. Paul's.

5. *Concio Latina habita coram regia majestate quinto Augusti, 1606, in aula Grenvici, quo tempore venerat in Angliam regem nostrum invictus serenissimus potentissimusque princeps Christianus IV. Danie et Norvegie rex.* A Sermon preached before the King in the Hall at Greenwich, August 5, 1606, when the most serene and powerful prince Christian IV. King of Denmark and Nor-

way was come into England, to visit our King.

6. *Concio Latina habita coram regia majestate decimo tertio Aprilis, 1613, in aula Grenvici, quo tempore cum lectissima sua conjuge discessurus erat gener regis serenissimus potentissimusque princeps Fredericus comes Palatinus ad Rhenum.* Another, preached before the King in the Hall at Greenwich, April 13, 1613, when the King's Son-in-law the most serene and potent Prince Frederic Count Palatine of the Rhine was about to depart with his dearest consort.

7. *Questiohis, numquid per jus divinum magistratui liceat a reo jusjurandum exigere? et id quatenus et quousque liceat?* theologie determinatione habita in publica schola theologica Cantabrigie, mense Julii, anni 1591. A theological Determination of the Question, Whether the civil Magistrate has a Right, by the Law of God, to require an Oath of an accused Person; and how far it may be lawful? held in the public Divinity-school of Cambridge, in the Month of July, 1591.

8. *De usuris, theologica determinatione habita in publica schola theologica Cantabrigie.* A theological Determination concerning Usury, held

lation of the Pentateuch and the historical books from Joshua to the first Book of Chronicles exclusively.

held in the public Divinity-school at Cambridge.

9. De decimis, theologica determinatio habita in publica schola theologia Cantabrigiæ. A theological Determination concerning Tythes, held in the public Divinity-school at Cambridge.

10. Responsiones ad Petri Molinæi Epistolæ tres, una cum Molinæi Epistolis. Answers to three Letters of Du Moulin, with Du Moulin's Letters.

11. Strictures; or, A brief Answer to the eighteenth Chapter of the first Book of Cardinal Perron's Reply, etc.

12. An Answer to the twentieth Chap. of Cardinal Perron's Reply, etc.

13. A Speech delivered in the Star-chamber against the two Judaical Opinions of Mr. Trashe.

14. A Speech delivered in the Star-

chamber, concerning Vows, in the Countess of Shrewsbury's Case.

These pieces were printed at London, after the author's death, by Felix Kyngston, in quarto, 1629, and dedicated to king Charles I. by the bishops of London and Ely. There

Besides which there are extant of his,

15. The moral Law expounded, or, Lectures on the Ten Commandments; whereunto is annexed nineteen Sermons upon Prayer in general, and upon the Lord's Prayer in particular. Published by John Jackson, and dedicated to the parliament, London, 1643, folio.

16. *Αποστολικὰὶ sacra*; or, A Collection of posthumous and orphan Lectures. delivered at St. Paul's and St. Giles's Cripple-gate church, London, 1657, folio.

ANEAU, or ANULUS (Bartholomew) a learned man of the sixteenth century, born at Bourges, in France, and educated under Melchior Volmar. He made great advances in polite literature, and imbibed the principles of the protestant religion, which Volmar professed. The reputation he had for his skill in the learned languages and poetry, induced the old echevins of Lyons to offer him a professorship of rhetoric in the college which they were going to erect in that city. Aneau cheerfully accepted this offer, and held the professorship above thirty years. He discharged his duty with great applause, and in 1542, was chosen principal of the college. He propagated the doctrines of the reformation among his scholars, but this he did very secretly for a long time; and when it was perceived, it was at first only complained of: but an accident which happened on the festival of the Holy Sacrament, in the year 1565, put a final stop to all his attempts in favour of protestantism, by a very fatal catastrophe. Upon that day, which was the 21st of June, as the procession was passing towards the college, there was a large stone thrown from one of the windows, upon the host and the priest that carried it. Whether Aneau was the author of this insult or not, is uncertain; the people however being enraged at it, broke

Niceron.  
tom. xiii.  
p. 150.



into the college in a body and assassinated Aneau, whom they supposed to be the guilty person; and the college itself was shut up next day by order of the city (a).

(a) Aneau wrote the following works:

1. Chant natal contenant sept Noels, un chant pastoral, et un chant royal, avec un mystere de la nativite par personages composé en imitation verbale et musicale de diverses chansons, recuile sur l'Ecriture sainte et d'icelle illustré. A Birth-day Song, containing seven Poems upon Christmas, and a royal Song.

2. Lyon marchant, satire François, sur la comparaison de Paris, Rouen, Lyon, Orleans, et sur les choses memorables advenues depuis l'an 1524, sous allegories et enigmes, par personages mystiques: joué au college de la Trinité de Lyon en 1541. A Satire upon the Comparison of Paris, Rouen, Lyons, and Orleans, upon the remarkable things which have happened since the year 1524, under Allegories and Enigmas, by mystical Personages: represented at Trinity college in Lyons, in 1541.

3. Oraison ou Epitre de M. Tulle Ciceron à Octavius depuis surnommé Auguste Cesar; avec des vers de Cornelle Severe, poete Romain, sur la mort de Ciceron: le tout tourné de Latin en François à savoir, la dite epitre en prose, et les dits vers en rime. An Oration or Epistle of M. T. Cicero to Octavius, afterwards surnamed Augustus Cesar; with the Verses of Cornelius Severus, a Roman Poet, upon the Death of Cicero: the whole translated from Latin into French, the Epistle in Prose, and the Verses in Rhime.

4. Les Emblèmes d'André Alciat, traduits vers pour vers, juxte la diction Latine, et ordonnés en lieux communs, avec sommaires, inscriptions, schemes, et brèves expositions epimythiques, selon l'allegorie naturelle, morale, ou historique. The Emblems of Andrew Alciat, translated Verse for Verse, according to the Latin Style, and disposed into common Heads, with Summaries, Inscriptions, Schemes, and brief epi-

mythical Expositions according to the natural, moral, or historical Allegory.

5. Pasquil antiparadoxe, dialogue contre le paradoxe de la faculté du Vinagre. An antiparadoxical Pasquil; or, a Dialogue against the Paradox of the Faculty de Vinaigre.

6. Exhortation rationale de S. Eucher à Valerian, le retirant de la mondanité et de la philosophie profane, à Dieu, et à l'étude des saintes Lettres; traduite en vers François juxte l'oraison Latine. A rational Exhortation of St. Eucher to Valerian, in order to reduce him from the Pursuit of the World and vain Philosophy, to God and the Study of the holy Scriptures; translated into French Verse according to the Latin Original.

7. Picta Poësis. This piece is a collection of Latin and Greek verses, which serve for an explication of a century of emblems; Aneau translated them into French, and published them under the following title:

8. Imagination poetique, traduits en vers François des Latins et Grecs, par l'auteur même d'iceux. Poetical Imagination, translated into French Verse from the Latin and Greek, by the Author of those Poems.

9. Le tresor l'Evo-nime Philiatre des remedes secrets, livre physique, medical, alchimique, et dispensatif de toutes substantiales liqueurs, et appareils de vins de diverses saveurs, necessaires à toutes gens, principalement à medecins et apothecaires, traduit du Latin. The Treasure of Evonimus Philiatre, concerning secret Remedies, a physical, medical, chemical, and dispensatory Treatise of all substantial Liquors, and Preparations of Wines of divers Flavours, necessary to all Persons, especially Physicians and Apothecaries; translated from the Latin. This work was translated from the Latin of Conrad Gesner.

10. Art Poétique François pour l'instruction

l'instruction des jeunes studieux et encore peu avancez en la poesie Françoisse, avec le Quintil Horatian sur la defense et illustration de la language Françoisse, faite par Joachim du Bellay. The French Art of Poetry, for the Instruction of young Students and those who are but little acquainted with French Poetry; with Joachim du Bellay's Horatian Quintilius concerning the Defence and Illustration of the French Language.

11. Le tiers livre de la Metamorphose d'Ovide, traduit en vers François; avec les mythologies et allegories historiques naturelles et morales sur toutes les fables et sentences. The third Book of the Metamorphoses of Ovid, translated into French Verse; with the Mythology and historical, natural, and moral Allegories upon all the Fables and Sentences.

12. Genethliac, musicale et historique de la conception et nativité de Jesus Christ, par vers et chants divers, entrefemez et illustrez des noms royaux et des princes, anagrammatifés en diverses sentences sous mystique allusion aux personnes divines et humaines; avec un chant royal, pour chanter à l'acclamation des rois: ensemble la quatre Eclogue de Virgile, intitulée Pollion ou Auguste, extraite des vers de la Sibylle Cumée prophétisant la nativité de Jesus Christ ad-

venue bientôt après et au même temps et empire d'Auguste. A musical and historical Genethliacon upon the Conception and Nativity of Jesus Christ, in Verse; and various Cantos interspersed and illustrated with the Names of Kings and Princes anagrammatized in divers Sentences under a mystical Allusion to Persons divine and human: with a royal Canto to be sung at the Acclamation of the Kings; and likewise the fourth Eclogue of Virgil, intitled Pollio or Augustus, extracted from the Verses of the Cumean Sibyl, prophesying the Birth of Christ, which happened soon after, under the reign of Augustus.

13. Alestor, ou le coq, histoire fabuleuse, traduite en prose Françoisse d'un fragment Grec. Alestor, or the Cock, a fabulous History, translated into French Prose from a Greek Fragment.

14. La Republique d'Utopie, œuvre grandement utile, démontrant le parfait état d'une bien ordonnée police; traduite du Latin de Thomas More, chancellor d'Angleterre. The Commonwealth of Utopia, a Work of great Use, shewing the perfect Scheme of a well regulated Government; translated from the Latin of Sir Thomas More, Chancellor of England.

ANGELIS (Dominico de) author of several pieces relating to the history of literature (a), was born the 14th of October,

(a) They are as follow:

1. Dissertazione intorno alla patria di Ennio. A Dissertation upon the Country of Ennius. Rome 1701.

2. Vita di monsignor Roberto Caracciolo vescovo d'Aquino e di Lecce. The Life of Signior Roberto Caracciolo Bishop of Aquino and Lecce. Naples, 1703.

3. Della vita di Scipione Ammirato, patrizio Leccese, libri tre. The Life of Scipio Ammirato, a Patrician of Lecce, in three Books. Lecce 1706.

4. Vita di Antonio Caraccio da Nardo. The Life of Antonio Caraccio of Nardo.

5. Vita di Andrea Pesciulli da Corigliano. The Life of Andrew Pesciulli of Corigliano.

These two are not printed separately, but in a collection.

6. Vita di Giacomo Antonio Ferrari. The Life of James Antonio Ferrari. Lecce, 1715.

7. Vita di Giorgio Baglivo Leccese. The Life of George Baglivo of Lecce.

8. Lettera discorsiva al March. Giovanni Gioseffo Orsi, dove si tratta dell'origine e progressi de signori accademici Spioni, e delle varie loro lodevoli applicazioni. A Discourse

Y 2

tober, 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the noblest and most considerable families in that city. He began his studies at Lecce, and at seventeen years of age went to finish them at Naples, where he applied very closely to the Greek language and geometry. He went afterwards to Macerata, where he was admitted doctor of law. His desire of improvement induced him also to travel into France and Spain, where he acquired great reputation. Several academies of Italy were ambitious of procuring him as a member, accordingly we find his name not only amongst those of the *Transformati* and *Spioni* of Lecce, but also in that of the *Investiganti* of Naples, in the Academy of Florence, and in that of the *Arcadians* at Rome, the last of which he was admitted into the 8th of August, 1698. He received holy orders very early, and was afterwards canon and grand penitentiary of the church of Lecce, vicar general of *Viefti*, *Gallipoli*, and *Gragnano*, first chaplain of the troops of the kingdom of Naples and of the pope, auditor of *M. Nicholas Negroni*, and afterwards of the cardinal his uncle. Whilst *Philip V.* of Spain was master of the kingdom of Naples, he was honoured with the title of principal historiographer, and afterwards became secretary to the duke of *Gravina*. He died at Lecce the 9th of August, 1719, in the forty-third year of his age, and was interred in the cathedral of that city.

by way of Letter to the Marquis John Joseph Orsi, in which an Account is given of the Origin and Progress of the Academicians of *Spioni*, and of their several commendable Employments. Lecce, 1705, in octavo.

9. *Discorso storico*, in cui si tratta dell' origine e delle fondazione della città di Lecce e d'alcune migliori e piu principali notizie di essa. An historical Discourse concerning the Original and Foundation of the City of Lecce, and of the remarkable things relating to it. Lecce, 1705.

10. *Le Vite de letterati Salentini*, parte I. The Lives of the learned Men of Terra d'Otranto, part I. Florence, 1710. The second part was published at Naples, 1713, in quarto.

11. *Orazione funebre recitata in occasione della morte dell' imperadore Giuseppe nel vescovale domo di*

*Gallipoli*. A funeral Oration spoken upon the Occasion of the Death of the Death of the Emperor Joseph, in the episcopal palace of *Gallipoli*, Naples, 1716.

12. *Scritto istorico legale sopra le ragioni della sospensione del' interdetto locale generale della chiesa di Lecce e sua diocesi*. An historical and law Treatise upon the Reasons of the Suspension of the local general Interdict of the Church of Lecce and the Diocese of it. Rome, 1716.

13. *Tre lettere legale*. These three letters were written in defence of the right of the church of Lecce.

14. He wrote likewise several poems, particularly seven sonnets, which are published in the second part of the *Rime scelte del sign. Bartolomeo Lippi*, printed at Lucca, 1719.

ANGELUS

**ANGELUS** (Christopher) a learned Greek of the seventeenth century, author of several works (a). He was born at Peloponnesus in Greece, and obliged by the Turks to abandon his country on account of his religion, after having suffered a variety of torments. He came afterwards to England, where he was supported by the bishop of Norwich and several of the clergy. By this prelate's recommendation, he went to Cambridge, and studied about three years in Trinity college. In Whitsuntide 1610, he removed to Oxford, and studied at Baliol college, where he did great service to the young scholars of the university, by instructing them in the Greek language, in which manner he employed himself till his death, which happened on the 1st of February, 1638.

Wood's  
Athenæ  
Oxon. vol. i.  
col. 618.  
second edit.  
1721.

(a) They are as follow :

1. Of the many Stripes and Torments inflicted on him for the Faith he had in Jesus Christ. Oxon. 1617. in Greek and English.

2. Enchiridion de institutis Græcorum. A Manual concerning the Customs of the Greeks. Cambridge, 1619. in Greek and Latin.

3. An Encomium on the Kingdom of Great Britain, and the two flourishing sister Universities, Cambridge and Oxford. Cambridge, 1619.

4. De apostasia ecclesiæ, et de homine peccati, scil. Antichristo. Of the Apostacy of the Church, and of the Man of Sin, namely Antichrist. London, 1624, Greek and Latin.

**ANGLUS** (Thomas) an English priest, well known for the singularity of his opinions, and several little tracts which he wrote in the seventeenth century. He was born of a good family, which he mentions in the title-page of some of his works (a). He went by several names, but Mr. Baillet says his true name was White, but that he used to disguise it under that of Candidus, Albius, Bianchi, and Richworth; but he was most known in France, by the name of Thomas Anglus. Des Cartes generally called him Mr. Vitus. He passed some time in most countries of Europe; but his longest stay was at Rome and Paris. When he was in England, he lived a considerable time in the family of sir Kenelm Digby, and seems to have had a great esteem for the opinions of this gentleman, as may be seen in his writings, particularly in the preface to his Latin work, Concerning the Institutions of the Peripatetic Philosophy, according to the Hypothesis of Sir Kenelm. He was a great advocate for the peripatetic philosophy. He attempted even to make the principles of Aristotle subservient to the explaining the most impenetrable

Vie Des  
Cartes,  
t. iii. li.  
p. 245.

(a) His three dialogues De mun- Anglo, e generosa Alborum  
do, printed at Paris in 1642, con- ente Trinobantu a præsapia  
tain in the title, " Authore Thoma do."

mysteries of religion; and with this view he engaged in the discussion of predestination, free-will, and grace. Mr. Baillet says, "What he wrote upon this subject resembles the ancient oracles for obscurity." His answer to this accusation brought against him by several authors, may not perhaps be improperly mentioned here, as it gives an idea of the peculiarity of his temper and genius: "I value myself (says he) upon a brevity and conciseness, which is suitable to the teachers of science. The divines are the cause that my writings are obscure, for they refuse to give me any opportunity of explaining myself: in short, either the learned understand me, or they do not: if they do understand me, and find me in an error, it is easy for them to refute me; if they do not understand me, it is unreasonable for them to exclaim against my doctrines." In such abstruse points as we have mentioned he was much embarrassed, and by giving too great scope to his own thoughts, he pleased neither the Molinists nor Jansenists. He is allowed, however, to have been a man of an extensive and penetrating genius, but having no talent at distinguishing the ideas which should have served as the rule and foundation of his reasoning, he could not clear up the difficulties wherein he involved himself. On the 10th of June, 1658, the congregation of the Index expurgatorius at Rome, condemned some treatises of Thomas Anglus (*b*). The doctors of Douay censured also two-and-twenty propositions extracted from his Sacred Institutions. He published his *Supplicatio postulativa iustitiæ*, in opposition to their censure, wherein he complains that they had given him a vague undetermined censure, without taxing any particular proposition. He died some time after the restoration of Charles II. but in what year is uncertain.

(*b*) The decree of this congregation condemns the four following treatises, viz.

1. *Institutiones peripateticæ.*
2. *Appendix theologica de origine mundi.*
3. *Tabula suffragialis de terminandis fidei litibus ab ecclesia catholica fixa.*
4. *Tessera Romanæ evangelio.*

The two last pieces were published against the famous father Macedo.

Besides the pieces which we have mentioned of Anglus, we have also his *Statuta morum*, and his treatise *De medio animarum statu*; and Mr. Bayle says he had been informed, that he wrote also a Defence of the Doctrine of the Church of England concerning passive Obedience.

ANGRIANI, or AYGNANI (Michael) commonly called Michael of Bologna, a divine of distinguished learning in the fourteenth century, born at Bologna in Italy, where he entered into the order of the Carmelites. He studied afterwards

wards at the university of Paris, where he received his degree of doctor. In the general chapter of his order, held at Ferrara in 1354, in that of Bourdeaux in 1358, and in that of Treves in 1362, he was named regent of the convent at Paris. In the year 1372, he assisted at the general chapter held at Aix in Provence, under the character of Definitor of the province of Bologna; and here he received the title of master, that is, doctor of divinity, which was likewise given him in the general chapters held at Puy in Languedoc in 1375, and at Bruges in 1379, where he assisted as provincial of his province.

The great schism which divided the church after the death of pope Gregory IX. occasioned likewise a division amongst the religious orders, particularly that of the Carmelites. The convents of Germany, Hungary, Bohemia, Poland, Denmark, Sweden, Norway, Prussia, Flanders, Friessland, and several other provinces contiguous to Germany, together with Tuscany, Lombardy, and the other countries of Italy, acknowledged pope Urban VI. but those of France, Spain, Scotland, and Naples, supported the party of pope Clement VII. which was joined also by Bernard Olenfis, or Oleri, the seventeenth general of the order of the Carmelites, and for this reason he was deposed by pope Urban, who gave orders, in the general chapter held at Bruges in 1379, that another superior should be elected out of the countries which had submitted to his authority. The chapter obeyed the pope's directions, and chose Agriani under the title of vicar general, which was confirmed by a bull of that pope, dated the 19th of April, 1380; and the year following he was chosen general of the order by the chapter held at Verona; the provincials of the provinces who declared for Clement VII, not being present, their places were supplied by other monks named in their room; and in 1385, he had the same honour conferred upon him by the general chapter held at Bamberg, in the province of Upper Germany. But the year following going to Genoa, to wait upon pope Urban VI. he was deposed from his office without any cause alledged for it, some persons indeed supposed it might be owing to his being an intimate friend and confident of certain cardinals whom the pope caused to be put to death about that time; others imagined it to be owing to some suspicions which the pope entertained against the archdeacon of Bruges, who had been Angriani's scholar. Angriani being discharged from his office, retired to the convent of Bologna. But notwithstanding his having been thus deposed from the generalship of his order,

Memoires  
pour servir,  
etc. tom. v.  
p. 392.

Ibid.

order by Urban, pope Boniface IX. made him vicar general of the province of Bologna, in 1394; and in 1396, he was present at the general chapter of Placentia, as definitor of the same province. He died at Bologna, the 16th of November, 1400, according to father Lewis de Sainte Therese; or the 1st of December, 1416, according to Trithemius and Du Pin (a).

(a) Angriani wrote the following works;

1. *Ad cardinalem S. Mariæ trans Tyberum insigne opus et præclarum de conceptione S. Mariæ.* A Work addressed to the Cardinal of St. Mary beyond the Tyber, concerning the Conception of the Virgin Mary, in manuscript.

Arnoul Bostius, a Carmelite monk, takes notice of several expressions in this treatise, to the following purpose: "Tota pulchra, tota formosa est Maria, amica Spiritus almi, Verbi divini genetrix, eterni Patris comparentalis, eundem cum eo Filium habens, et macula originalis non est in ea. The Virgin Mary is all beautiful and amiable, she is the mistress of the Holy Ghost, the mother of the divine Word, nearly related to the eternal Father, having the same Son with him, and the stain of original sin is not in her."

2. *Super sententias, libri iv.* Commentaries upon the Sentences, in four Books. The first edition of this was printed at Milan in 1510, and afterwards it was published at Venice in 1632.

3. *Questiones sententiarum, liber unus.* One Book of Questions upon the Sentences. In *Evangelium Matthæi liber*; one Book upon the Gospel of St. Matthew: *Tabula moralium S. Gregorii papæ*; A Table of the Morals of St. Gregory the Pope: *Tabula decreti*; A Table of the Decree: In *ethicam Aristotelis liber*; Upon the

*Ethics of Aristotle, in one Book*: In *Valerium Maximum liber*; Notes upon Valerius Maximus, in one Book: *Sermones varii liber unus*; Several Sermons, in one Book. These tracts are mentioned by Trithemius, to which he adds his Commentaries upon the Gospel of St. Luke. The author of the *Memoires pour servir à l'histoire*, has mentioned all but the last; and he observes, that we have only the titles of them remaining, unless perhaps some library in Italy, where Angriani lived the greatest part of his life, has preserved them in manuscript.

4. *Lectura super Michæam.* A Lecture upon the Prophet Micah.

5. *Postilla super Joannem.* A Postil upon St. John.

6. *Postillæ in Apocalypsin.* Postills upon the Revelations.

7. *Sermones quadragesimales.* Lent Sermons.

8. *Dictionarium divinum.* A divine Dictionary, in manuscript.

This is a dictionary of the Bible, explaining all the words mentioned in the Scriptures; but death prevented him from finishing it, having only gone through the three first letters of the alphabet. The manuscript of this and the four preceding works are preserved in the libraries of the Carmelites at Bologna and Ferrara.

9. *Commentaria in Psalmos.* Commentaries upon the Psalms. Printed at Alcalá in 1524.

ANNAT (Francis) confessor to Lewis XIV. born at Rouergue, the 5th of February, 1590. He became a Jesuit in 1607, and professed the fourth vow in 1624. He taught philosophy at Toulouse six years, and divinity seven; and having discharged his duty in each of these capacities with great

great applause, he was invited to Rome, to act as censor-general of the books published by the Jesuits, and theologist to the general of the society. Upon his return to his own province, he was appointed rector of the college of Montpellier and of Toulouse. He assisted as deputy of his province at the eighth congregation general of the Jesuits held at Rome in 1645, where he distinguished himself in such a manner, that father Vincent Caraffa, general of the Jesuits, thought no person more fit to discharge the office of assistant of France, which had been vacant for some time. The ninth congregation general gave him the same post, under Francis Piccolomini general of the society, upon whose death he was made provincial of the province of France. Whilst he was engaged in this employment, he was chosen confessor to his most Christian majesty; and after having discharged this office sixteen years, he was obliged to solicit his dismissal, his great age having much impaired his hearing: the king being much pleased with him, dismissed him with a good deal of regret. Father Sotueil, from whom these particulars are taken, gives him the character of a person of great virtues, perfect disinterestedness, modesty, and humility; exact in practising the observances and discipline of his order; extremely cautious in using his interest for his own advantage, or that of his family; and of uncommon zeal for religion. "He was the hammer of heresies (says he) and he attacked particularly, with incredible zeal, the new heresy of the Jansenists. He strenuously endeavoured to get it condemned by the pope, and restrained by the authority of his most Christian majesty. Besides which, he confuted it with such strength of argument, that his adversaries had nothing solid to reply to him." "There are many (says Mr. Bayle) whom father Sotueil will never convince in this last point; but he seems to agree with him in the character of disinterestedness which he gives to Annat, who used his interest so little for the advancement of his family, that the king is reported to have said, he knew not whether father Annat had any relations, contrary to the practice (says Mr. Bayle) of many other dignified clergymen, who endeavour to heap every thing they can procure on their own relations.

Father Annat wrote several books, some in Latin and others in French (a). What he wrote in answer to the Pro-

(a) His Latin tracts, published at divers times, were collated in three volumes in quarto, printed at Paris by Cramoisiin, 1666,

His French treatises are mostly upon the disputes betwixt the Jesuits and Jansenists.

Biblioth.  
Script. Soc.  
Jesu, p. 212.



Entretien de Cleandre et Eudoxe, P. 79. Holland edit. vincial Letters has been much commended. "But with regard to the Jesuits (says the author of a Dialogue betwixt Cleander and Eudoxus, written also by way of reply to these letters) who ventured to write against Mr. Paschal, what do you think of Mr. Annat, to whom the seventeenth and eighteenth letters are addressed? Father Annat, answers Cleander, was, in my opinion, a man of great genius; the Jesuits wrote nothing superior to what he published upon the points then in dispute. This good man (for I knew him to be such, and he was even modesty itself) had an excellent talent at writing. He has very often strokes so fine, and lively, and agreeable, that I have seen nothing equal to them any where. I am of your opinion, replied Eudoxus; and without mentioning his virtue, which I have heard commended even by those of the contrary party; I find in him, as you do, a great exactness of judgment, and sometimes such a delicacy of expression and raillery, as is seldom to be met with in a school-divine.

ANNESLEY (Arthur) earl of Anglesey, and lord privy seal in the reign of king Charles II. He was born the 10th of July, 1614, in the city of Dublin, and continued in Ireland till he was ten years old, when he was sent to England. In the sixteenth year of his age he was entered fellow commoner at Magdalen college, Oxford, where he pursued his studies about three or four years. In 1634, he removed to Lincoln's Inn, where he studied the law with great assiduity till his father sent him to travel. He made the tour of Europe, and continued some time at Rome, whence he returned to England in 1640, when he was elected knight of the shire for the county of Radnor, in the parliament which sat at Westminster in November of the same year; but the election being contested, he lost his seat by a vote of the house that Charles Price esq. was duly elected. In the beginning of the civil war, Mr. Annesley inclined to the royal cause, and sat in the parliament held at Oxford in 1643; but afterwards reconciled himself so effectually to the parliament, that he was taken into their confidence, and appointed to go as a commissioner to Ulster in 1645, where he managed affairs with so much dexterity and judgment, that the famous Owen Roe O Neil was disappointed in his designs; and the popish archbishop of Tuam, who was the great support of his party, and whose councils had been hitherto very successful, was not only taken prisoner, but his papers seized, and his foreign correspondence discovered, whereby vast advantages accrued

List of the Long Parliament, 1640.

Carte's Life of the Duke of Ormond, vol. i. p. 535.

grued to the protestant interest. The parliament had sent commissioners to the duke of Ormond, for the delivery of Dublin, but without success; and the state of affairs making it necessary to renew their correspondence with him, they made choice of a second committee, and Mr. Annesley was placed at the head of this commission. The commissioners landed at Dublin the 7th of June, 1647; and they proved so successful in their negotiations, that in a few days a treaty was concluded with the lord lieutenant, which was signed on the 19th of that month, and Dublin was put into the hands of the parliament. When the commissioners got the supreme power into their hands, they were guilty of many irregularities: Mr. Annesley disapproved of their conduct, but could not hinder them from doing many things contrary to his judgment: being therefore displeased with his situation, he returned speedily to England, where he found all things in confusion. After the death of Cromwel, Mr. Annesley, though he doubted whether the parliament was not dissolved by the death of the king, resolved to get into the house if it was possible; and he behaved in many respects in such a manner as shewed what his real sentiments were, and how much he had the resettling of the constitution at heart. In the confusion which followed he had little or no share, being trusted neither by the parliament nor army. But when things began to take a different turn, by the restoring the secluded members to their seats, February 21, 1660, Mr. Annesley was chosen president of the council of state, having at that time a correspondence with his majesty king Charles II. then in exile.

*Ibid.*  
Clarendon's  
Hist. of the  
Rebellion in  
Ireland,  
p. 71.

Soon after the restoration, Mr. Annesley was created earl of Anglesey: in the preamble of the patent, notice is taken of the signal services rendered by him in the king's restoration. He had always a considerable share in the king's favour, and was heard with great attention both at council and in the house of lords. In 1667, he was made treasurer of the navy; and on the 4th of February, 1671-2, his majesty in council was pleased to appoint the duke of Buckingham, the earl of Anglesey, the lord Holles, the lord Ashley Cooper, and Mr. secretary Trevor, to be a committee to peruse and revise all the papers and writings concerning the settlement of Ireland, from the first to the last, and to make an abstract thereof in writing; and accordingly, on the 12th of June, 1672, they made their report at large, which was the foundation of a commission, dated the 1st of August, 1672, to prince Rupert, the dukes of Buckingham and Lauderdale, earl of Anglesey, lords

Dugdale's  
Baron ge.  
vol. ii.  
p. 476.

Collins's  
Peerage;  
vol. ii.  
p. 340.

See his Narrative, published by order of the house of commons.

Memoirs, Lond. 1680. 2s. 6d.

lords Ashley and Holles, sir John Trevor, and sir Thomas Chicheley, to inspect the settlements of Ireland, and all proceedings thereunto. In the year 1673, the earl of Anglesey had the office of lord privy seal conferred upon him. In October 1680, his lordship was charged by one Dangerfield in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence with relation to the popish plot, and to promote the belief of a presbyterian one. The uneasiness he received from this attack, did not hinder him from speaking his opinion freely of those matters in the house of lords, particularly in regard to the Irish plot. In 1680, the earl of Castlehaven wrote Memoirs concerning the Affairs of Ireland, wherein he was at some pains to represent the general rebellion in Ireland, in the lightest colours possible, as if it had been at first far from being universal, and at last rendered so by the measures pursued by such as ought to have suppressed the insurrection. The earl of Anglesey having received these Memoirs from their author, thought fit to write some animadversions upon them, in a letter to the earl of Castlehaven, wherein he delivered his opinion freely in respect to the duke of Ormond and his management in Ireland. The duke expostulated with the lord privy seal on this subject, by letter, to which the earl replied (a):  
In

(a) That from the duke to the earl of Anglesey was dated from Dublin, November 12, 1681, and ran thus :

" My lord,

IT is now, I think, more than a year since I first saw a little book, written by way of letter, called Observations and Reflections on my Lord of Castlehaven's Memoirs; wherein, though there are some things that might lead the reader to believe that your lordship was the author, yet there are many more I thought impossible should come from you; for it affirms many matters of fact positively, which are easily and authentically to be disproved; and from those matters of fact, grossly mistaken, it deduces consequences, raises inferences, and scatters glances injurious to the memory of the dead, and the honour of some living. Among those that, by the blessing of God, are yet living, I find myself worst treated.

Twenty years after the king's restoration, and forty after the beginning of the Irish rebellion, as if it had been all that while reserved for me, and for such times as these we are fallen into, when calumny (though the matter of it be never so groundless and improbable) meets with credulity; and when liberty is taken to asperse men, and represent them to the world under the monstrous and odious figures of papists, or popishly affected; not because they are so thought by those that employ the representers, but because they are known to be too good protestants, and too loyal subjects, to join in the destruction of the crown and church: besides, the treatise came forth, and must have been written, when I had but lately received repeated assurances of the continuance of your lordship's friendship to me; wherein, as in one of your letters you are pleased to say, you had never made a false step: for these reasons

In 1682, the earl drew up a very particular remonstrance, and presented it to his majesty king Charles II. it was very warm

Reasons I was not willing to believe that book to be of your lordship's composing, and hoped some of the suborned libellers of the age had endeavoured to imitate your lordship, and not you them: but I was, a while after, first by my son Arran, and afterwards by the bearer, sir Robert Reading, assured your lordship had owned to them, [that the piece was your's, but professed the publication to be without your order; and that you did not intend to do, or think that you had done me any injury or prejudice. If your lordship really thought so, the publication might have been owned as well as what was published; but then let the world judge whether pen, ink, and paper are not dangerous tools in your hands? When I was thus assured your lordship was the author, it cost me some thoughts how to vindicate truth, my master the late king, myself, my actions, and family, all reflected on, and traduced by that pamphlet: I found myself engaged in the service of our present king, and that in a time of difficulty and danger, and in such times, for the most part, it has been my lot to be employed in public affairs; and though I had not been so taken up, yet I well knew the writing upon such occasions is no more my talent, than it is my delight; and, to say truth, my indisposition to the exercise might help to persuade me, that the book, though honoured with your lordship's name, would, after it had performed its office in coffee-houses, and served your lordship's design in that conjuncture, expire, as writings of that nature and force usually do: and here I rested without troubling myself, or any body else, with animadversions on your lordship's mistakes, which are so many and so obvious, that I wonder how you could fall into them. I will add to this, that I have been in expectation that by this time your

Complete History would have come forth; wherein, if I may judge by the pattern, I have just cause to suspect that neither the subject, or myself, will be more justly dealt with, than in that occasional essay; and I would have been glad to have seen all my work before me, in case I should think fit to make a work of it. The delay of your publishing that history, and the consideration of your lordship's age and mine, are the occasions of this letter; whereby I inform you, that as no man now alive is better able than I am, to give an account of the principal transactions during the rebellion in Ireland, so no man is possessed of more authentic commissions, instruments, and papers, all which, or transcripts of them, you might have commanded before you set forth your reflections. But, possibly, to have stayed for them, might have lost you a seasonable opportunity of publishing your abhorrence of the Irish rebellion, and your zeal against popery. What your lordship might then have had, you may yet have; because I had rather help to prevent than detect errors: but then I must first know to what particular part of your history you desire information, and how you deliver those parts to the world, and to posterity. If after this offer, your lordship shall proceed to the conclusion, and publication of your history, and not accept of it, I must, beforehand, appeal from you, as from an incompetent judge of my actions, and a partially engaged and unfaithful historian.

ORMOND.

The earl of Anglesey's Answer was as follows:

" My lord,  
YOUR grace's of the 12th of November, I received towards the end of that month, and was not a little surprised,

warm and loyal, yet it was far from being well received (b). It was not however thought proper to remove him from his high

surprized, after being threatened above a year with your grace's answers to the Observations and Reflections on my Lord Castlehaven's Memoirs, which your grace takes notice you had seen above a year before, to find them only most satirically burlesqued, and my intentions in writing of them most unnaturally misinterpreted and misjudged, without giving instance of any one particular, which could so much transport your grace, or interest you to judge of a letter of mine to another, with so much invective heat and mistake. Your grace's letter, therefore, consisting only of generals, I can no otherwise adapt my answer (after a most serious revision of my book upon this occasion) but by giving the reverse of your grace's (strained and erroneous affirmatives, by my plain and true negatives; till your grace shall administer occasion, by communicating the particular animadversions your grace hath been so long (as I hear) about. The reasons leading your grace to believe it impossible I should be the author of that discourse, I cannot admit, though they import a fair opinion of me; and that in the beginning of your letter, your grace had better thoughts than when your hand was in and heated. I do therefore absolutely deny that I affirm any matter of fact positively, in that book, which are easily, or authentically (or at all) to be disproved. Or that, from those matters of fact grossly mistaken, it deduces consequences, raises inferences, and scatters glances injurious to the memory of the dead, and the honour of some living, among which your grace finds yourself worst treated. This being so, your grace's unjust inferences from the time of its writing, and the misjudging the design of the author, give no countenance or occasion to your grace's rhetorical character of the times; though I join in all, but the opinion your grace seems to have

taken up, that there is a plot (other than that of the papists) to destroy the crown and church; a discovery worthy the making, if your grace knows and believes what you write; but how I am concerned to have it mentioned to me, I know not; your grace can best tell what you intend to insinuate thereby. These are your grace's reasons why you were not willing to believe that book of my composing; yet you cannot leave me without a sting, in expressing the hopes which succeeded them, viz. that some of the suborned libellers of the age had endeavoured to imitate me, and not I them. Whether I should imitate suborned libellers; or they me, would be all one for my reputation; because I were grossly criminal in the first; and must have been so before in your grace's opinion, or they could not imitate me in the second: your grace will want instances in both, except this of your own making; and therefore therefore there must be some other reason why your grace did not believe (if really you did not) that discourse to be of my composition. But this admitted for truth (as it is undoubtedly), your grace, in the next place, calls the world to judge whether pen, ink, and paper are not dangerous tools in my hands: I remember the times, when they were serviceable to the king's restoration, and constant service of the crown, or craved in aid by your grace, that you did not account them so; and it is much to my safety that they are not so in your grace's hands, though I find them as sharp there as in any man's alive. Your grace being at length assured I was the author, your next care was to spend some thoughts to vindicate truth, the late king, yourself, your actions, and your family, all reflected upon and traduced (as your grace is pleased to fancy) by that pamphlet. But your grace had no cause to trouble your

thoughts

high office on this account ; but the duke of Ormonde was prevailed upon to exhibit a charge against him, on account of his

thoughts with such vindications, unless you could shew where, in that book, they are reflected upon and traduced ; no such thing occurring to me (upon the strictest revival), or ever shall be objected to me with justice and truth. After your grace hath brought it to the coffee-houses, where I believe it never was, till your grace preferred it to that office) and where you have doomed it to expire, as writings of that nature and force use (you say) to do, (for which I shall not be at all concerned) you rested, without troubling yourself or any body else with animadversions upon my mistakes, which your grace is pleased to say, are so many and so obvious (though you name none, nor do they occur to others) that you wonder how I could fall into them. If your grace believes yourself in this, you seem to have forgot the long time you spent in considering and animadverting upon that despicable pamphlet, with your labours whereon I was threatened by some of your grace's relations for many months ; and your grace hath redeemed the delay by the virulent general reflections you have now sent me, which yet I doubt not will evaporate or shrink to nothing, when your grace shall seek for instances to back them, whereof if you can find any, I claim in justice they may be sent me. Your grace adds, that you have been in expectation, that by this time my Complete History would have come forth, wherein (if you may judge by the pattern) your grace saith, you have just cause to suspect that neither the subject, nor yourself, will be more justly dealt with than in that occasional essay ; and therefore offer me all the helps of authentic commissions, transactions, and and papers your grace is possessed of, whereof you inform me none hath more. This is an anticipating jealousy, which no man living can have

ground for ; and when my History shall be completed (which is now delayed for these assistances your grace is so well able, and so freely offers to afford me) though my weakness may be exposed, my integrity and impartiality shall appear, and your unjust suspicion will, I doubt not, cease, if truth may be welcome to you, and not accounted one of the dangerous instruments in my hand ; by which having incurred your anger and enmity in the first essay, I have slender hopes to be more acceptable in the second ; though I resolve to hold to the first approved law of a good and faithful historian, which is, that he should not dare to say any thing that is false, and that he dare not but say any thing that is true ; that there be not so much as suspicion of favour or hatred in his writing. And this might give a supersedeas to your grace's unreasonable appeal before a gravamen, though I never intended, by relating the truth of things past, to become a judge of your grace's or any other man's actions, but barely res gestas narrare, for the information, correction, and instruction of this age and posterity. Your grace desiring to know to what particular parts of my history I would have information, I shall only mention these : the intrigues of the cessation and commissions for them, and the two peaces of 1646 and 1648, forced upon the king by the rebellious Irish : the grounds and transactions about depriving sir William Parsons from being one of the lords justices, and then dismissing him, sir Adam Loftus vice-treasurer, sir John Temple master of the rolls, sir Robert Meredith chancellor of the exchequer, etc. from the council-table : the mystery of Glamorgan's peace, and his punishment, the several ungrateful expulsions of your grace by the confederate Roman catholics : the passages concerning the parliament's present of a jewel

his Reflections on the Earl of Casthaven's Memoirs. This produced a sharp contest betwixt these two peers, which ended in the earl of Anglesey's losing his place of lord privy seal, though his enemies were forced to confess, that he was hardly and unjustly treated. After this disgrace, the earl remained pretty much at his country-seat at Blechingdon, in Oxfordshire, where he devoted his time to his studies, and meddled very little with public affairs. However he got into favour again, in the reign of king James II. and it is generally believed he would have been appointed lord chancellor of Eng-

jewel to your grace: the battles, reliefs, sieges, and chief encounters in your grace's time: the proceedings between your grace and the Roman catholic assembly of the clergy in 1666, with the commission for their sitting: the plot for surprizing the castle of Dublin, in which Warren and others were concerned, with the examinations, and what offenders were executed, etc. and any thing else your grace judgeth of import to have conveyed to posterity. Other parts of the History shall be proposed to your grace in my progress, and before I put my last hand to it, with a resolution, that though I may have been sometimes mistaken in judgment, yet as I never did promote the report of a matter of fact, which I knew to be false, so I never would. Which I am induced the rather to mention, because your grace saith, you had rather help to prevent than to detect errors.

#### ANGLESEY.

(b) This memorial was intitled, The Account of Arthur Earl of Anglesey, Lord Privy Seal to your most excellent Majesty, of the true State of your Majesty's Government and Kingdoms, April 27, 1682. In one part whereof he says, "the fatal cause of all our mischiefs, present or apprehended, and which may raise a fire, which may burn and consume to the very foundations, is the unhappy perversion of the duke of York (the next heir to the crown) in one point of religion; which naturally raises jea-

lousy of the power, designs, and practices of the old enemies of our religion and liberties, and undermines and emasculates the courage and constancy even of those and their posterity, who have been as faithful to, and suffered as much for the crown, as any the most pleased or contented in our impending miseries can pretend to have done." He concludes with these words, "Tho' your majesty is in your own person above the reach of law, and sovereign of all your people, yet the law is your master and instructor how to govern; and that your subjects assure themselves, you will never attempt the enervating that law by which you are king, and which you have not only by frequent declarations, but by a solemn oath upon your throne, been obliged, in a most glorious presence of your people, to the maintenance of; and that therefore you will look upon any that shall propose or advise to the contrary, as unfit persons to be near you; and on those who shall persuade you it is lawful, as fordid flatterers, and the worst and most dangerous enemies you and your kingdoms have. What I set before your majesty, I have written freely, and like a sworn faithful counsellor; perhaps not like a wise man, with regard to myself, as they stand; but I have discharged my duty, and shall account it a reward, if your majesty vouchsafe to read, what I durst not but write, and which I beseech God to give a blessing to."

land,

land, if not prevented by his death, which happened April 6, 1686, in the seventy-third year of his age. He was perfectly versed in the Greek and Roman history, and well acquainted with the spirit and policy of those nations. He had studied the laws of his country with such diligence, as to be esteemed a great lawyer. His writings which are extant (c) are proofs of his learning and abilities, but the largest and most valuable of all his works was unluckily lost, or, as some say, injuriously destroyed. He was one of the first English peers who distinguished himself by collecting a fine library, which he did with great care, and at a large expence. But after his decease, all his books were exposed to sale. At this sale the discovery was made of the earl's famous memorandum, in the blank leaf of an Εἰκὼν Βασιλική, according to which, it was not king Charles I. but bishop Gauden who was the author of this performance, which produced a long controversy.

Collins's  
Peerage,  
vol. ii.  
p. 342.

(c) His lordship published in his life-time the following pieces :

1. Truth unveiled, in behalf of the Church of England ; being a Vindication of Mr. John Standish's Sermon, preached before the King, and published by his Majesty's Command : London, 1676, quarto. To which is added, A short Treatise on the Subject of Transubstantiation.

2. A Letter from a Person of Honour in the Country, written to the Earl of Castlehaven ; being Observations and Reflections on his Lordship's Memoirs concerning the Wars of Ireland : London, 1681, octavo.

3. A true Account of the whole Proceedings between James Duke of Ormond and Arthur Earl of Anglesey, before the King and his Council, etc. London, 1682, folio.

4. A Letter of Remarks upon Jovian, London, 1683, quarto.

Besides these, he wrote many other things, some of which were published after his decease ; as,

5. The Privileges of the House of Lords and Commons, argued and stated in two Conferences between both Houses, April 19 and 22, 1671. To which is added, A Discourse, wherein the Rights of the House of Lords are truly asserted ; with learned Remarks on the seeming Arguments and pretended Precedents offered at that Time against their Lordships.

6. The King's Right of Indulgence in spiritual Matters, with the Equity thereof asserted ; London, 1688, quarto.

7. Memoirs, intermixt with moral, political, and historical Observations, by way of Discourse, in a Letter to Sir Peter Pett.

ANSELM, archbishop of Canterbury in the reigns of William Rufus and Henry I. an Italian by birth, born in the year 1033, at Aost, a town belonging to the duke of Savoy. After having travelled for some time in France, he took the monastic habit in the abbey of Becc, in Normandy, of which Lanfranc, afterwards archbishop of Canterbury, was then prior. Three years after, when Lanfranc was made abbot

VOL. I.

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of



Eadmeri  
Cantuar.  
Hist. novo-  
rum, Lond.  
1623.  
lib. i. p. 20.

Ibid. p. 22.

of Caen, Anselm succeeded him in the priory of Becc; and when Herluin, abbot of that monastery, died, Anselm was promoted to the abbacy. In the year 1092, Anselm came over to England, and soon after his arrival, William Rufus nominated him to the see of Canterbury, which he was with much difficulty prevailed upon to accept; he was consecrated with great solemnity on the 4th of December, 1093. Soon after his consecration, the king having a design to take the duchy of Normandy from his brother Robert, and endeavouring to raise what money he could for that purpose, Anselm made him an offer of five hundred pounds, which the king, thinking too little, refused to accept, and the archbishop thereby fell under his majesty's displeasure. The next year, the king being ready to embark for Normandy, Anselm waited on him, and desired leave to convene a national synod; but the king refused his request, and treated him very harshly, whereupon the archbishop and his retinue withdrew from court. Another cause of the misunderstanding between the king and the archbishop, was Anselm's desiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being in the interest of his competitor Guibert. Soon after, the bishops, being influenced by the court, threw up their canonical obedience, and renounced Anselm for their archbishop (a). Anselm thereupon desired a passport, to go abroad till the present misunderstandings could be made up; but the king refused this request: he consented, however, that there should be a suspension of the affair from March to Whitsuntide. But before the expiration of this term, he broke through this agreement, and banished several clergymen who were in the interest of Anselm. The bishops having in vain endeavoured to soften Anselm into a compliance, the king, by the advice of his great men, at length received him into favour upon his own terms: and because Anselm persisted in refusing to receive the pall from the king's hands, it was at last agreed, that the pope's nuncio, who had brought the pall into England, should carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anselm was to receive it, as if it had been put into his hands by St. Peter himself. Anselm accordingly went to Canterbury,

(a) The king would have had them to have brought him to his trial, and deposed him in the council; but the bishops would not carry their resentment so far. It is remarkable, that

when the king applied to the temporal nobility, to follow the example of the bishops, and disclaim Anselm, they unanimously refused to do it. Eadmer, ubi supra, p. 30.

and

and received the pall with great solemnity. Some time after, however, the king having marched his forces into Wales, took an opportunity of quarreling again with Anselm, pretending not to be satisfied with the quota the archbishop had furnished for that expedition. Eadmer, lib. ii. p. 33.

Anselm finding himself too weak to oppose the corruptions of the times, resolved to go in person to Rome, to consult the pope; but the king, to whom he applied for leave to go out of the kingdom, refused his request: the archbishop, however, being determined upon the voyage, embarked at Dover. As soon as the king heard Anselm had crossed the Channel, he seized upon the archbishopric. Anselm got safe to Rome, and was honourably received by the pope, whom he accompanied to his country-seat near Capua; and here he wrote a book concerning the incarnation of our Saviour. The pope wrote to the king, enjoining him, by his authority, to reinstate Anselm in all the profits and privileges of his see. Anselm was very serviceable to his holiness in the council of Bari, held to oppose the errors of the Greek church, with respect to the procession of the Holy Ghost. In this synod, he answered the objections of the Greeks in such a manner, that he silenced them, and gave general satisfaction to the western church. The pope upon this occasion gave him the title of "alterius orbis papa," i. e. pope of the other world, meaning England. After the synod of Bari was ended, the pope and Anselm returned to Rome, where an ambassador from England was arrived, in order to disprove Anselm's allegations and complaints against his master; and partly by presents, and partly by promises, he got the court of Rome to desert Anselm (b). The archbishop perceiving how matters stood, would have gone to Lyons, but the pope would not part with him; and in order to soothe him after his disappointment, he lodged him in a noble palace, where he made him frequent visits; and a council being summoned about this time to sit at Rome, Anselm had a very honourable seat assigned him and his successors, this being the first time of an archbishop of Canterbury's appearing at a Roman synod. When the council broke up, Anselm immediately left Rome, and returned to Lyons, where he stayed

Ibid. p. 43;  
44.

Ibid. p. 52.

W. Malmsh.  
de Gestis  
Pontif. Ang.  
lib. i.  
p. 223.

(b) This affair is briefly mentioned by Eadmer; but William of Malmshury enlarges with more freedom on the behaviour of the court of Rome: he tells us, the pope was under some difficulty about the matter; that for some time his holiness hung in suspense between conscience and interest, but was at last over-balanced by the consideration of a good present. De Gestis Pontif. Angl. lib. i. p. 223.

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till he heard of the death of king William and pope Urban, which happened not long after his removal to that city.

Anselm's  
Collect. of  
Letters,  
lib. iii.  
epist. 41. and  
Collect. of  
Records,  
n. 14. at the  
end of his  
Ecclef. Hist.  
vol. i.

Henry I. having succeeded to the throne of England, restored the sees of Canterbury, Winchester, and Salisbury, which had been seized by his predecessor, and invited Anselm to return to his archbishopric. Upon his arrival in England, he was received with extraordinary respect by the king and people; but when it was required that he should be re-invested by the king, and do the customary homage of his predecessors, he refused to comply, alledging the canons of the late synod at Rome, about investitures (c). The king was not a little disgusted at Anselm's non-compliance; it was agreed, however, that the dispute should rest till the Easter following, and in the mean time some persons were to be sent to Rome, to try if they could persuade the pope to dispense with the canons of the late synod, in relation to investitures. About this time Anselm summoned a synod at Lambeth, on occasion of the king's intended marriage with Maud, or Matilda, eldest daughter of Malcolm king of Scotland; and here it was determined, that the king might lawfully marry that princess, notwithstanding she was generally reported to be a nun, having worn the veil, and having had her education in a religious house.

Eadmer,  
lib. iii.  
p. 55.

The persons deputed by the king and the archbishop to Rome, when they returned, brought with them a letter to his majesty from the pope, wherein his holiness absolutely refuses to dispense with the canons concerning investitures. The king, on his part, resolved not to give up what had hitherto been accounted part of his prerogative; and thus the misunderstanding still continued between the king and Anselm. The majority of the bishops and nobility were on the king's side, and some of them pressed his majesty to break entirely with the see of Rome. However it was not thought adviseable to proceed to an open rupture without making a further trial for an accommodation: the king accordingly sent deputies to his holiness, to try to prevail with him to recede from his declaration; but he protested that he would sooner lose his life than cancel the decrees of the holy fathers; and he signified his resolution by letters to the king and Anselm. The next year a national synod was held under Anselm at St. Peter's, Westminster, at which the king

(c) This synod excommunicated all lay persons who should give investitures for abbeys or cathedrals, and all ecclesiastics who should receive investitures from lay hands, or

came under the tenure of homage for any ecclesiastical promotion, were put under the same censure. William of Malmesbury, *ubi supra*.

and

and most of the nobility were present. The year following, the king relented somewhat in favour of Anselm, and he desired him to take a journey to Rome, to try if he could persuade the pope to relax. The pope, however, persisted in refusing the king the right of investiture; but at the same time he wrote a very respectful letter to the king, earnestly desiring to wave the contest, and promising all possible compliance in other matters. Anselm having left the court of Rome, returned to Lyons, and during his stay here, the king sent another embassy to Rome, to try to prevail with the pope to bring Anselm to a submission. But the pope could not be gained; and he excommunicated some of the English court, who had dissuaded the king from parting with the investitures, but he declined passing any censure against his majesty.

Anselm perceiving the court of Rome dilatory in her proceedings, removed from Lyons, and made a visit to the countess Adela, at her castle in Blois. At this lady's intercession, the king, when he came to Normandy, agreed to have a meeting with Anselm, who accordingly waited upon his majesty, at a castle called l'Aigle, where the king restored to him the revenues of the archbishopric; but would not permit him to come to England, unless he would comply in the affair of the investitures: which Anselm refusing to do, he continued in France, till the matter was laid again before the pope. And now the English bishops, who had taken part with the king against Anselm, began to change their minds, as appears by their letter directed to Anselm in Normandy, wherein they press him to come over with all speed, promising to stand by him, and to pay him the regard due to his character. Anselm expressed his satisfaction at this behaviour of the bishops, but he acquainted them it was not in his power to return, till he was farther informed of the proceedings of the court of Rome. At length the ambassadors returned from Rome, and brought with them a decision more favourable than the former; and though his holiness would not give up the point of investitures, yet he dispensed so far as to give the bishops and abbots leave to do homage for their temporalities. The king being highly pleased with this condescension of the pope, sent to invite Anselm to England; but the messenger finding him sick, his majesty himself went over to Normandy, and made him a visit at the abbey of Becc, where all differences were perfectly adjusted. When Anselm recovered from his sickness, he embarked for England, where he was received with extraordinary marks of civility and kindness.

Ibid. p. 64.  
Ibid. p. 78.  
Ibid. p. 80.  
Ibid. lib. iv. p. 84. and Mr. Collier's Collection of Records, numb. 15. at the end of his Ecclesiast. Hist. vol. i. See this affair of the investitures fully discussed in Rapin's Hist. of Eng. lib. vi. State of the church.

Radmer,  
P. 97.

kindness. After his arrival, nothing remarkable happened in the life of this great prelate, excepting his dispute with Thomas archbishop of York, who in conjunction with the chapter of York, endeavoured to throw off the dependency on the see of Canterbury.

Before the determination of this dispute, Anselm died at Canterbury, in the seventy-sixth year of his age, and seventeenth of his prelacy, on the 21st of April, 1109. He was author of several pieces. The largest editions of his works is that published by father Gerberon: it is divided into three parts; the first contains dogmatical tracts, and is intitled *Monologia*; the second contains practical and devotional tracts; the third part takes in Anselm's letters, in four books; but we shall give a particular list of his works in a note (d).

Malmbsury

(d) 1. *Epistolarum, libri iv.* Four Books of Letters.

2. *Monologium, seu soliloquium.* A Monology, or Soliloquy.

3. *Profologium, seu alloquium.* A Profology, or Address.

4. *Liber incerti auctoris pro insipiente adversus Anselmi Profologium.* The Book of an uncertain Author, for the Fool, against Anselm's Profology.

5. *Liber contra insipientem, seu apologeticus adversus librum precedentem.* An Apology against the Fool, in answer to the foregoing Book.

6. *Dialogus de veritate.* A Dialogue concerning Truth.

7. *Dialogus de libero arbitrio.* A Dialogue concerning free Will.

8. *Dialogus de casu diaboli.* A Dialogue concerning the Fall of the Devil.

9. *Disputatio dialectica de grammatica.* A logical Disputation concerning Grammar.

10. *Tractatus de sacramento altaris, seu de corpore et sanguine Domini.* A Treatise concerning the Sacrament of the Altar, or of the Body and Blood of our Lord.

11. *Liber de fide, seu de Incarnatione Verbi.* A Treatise concerning Faith, or of the Incarnation of the Word.

12. *De nuptiis consanguineorum,*

Of the Marriages of those who are akin by blood.

13. *Libri ii. contra gentiles, cur Deus homo.* Two Books against the Heathens, shewing why God was made Man.

14. *De processione Spiritus Sancti, contra Græcos.* Of the Procession of the Holy Ghost, in Opposition to the Greeks.

15. *De conceptu Virginali activo, et peccato originali.* Of the Virgin's active Conception, and of original Sin.

16. *Fragmenta variorum Anselmi tractatum de conceptu Virginali passivo.* Fragments of divers Treatises, written by Anselm, concerning the Virgin's passive Conception.

17. *De tribus Walleranni questionibus ac præsertim de fermento et azymo.* Of Walleran's three Questions, and especially of Leaven and Unleaven.

18. *De sacramentorum diversitate.* Of the Difference of the Sacraments.

19. *Concordia prescientiæ, prædestinationis, et gratiæ cum libertate.* Prescience, Predestination, and Grace consistent with Free-will.

20. *Liber de voluntate Dei.* A Treatise concerning the Will of God.

21. *Meditationum libri x.* Ten Books of Meditations.

22. *Liber de salute animæ.* A Treatise concerning the Salvation of the Soul.

23. Medi-

Malmſbury tells us, "that Anſelm was a perſon of great ſtrictneſs and ſelf-denial : and his temper and ſedatenefs were ſuch, that he was never heard to utter the leaſt reproachful word." He was the firſt archbiſhop who reſtrained the Engliſh clergy from marrying : this was done in the national ſynod held at Weſtminſter in 1102, the fourth canon of which provides, that no archdeacon, prieſt, deacon, or canon ſhould be allowed to marry, or live with his wife already married. Anſelm was canonized in the reign of Henry VII. at the inſtance of cardinal Morton, then archbiſhop of Canterbury.

Henry of Huntingd. Hiſtor. lib. xviii. fol. 27. Gul. Malmſ. lib. i. p. 223.

23. *Meditatio ad ſororem de beneficiis Dei.* A Meditation on the Mercies of God, addreſſed to his ſiſter.

24. *Meditatio de paſſione Chriſti.* A Meditation on the Paſſion of Chriſt.

25. *Alloquia cæleſtia, ſive ſaculæ piorum affectuum, etc.* Heavenly Addreſſes, pious Breathings, etc.

26. *Mantiſſa meditationum et orationum in quinque partes tributa.* Additional Meditations and Orations, in five Parts.

27. *Hymni et pſalterium in commemoratione Deiparæ.* Hymns and a Pſalter in Commemoration of the Mother of God.

28. *Liber de excellentia glorioſæ Virginis Mariæ.* A Treatiſe on the Excellence of the glorious Virgin Mary.

29. *Liber de quatuor virtutibus B. Mariæ, ejuſque ſublimitate.* A Treatiſe concerning the four Virtues of the bleſſed Virgin, and her Sublimity.

30. *Paſſio SS. Guigneri ſive Fingar, Piale, et Sociorum.* The Paſſion of St. Guigner or Fingar, St. Piale, and their Companions.

31. *Liber exhortationum ad contemptum temporalium, et deſiderium æternorum.* A Book of Exhortations to the Contempt of Things that are temporal, and a Deſire after thoſe that are eternal.

32. *Admonitio pro moribundo.* A Warning for a ſick Man.

33. *Paraneſis ad virginem lapſam.* An Exhortation to a lapſed Virgin.

34. *Sermo ſive liber de beatitudine.* A Diſcourſe on Happineſs.

35. *Homilia in illud, Introit Jeſus in quoddam caſtellum.* An Homily on Jeſus's entering into a certain Caſtle.

36. *Homiliæ in aliquot Evangelia.* Homilies on ſome of the Goſpels.

37. *Carmen de contemptu mundi, et alia carmina.* A Poem on the Contempt of the World, and other Poems.

There are ſome other pieces aſcribed to Anſelm in the edition of Cologne, 1612 ; and in the edition of Lyons, 1630 : but they are generally thought ſuppoſitious.

ANTONIANO (Silvio) a man of great learning, who raiſed himſelf from a low condition by his merit ; his parents being ſo far from being able to ſupport him in his ſtudies, that they themſelves ſtood in need of charity. It has been ſaid that he was not born in wedlock, but Joſeph Caſtalia, who wrote his life, has proved the contrary. He was born at Rome in the year 1540. He made a quick and moſt ſurprizing progreſs in his ſtudies, for when he was but ten years old, he could make verſes upon any ſubject propoſed to him, and theſe ſo excellent, though pronounced extempore, that

Nic. Eryth. Pinacoth. 1. cap. 167.

even a man of genius could not compose the like without a good deal of time and pains. There was a proof given thereof at the table of the cardinal of Pisa, when he gave an entertainment one day to several other cardinals. Alexander Farnese taking a nosegay, gave it to this youth, desiring him to present it to him of the company, whom he thought most likely to be pope: he presented it to the cardinal of Medicis, and made an eulogium upon him in verse. This cardinal, who was pope some years afterwards, under the name of Pius IV. imagined this was all a contrivance, and that the poem had been prepared before hand with a great deal of art, by way of ridicule upon him; he seemed extremely nettled at it, but the company protested, that it was an extempore performance, and requested him to make a trial of the boy; he did so, and was convinced of the extraordinary talents of the youth, who composed elegant verses upon any subject proposed to him (a). The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raised to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who recollecting the adventure of the nosegay, when he was raised to St. Peter's chair, made enquiry for the young poet; and having found him out, brought him to Rome, and gave him an honourable post in his palace. Some time after, he made him professor of the belles lettres, in the college at Rome. Antoniano filled this place with so much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a vast crowd of auditors, and among these no less than five and-twenty cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined himself to Philip Neri, and accepted the office of secretary to the sacred college, offered him by Pius V. which he executed for five-and-twenty years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him, but he accepted the office of secretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. It is reported, that cardinal Alexander de Montalto, who had behaved a little too haughtily

(a) Father Strada tells us, that as the cardinal of Medicis was thinking upon a subject to propose to him, the clock in the hall struck; which

was the occasion of his proposing a clock for the subject of his verses. Proluf. Acad. iii. lib. 2.

to Antoniano, said, when he saw him promoted to the purple, that for the future he would not despise a man of the cassock and little band, however low and despicable he might appear, since it might happen that he whom he had despised, might not only become his equal, but even his superior. Antoniano killed himself by too great fatigue, for he spent whole nights in writing letters, which brought on a sickness, whereof he died, in the fifty-third year of his age. He wrote with such ease and fluency, that he never almost made any blot or rasure; and it is said of him, that he preserved the flower of his virginity during his whole life. Ibid. p. 36.

ANTONIDES VANDER GOES (John) an eminent Dutch poet, born at Goes in Zealand, the 3d of April, 1647. His parents were anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam when Antonides was about four years old; and in the ninth year of his age, he began his studies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleasure in reading the Latin poets, and carefully compared them with Grotius, Heinlius, etc. By this means he acquired a taste for poetry, and enriched his mind with noble ideas. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy; this was intitled *Trazil*, or *The Invasion of China*. Antonides however was so modest as not to permit it to be published. Vondel, who was then engaged in a dramatic piece, which was taken also from some event that happened in China, read Antonides's tragedy, and was so well pleased with it, that he declared, if the author would not print it, he would take some passages out of it, and make use of them in his own tragedy, which he did accordingly; and it was reckoned much to the honour of Antonides, to have written what might be adopted by so great poet, as Vondel was acknowledged to be, by all good judges. Upon the conclusion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, intitled *Bellona aan band*, i. e. *Bellona chained*, a very elegant poem, consisting of several hundred verses. The applause with which this piece was received, excited him to try his genius in something more considerable: he accordingly wrote an epic poem, which he intitled *The River Y*. The description of this river, or rather lake, is the subject of the poem, which is divided into four books; in the first the poet gives

Hoogstraaten's Life of Antonides.

Ibid.



gives a very pompous description of all that is remarkable on that bank of the Y, on which Amsterdam is built. In the second he opens to himself a larger field ; he begins with the praises of navigation, and describes the large fleets which cover the Y, as an immense forest, and thence go to every part of the world, to bring home whatever may satisfy the necessity, luxury, or pride of men. The third book is an ingenious fiction ; which supposes the poet all of a sudden carried to the bottom of the river Y, where he sees the deity of the river, with his demi-gods and nymphs, adorning and dressing themselves to go to a feast, which was to be celebrated at Neptune's court, upon the anniversary of the marriage of Thetis with Peleus. In the fourth book he describes the other bank of the Y, adorned with several cities of North Holland ; and in the close of the work addresses himself to the magistrates of Amsterdam, to whose wisdom he ascribes the riches and flourishing condition of that powerful city.

Antonides's parents had bred him up an apothecary ; but his remarkable genius for poetry soon gained him the esteem and friendship of several persons of distinction, and particularly of Mr. Buifero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his expence to pursue his studies at Leyden, where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In the year 1678, Antonides married Sufanna Bermans, a minister's daughter, who had also a talent for poetry. His marriage was celebrated by several eminent poets, particularly by the celebrated Peter Francius, professor of eloquence, who composed some Latin verses on the occasion (a). Antonides, in the preface to his heroic poem, promised the life of the apostle Paul, which, like Virgil's *Æneid*, was to be divided into twelve books ;

(a) The verses are as follow :

Calliopen Batavam Batavo conjungere Phœbo,  
Et vatem vati nocturne gaudet Hymen.  
Rottera conjugio quid non sperabis ab isto ?  
Quanta poetarum mox oritura seges ?  
Dotibus ingenii patrem si filius æquat,  
Quot natos, vates tot dabit iste torus ;  
Dotibus ingenii referat si filia matrem,  
Quot natas, vates tot dabit iste torus.  
Altera Pieridas, proles dabit altera Phœbum ;  
Parnassum referet ingeniosa domus.  
At vos æterno sociati fœdere amantes,  
Unum quos studium junxit, et unus amor,  
Vivite felices, et plures reddite Phœbos,  
Et plures olim reddite Pieridas.

but

but he never finished that design, for only a few fragments of it has appeared, and the reason he gave for not bringing it to a conclusion, was, that he durst not meddle with theological subjects, being persuaded, whatever moderation he should observe, he must displease some party. After marriage, he did not much indulge his poetic genius; and within a few years he fell into a consumption, of which he died on the 18th of September, 1684, being then but thirty-seven years and a few months old. He is esteemed the most eminent <sup>Dutch</sup> poet, after Vondel, whom he studied to imitate, and is thought to have excelled in sweetness of expression, and smoothness of style, but in accuracy and loftiness he is greatly inferior to his original. His works have been printed several times, having been collected by his father Anthony Tanfz. The last edition was printed by Nicholas Ten Hoom, at Amsterdam, in the year 1714, in quarto, under the direction of David Van Hoogstraaten, one of the masters of the Latin School of that city, who added to it also the life of the poet.

ANTONINUS PHILOSOPHUS (Marcus Aurelius) the Roman emperor, born at Rome, the 26th of April, in the 121st year of the Christian æra. He was called by several names (*a*), till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus. Hadrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius, but as he was not then eighteen years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, upon condition that he should likewise adopt Marcus Aurelius. The year after this adoption, Hadrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Hadrian, Aurelius married Faustina, the daughter of Antoninus Pius, by whom he had several chil-

Tillemont  
Histoire des  
Empereurs,  
tom. ii.  
p. 559.  
edit. 2de.  
Brussels,  
1711.

(*a*) When he was adopted by his grandfather by the father's side, he received his name M. Annii Verus; and Hadrian the emperor, instead of Verus, used to call him Verissimus, on account of his rectitude and veracity. (Dion Cass. lib. lxi. p. 779. edit. Wechel. 1606.) When he was adopted by Antoninus Pius, he assumed the name of M. Ælius Aurelius Verus, because Aurelius was the name of Antoninus's family, and Ælius that of Hadrian's, into which he entered. When he became emperor,

he left the name of Verus to Lucius Commodus, his adopted brother, and took that of Antoninus, under which he is generally known in history. But he is distinguished from his predecessor Titus Antoninus, either by the name of Marcus, or by the name of Philosophus, which is given him by the general consent of writers; but we do not find this title was given him by any public act or authority of the senate. Tillemont Hist. des Empereurs, tom. iv. p. 559.

drpn.

dren. In the year 139, he was invested with new honours by the emperor Pius, in which he behaved in such a manner, as endeared him to that prince, and the whole people.

Upon the death of Pius, which happened in the year 161, he was obliged by the senate to take upon him the government, in the management of which he took Lucius Verus as his colleague. *Lib. lxxi.* Dion Cassius says, that the reason of doing this, was that he might have leisure to pursue his studies, and on account of his ill state of health; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him. *Capitol. in Vita Antonini Pii, cap. 7.* The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner. *Dacier's Life of M. Antoninus.* It is said, that soon after Antoninus had performed the apotheosis of Pius, petitions were presented to him by the pagan priests, philosophers, and governors of provinces, in order to excite him to persecute the Christians, which he rejected with indignation; and interposed his authority to their protection, by writing a letter to the common assembly of Asia, then held at Ephesus (*b*). The happiness which the empire began to enjoy under these two emperors, was interrupted in the year 162, by a dreadful inundation of the Tiber, which destroyed a vast number of cattle, and occasioned a famine at Rome. This calamity was followed by the Parthian war; and at the same time the Catti ravaged Germany and Rhætia. Lucius Verus went in person to oppose the Parthians, and Antoninus continued at Rome, where his presence was necessary. *Tillemont, P. 579.*

During this war with the Parthians, about the year 163 or 164, Antoninus sent his daughter Lucilla to Verus, she having been betrothed to him in marriage, and attended her as far as Brundisium; he intended to have conducted her to Syria; but it having been insinuated by some persons, that his design of going into the east, was to claim the honour of having finished the Parthian war, he returned to Rome. *Id. p. 558, 559.* The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome, in the year 166, and were honoured with the

(*b*) Eusebius has preserved this letter, *Hist. Eccles. lib. iv. cap. 13.* but he falsely ascribes it to Antoninus Pius, whereas it was wrote by Mar-

cus Antoninus, as Valerius makes it appear in his annotations on Eusebius. *In Annotat. lib. iv. cap. 13.*

title of Fathers of their Country. This year was fatal, on account of a terrible pestilence which spread itself over the whole world, and a famine under which Rome laboured: it was likewise in this year that the Marcomanni, and many other people of Germany, took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors marched again in person; but Lucius Verus was seized with an apoplectic fit, and died at Altinum.

In the year 170, Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in 174, a very extraordinary event is said to have happened, which, according to Dion Cassius, was as follows: *Lib. lxxi.* Antoninus's army being blocked up by the Quadi, in a very disadvantageous place, where there was no possibility of procuring water; in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, in an instant the sky was covered with clouds, and there fell a vast quantity of rain: the Roman army were about to quench their thirst, when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy, without the least annoyance to the Romans, who by this means gained the victory (*c*). In 175, Antoninus made a treaty with several nations of Germany. Soon after, Avidius Cassius, governor of Syria, revolted from the emperor: this insurrection, however, was put an end to by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged in Cassius's party:

(*c*) The pagans as well as Christians, according to Mr. Tillemont (p. 621. art. xvi.) have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such a miraculous event, the former ascribing it, some to one magician and some to another: In Antoninus's Pillar, the glory is ascribed to Jupiter the god of rain and thunder. But the Christians affirmed, that God granted this favour at the prayer of the Christian soldiers in the Roman army, who are said to have composed the twelfth or the Melitene legion;

and, as a mark of distinction, we are told that they received the title of the Thundering Legion, from Antoninus. (*Euseb. Eccles. Hist. lib. v. cap. 5.*) Mr. Moyle, in the letters published in the second volume of his works, has endeavoured to explode this story of the Thundering Legion, which occasioned Mr. Whiston to publish an answer, in 1726, intitled *Of the Thundering Legion; or, of the miraculous Deliverance of Marcus Antoninus and his Army, upon the Prayers of the Christians.*

he

Dion Cass.  
p. 717.

he would not put to death, nor imprison, nor even sit in judgment himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He wrote also to the senate, desiring them to act with indulgence rather than severity; not to shed the blood of any senator or person of quality, or of any other person whatsoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult: "And I wish (said he) that I could even recall to life many of those who have been killed; for revenge in a prince hardly ever pleases, for even when just, it is considered too severe." In 176, Antoninus visited Syria and Ægypt: the kings of those countries, and ambassadors also from Parthia, came to visit him. He stayed several days at Smyrna; and after he had settled the affairs of the east, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, whom he chose consul for the year following, though he was then but sixteen years of age, having obtained a dispensation for that purpose. On the 27th of September, the same year, he gave him the title of Emperor; and on the 23d of December, he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Dion Cassius tells us, that he remitted all the debts which were due to himself and the public treasury during forty-six years, from the time that Hadrian had granted the same favour, and burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations (d). In the year 171, he left Rome with his son Commodus, in order to go against the Marcomanni, and other barbarous nations; and the year following gained a considerable victory over them, and would, in all probability, have

Lib. lxxi.

(d) He moderated the expences laid out on gladiators; nor would he suffer them to fight but with swords which were blunted like foils, so that their skill might be shewn without any danger of their lives. He endeavoured to clear up many obscurities in the laws, and mitigated by new decrees the severity of the old laws. He was the first, according to Capitolinus (Vit. Anton. cap. xxvii.) who appointed the names of all the children, born of Roman citizens,

to be registered within thirty days after their birth; and this gave him occasion to establish public registers in the provinces. He renewed the law made by Nerva, that no suit should be carried on against the dead, but within five years after their decease. He made a decree, that all the senators should have at least a fourth part of their estate in Italy. Capitolinus gives an account of several other regulations which he established.

entirely

entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March, 180, in the fifty-ninth year of his age, and nineteenth of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory: he was ranked amongst the gods, and every person almost had a statue of him in their houses. His book of Meditations has been much admired by the best judges (e).

(e) It is wrote in Greek, and consists of twelve books: there have been several editions of it in Greek and Latin, two of which were printed before the year 1635, when the learned Meric Casaubon, prebendary of Canterbury, published a second edition of his translation of this work into English, dedicated to Dr. W. Laud archbishop of Canterbury. "Of all books (says Casaubon, in his preface, p. 5, etc.) that have ever been written by any heathen, I know not any, which either in regard of itself (for the bulk thereof) or in regard of the author, deserves more respect than this of Marcus Antoninus. The chiefest subject of the book is the vanity of the world, and all worldly things, as wealth and honour, life, etc. and the end and scope of it, to teach a man how to submit himself wholly to God's providence, and to live content and thankful in what estate or calling soever. In the author of it, two main things I conceive very considerable; first, that he was a very great man, one that had had good experience of what he

spake: and secondly, that he was a very good man; one that had lived as he did write, and exactly (as far as was possible to a natural man) performed what he exhorted others to. Be it therefore spoken to the immortal praise and commendation of Antoninus, that as he did write, so he did live. Never did writings so conspire to give all possible testimony of goodness, uprightness, innocence, and whatever could, amongst heathens, be most commendable, as they have done to commend this one: they commend him, not as the best prince only, but absolutely as the best man and best philosopher that ever was. And it is his proper commendation, that being so commended, he is commended without exception. If any thing had ever been talked against him, the historians mention it but as a talk; not credited by them, nor by any that ever were of any credit. His Meditations were his actions: his deeds (if you consider him a man and a heathen) did agree with his sentences."

ANTONIO (Nicholas) knight of the order of St. James and canon of Sevil, did great honour to the Spanish nation by his Bibliotheque of their writers. He was born at Seville, in 1617, being the son of a gentleman, whom king Philip IV. made president of the admiralty established in that city in 1626. After having gone through a course of philosophy and divinity in his own country, he went to study law at Salamanca, where he closely attended the lectures of Francisco Ramos del Manzano, afterwards counsellor to the king, and preceptor to Charles II. Upon his return to Seville, after he had finished his law-studies at Salamanca, he shut himself up in the royal monastery of Benedictines,

Journal des  
Savans,  
June 10,  
1697.  
p. 420.  
Dutch edit.

Ibid. p. 421,  
422.

Biblioth.  
Hispanica,  
tom. ii.  
p. 818, 819.

dictines, where he employed himself several years in writing his *Bibliotheca Hispanica*, having the use of the books of Bennet de la Sana abbot of that monastery, and dean of the faculty of divinity at Salamanca. In the year 1659, he was sent to Rome by king Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the vice-roys of Naples and Sicily, and the governor of Milan, to negotiate their affairs at Rome. The cardinal of Arragon procured him, from pope Alexander VII. a canonry in the church of Seville, the income whereof he employed in charity and purchasing of books: he had above thirty thousand volumes in his library. By this help, joined to a continual labour and indefatigable application, he was at last enabled to finish his *Bibliotheca Hispanica*, in four volumes, in folio, two of which he published at Rome, in the year 1672. The work consists of two parts, the one containing the Spanish writers who flourished before the fifteenth century, and the other those since the end of that century. After the publication of these two volumes, he was recalled to Madrid by king Charles II. to take upon him the office of counsellor to the crusade, which he discharged with great integrity till his death, which happened in 1684. He left nothing at his death but his vast library, which he had brought from Rome to Madrid; and his two brothers and nephews, being unable to publish the remaining volumes of his *Bibliotheca*, sent them to cardinal d'Aguisne, who paid the charge of the impression, and committed the care thereof to monsieur Marti, his librarian, who added notes to them, in the name of the cardinal. Antonio had been also engaged in a work, intitled *Trophæum historico-ecclesiasticum Deo veritati erectum ex manubiis pseudo historicorum, qui Flavii Lucii Dextri, M. Maximi, Heleceæ, Braulionis, Luitprandi, et Juliani nomine circumferuntur; hoc est, Vindicie veræ atque dudum notæ Hispanarum rerum historię, Germanarum nostrę gentis laudum non ex Germano-Fuldenſibus chronicis emendatarum in libertatum et puritatem plena assertio*. He had projected several other works in his mind, but we must not omit that which he published at Antwerp in 1659, *De exilio, five de pœna exilii, exiliumque conditione et juriſibus*, in folio.

ANTONIUS (Marcus) a famous Roman orator. At his first entrance into the service of the commonwealth, he gave a remarkable proof of his spirit and good sense, which deserves to be mentioned: he had obtained the quæstorship of the province of Asia, and had gone as far as Brundisium to embark, in

in order to take upon him this office, when his friends sent him word that he was accused of incest, and that his cause was to be heard before Cassius the prætor, a judge of such severity, that his tribunal was said to be the rock of the accused. Antonius might have taken the advantage of the law, which forbids any accusation to be admitted against those who were absent in the public service; but he chose rather to justify himself in form, and for this purpose returned to Rome, where he stood his trial, and was acquitted with great honour. Sicily fell to his lot during his prætorship, and he cleared the seas of the pyrates which infested that coast. He was made consul with A. Posthumius Albinus, in the year of Rome 653, when he opposed the turbulent designs of Sextus Titus, tribune of the people, with great resolution and success. Some time after, he was made governor of Cilicia, in quality of proconsul, where he performed so many great exploits, that he obtained the honour of a triumph. We cannot omit observing, that in order to improve his great talent for eloquence, he became a scholar to the greatest men at Rhodes and Athens, in his way to Cilicia, and when on his return to Rome. Soon after he was appointed censor, which office he discharged with great reputation, having carried his cause before the people, against Marcus Duronius, who had preferred an accusation of bribery against him, in revenge for Antonius's having erased his name out of the list of senators, which this wise censor had done, because Duronius, when tribune of the people, had abrogated a law, which restrained immoderate expence in feasts. He was one of the greatest orators ever known at Rome; and it was owing to him, according to the testimony of Cicero, that Rome might boast herself a rival even to Greece itself in the art of eloquence. He defended, amongst many others, Marcus Aquilius, and moved the judges in so sensible a manner, by the tears he shed and the scars he shewed upon the breast of his client, that he carried his cause. Cicero has given us the character of his eloquence, and of his action. He never would publish any of his pleadings, that he might not, as he said, be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning (a). His modesty, and many other qualifications, rendered

Valer. Max.  
lib. iii. c. 70  
numb. 90

Glandorp.  
Onomasticon.  
p. 68.

Cic. de Orat.  
lib. ii. cap. 47

lib. in Bruto,  
cap. xxxvii.  
et De Orat.  
Cic. in Orat.  
pro Cluentio,  
cap. i.

Val. Max.  
lib. vii.  
cap. 3.  
numb. 7.

(a) Mr. Bayle imagines he did this not so much out of modesty as policy; that finding himself established in the reputation of a great orator,

Vol. I.

he thought the world would admire him more, if they supposed this eloquence owing entirely to the strength of his natural genius, rather than the

A 2

fruit



dered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was unfortunately killed, during the fatal disturbances raised at Rome by Marius and Cinna: it was discovered where he had concealed himself, and soldiers were immediately sent to dispatch him. He spoke to them in such a manner, that they were greatly affected, and there was none but the commander himself who had the cruelty to kill him, and he had not heard his discourse, but had just entered into the room, full of indignation that his soldiers had not executed his orders. His head was exposed *pro rostris*, i. e. before the rostrum, a place which he had adorned with his triumphal spoils. This happened in the year of Rome 667.

fruit of a long application to the study of Greek authors. That with regard to the judges, he thought nothing more proper to produce a good effect, than to make them believe that he pleaded without any preparation, and to conceal from them all the artifice of rhetoric.

But yet he was learned, and not unacquainted with the best Grecian authors, of which there are proofs in several passages of Cicero. "Magna nobis pueris, Quinte frater, si memoria tenes, opinio fuit L. Crassum non plus attigisse doctrinæ quam quantum prima illa puerili institutione potuisset, M. Antonium omnino omnis eruditionis expertem atque ignarum fuisse. Quum nos — ea disceremus quæ Crasso placerent, et ab his doctoribus, quibus ille uteretur, erudiremur, etiam illud sæpe intelleximus — illum et Græce sic loqui nullam ut nosse aliam linguam videretur, et doctoribus nostris ea ponere in percontando, eaque ipsum omni in sermone tractare, ut nihil esse ei novum, nihil inauditum

videretur. De Antonio vero quam sæpe ex humanissimo viro patruo nostro acceperamus, quemadmodum ille vel Athenis vel Rhodi se doctissimorum hominum sermonibus dedisset, tamen ipse adolescentulus, quantum illius ineptis ætatis mæx patiebatur pudor, multa ex eo sæpe quæfivi. Non erit profecto tibi quod scribo hoc novum, (nam jam tum ex me audiebas) mihi illum ex multis variisque sermonibus nullius rei, quæ quidem esset in his artibus, de quibus aliquid existimare possem, rudem aut ignarum esse visum. Sed fuit hoc in utroque eorum ut Crassus non tam existimari vellet non didicisse quamquam illa despiciere, et nostrorum hominum in omni genere prudentiam Græcis anteferre. Antonius autem probabilior hoc populo orationem fore censebat suam, si omnino didicisse nunquam putaretur. Atque ita uterque se graviores fore si alter contemnere, alter ne nosse quidem Græcos videretur." Cicero's exordium to his book *De oratore*.

APELLES, one of the most celebrated painters of antiquity. He was born in the isle of Cos (a), and flourished in the

(a) Pliny seems to have been of the opinion, that Apelles was born in the isle of Cos (lib. xxxv. cap. 10.) and Ovid has the following lines:

Ut Venus artificis labor est et gloria Coi,  
Æquoreo madidas quæ premit imbre comas.

De Ponto, lib. iv. eleg. 1. ver. 29.

As

the time of Alexander the Great. He was in high favour with this prince, who made a law that no other person should draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand; the piece was finished with so much skill and dexterity, that it used to be said there were two Alexanders, one invincible, the son of Philip, the other inimitable, the production of Apelles. Alexander gave him likewise another remarkable proof of his regard, for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived an affection for her, he resigned her to him; and it was from her that Apelles is said to have drawn his Venus Anadyomene. This prince went often to see Apelles when at work, and one day, when he was overlooking him, we are told, that he talked so absurdly in regard to painting, that Apelles desired him to hold his tongue, telling him, that the very boys who mixed the colours, laughed at him. Mr. Freinshemius, however, thinks it incredible that Apelles would make use of such an expression to Alexander; or that the latter, who had so good an education, and so fine a genius, would talk so impertinently of painting: nor is it likely, perhaps, that Apelles would have expressed himself to this prince in the manner which he is reported to have done, upon another occasion. Alexander, as we are told, having seen his picture drawn by Apelles, did not commend it so much as it deserved; a little after, a horse happened to be brought, which neighed at sight of the horse painted in the same picture: upon this Apelles is said to have told Alexander, "Sir, it is plain this horse understands painting better than your majesty (*b*)."

Plut. De fortuna vel virtute Magni Alexandri.

Pliny, lib. xxxv. cap. 10.

Ibid.

Supplement. in Curtium, lib. ii. cap. 6.

Ælian. Var. Hist. lib. ii. cap. 3.

One of Apelles's chief excellencies was his making his pictures so exactly resemble the persons represented, insomuch that the physiognomists are said to have been able to form a judgment as readily from his portraits as if they had seen the

As Venus rising from the ocean's wave,  
Is the chief work of the great Coan artist.

This however is a disputed point, for Lucian (*De Calumniâ*), Ælian (*Hist. Animal. lib. iv. cap. 50.*), and Strabo (*ib. xiv.*) affirm that he was born at Ephesus. Suidas makes him a native of Colophon; and adds, that he was adopted by the city of Ephesus.

(*b*) "To speak freely my sentiments (says Mr. Bayle) I think this is too rude and unmannerly to be

ascribed to a painter, who is represented to have been a man of an easy, complaisant, and polite behaviour: He must either have been a court-buffoon, or a person of such an odd capricious humour, as we often meet with in the most eminent artists; I say, we must have recourse to one or other of these suppositions, to give credit to what is related of Apelles with regard to Alexander.

A a 2

originals.

originals. His readiness and dexterity at taking a likeness was of great service to him, in extricating him from a difficulty in which he was involved at the court of Ægypt : he had not the good fortune to be in favour with Ptolemy ; a storm forced him, however, to take shelter at Alexandria, during the reign of this prince : a mischievous fellow, in order to do him a diskindness, went to him, and in the king's name, invited him to dinner. Apelles went, and seeing the king in a prodigious passion, told him, by way of excuse, that he should not have come to his table but by his orders. He was commanded to shew the man, who had invited him ; this was impossible, the person who had put the trick upon him not being present : Apelles, however, drew a sketch of his picture upon the wall with a coal, the first lines of which discovered him immediately to Ptolemy.

Apelles left many excellent pictures, which are mentioned with great honour by the ancients ; but his Venus Anadyomene is reckoned his master-piece. His Antigonus has also been much celebrated ; this was drawn with a side-face to hide the deformity of Antigonus, who had lost an eye. His picture of Calumny has also been much taken notice of (c).

(c) Lucian gives the following account of the fact, which gave occasion to this picture. Antiphilus the painter being piqued at the favour which Apelles was in at the court of Ptolemy, accused him of being an accomplice in the conspiracy of Theodotus, governor of Phœnicia : he affirmed that he had seen Apelles at dinner with Theodotus, and whispering to him all the time of his entertainment. Ptolemy was also informed by the same person, that, by the advice of Apelles, the city of Tyre had revolted, and that of Pelusium was taken. However, it was certain that Apelles had never been at Tyre, and that he was not acquainted with Theodotus. Ptolemy however was so enraged, that, without examining into the affair, he determined to put to death the person accused : and if one of the conspirators had not convinced Ptolemy, that this was a mere calumny of Antiphilus, Apel-

les must undoubtedly have suffered death upon this accusation. But as soon as Ptolemy knew the truth of this affair, he condemned Antiphilus to be a slave to Apelles, and gave the latter an hundred talents. Lucian, *De calumnia*.

Mr. Bayle remarks upon this account of Lucian, that he had fallen into a great anachronism ; for the conspiracy of Theodotus was in the reign of Ptolemy Philopator, which did not begin till an hundred years after the death of Alexander the Great ; and for what he asserts, he quotes the authority of Polybius (*lib. iv. and v.*) "We must therefore (says he) suppose one or other of these two things ; either that Lucian speaks of Apelles, different from him who was in such reputation at Alexandria ; or that he has confounded some plot which was contrived under Ptolemy Philadelphus, with the conspiracy of Theodotus.

**APOLLODORUS** the Athenian, a famous grammarian. He was the son of Asclepiades, and disciple of Aristarchus, as Suidas informs us. He wrote several works, which are not extant; his most famous production was his *Bibliotheca*, concerning the original of the gods; and of all his writings, only three books of this work have come down to our hands, though it consisted of twenty-four. He wrote a chronicle, or history, in iambic verse, from the destruction of Troy to his own times, which comprehended the space of one thousand and forty years. He wrote also a treatise concerning the famous legislators; and another, relating to the different sects of philosophers: besides many other pieces, which may be seen in Fabricius's *Bibliotheca Græca*. Fabric. Pt. I. Græc. p. 667

There were several other famous persons of this name: Scipio Testi, à Neapolitan, has written a treatise of the Apollodoruses, which was printed at Rome in 1555. Dr. Thomas Gale published a work of the same kind in 1675.

**APOLLONIUS**, a Greek writer, born in Alexandria, under the reign of Ptolemy Euergetes king of Egypt. He was a scholar of Callimachus, whom he is accused of having treated with ingratitude, whereby he drew upon himself the indignation of this poet, who gave him the name of Ibis, from a bird of Egypt, which used to purge itself with its bill. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is styled *Argonautica*, and consists of four books. Quintilian, in his *Institutiones oratoriae*, says that this performance is wrote "æquali quadam mediocritate:" that the author observed an exact medium between the sublime and low style in writing. Longinus says also that Apollonius never sinks in his poem, but has kept it up in an uniform and equal manner: however, that he falls infinitely short of Homer, notwithstanding the faults of the latter; because the sublime, though subject to irregularities, is always preferable to every other kind of writing. Gyraldus, speaking of this poem, commends it as a work of a great variety, and labour; however, that the style and manner of it are harsh in some places, but not where this poet describes the passion of Medea, which he painted in such a manner, that Virgil himself was so pleased with it, that he made no scruple to copy this part almost entirely, and insert it into the story of Dido (a). Lib. x. cap. 1

### Apollonius

(a) Rapin, in his *Reflections upon Poetry*, seems to have no great opinion of this performance of Apollonius; he says the style has no manner of elevation

Apollonius not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time, thence he got the name of Rhodius. Here it was that he corrected and put the finishing hand to his *Argonautics*, which being publicly recited, met with universal applause, and the author was complimented with the freedom of the city. He is said to have written a book *Concerning Archilochus*, a treatise *Of the Origin of Alexandria*, *Cnidos*, and other works. He published his poem of the *Argonautics* at Alexandria, upon his return thither, when sent for by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus. The ancient scholia upon his *Argonautics* are still extant: they are thought to be written by Tarrhæus, Theon, and others. Henry Stephens published an edition of this poem in Greek, in quarto, in 1574, with the Scholia and his own annotations. There was likewise an edition published in Greek and Latin, at Leyden, in 1641, by Jeremiah Hoelzlin.

Ballet,  
P. 432.

vation or sublimity, that the structure of the fable of the poem is very injudicious, and that the catalogue of the Argonauts has nothing of that

variety which the subject was capable of; and that the poem is extremely flat from the beginning. Part ii. Reflect. 15.

Pappus in  
Proemio ad  
lib. vii.  
Mathemat.  
Collect.

**APOLLONIUS** of Perga, a city of Pamphylia, a famous geometrician, who lived under the reign of Ptolemy Euergetes. He studied a long time at Alexandria, under the disciples of Euclid, and composed several works, of which only his *Conics* remain. This work is much valued; and many authors, both ancient and modern, have translated and commented upon it. There is extant the *Comment* of Eutocius of Ascalon, on the four first books of this work, with some lemmas and corollaries of his own. We have also to the number of sixty-five lemmas by Pappus, on the *Conics* of Apollonius. Frederic Commandin gave a new version of this work, which he printed at Bologna, in 1566, with a version of the commentary of Eutocius and several notes. There were also several other versions and comments on this work (a).

Mathemat.  
Collect.  
lib. iii.

(a) Dr. Halley published an excellent edition of Apollonius, in 1710. It was printed at the Theatre in Oxford, in folio, with the Lemmas of

Pappus and Comments of Eutocius. This work was begun by Dr. Gregory, who had undertaken to prepare the four first books *Of Conics*, for the

the press, with the comment of Eutocius, in Greek and Latin; while Dr. Halley was to translate the three last out of Arabic into Latin, and to endeavour to restore the eighth, which

was lost through the injury of time: but by the death of Dr. Gregory, the work fell wholly upon Dr. Halley.

**APOLLONIUS**, a Pythagorean philosopher, born at Tyana in Cappadocia, about the beginning of the first century. At sixteen years of age he became a strict observer of Pythagoras's rules, renouncing wine, women, and all sorts of flesh; not wearing shoes, letting his hair grow, and wearing nothing but linen. He soon after set up for a reformer of mankind, and chose his habitation in a temple of Æsculapius, where he is said to have performed many wonderful cures. Philostratus has wrote the Life of Apollonius, in which there are numberless fabulous stories recounted of him. We are told that he went five years without speaking; and yet, during this time, that he stopped many seditions in Cilicia and Pamphylia: that he travelled, and set up for a legislator; and that he gave out he understood all languages, without having ever learned them; that he could tell the thoughts of men, and understood the oracles which birds gave by their singing. The heathens were fond of opposing the pretended miracles of this man to those of our Saviour: and by a treatise which Eusebius wrote against one Hiërocles, we find that the drift of the latter, in the treatise which Eusebius refutes, seems to have been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preference to this philosopher.

Philostr. in  
Vit. Apoll.  
lib. i.

Id. ibid.

Mr. Du Pin has wrote a confutation of Philostratus's Life of Apollonius; in this he proves, 1. That the history of this philosopher is destitute of such proofs as can be credited. 2. That Philostratus has not wrote a history, but a romance. 3. That the miracles ascribed to Apollonius carry strong marks of falshood; and there is not one which may not be imputed to chance or artifice. 4. That the doctrine of this philosopher is in many particulars opposite to right sense and reason.

Apollonius wrote some works, which are now lost (a).

(a) He had wrote four books of judicial astrology; and a treatise upon the sacrifices, shewing what was proper to be offered to each deity:

he wrote also a great number of letters. Philostratus in Vita Apollonii, lib. iii. cap. 13.

**APONO** (Peter d') one of the most famous philosophers and physicians of his age, born in the year 1250, in a village about four miles from Padua. He studied some time at Paris, and was there promoted to the degree of doctor in philosophy and physic. When he came to practise as a physician, he is said to have insisted on very large sums for his visits; we are not told what he demanded for the visits he made in the place of his residence, but it is affirmed that he would not attend the sick in any other place under an hundred and fifty florins a day; and when he was sent for by pope Honorius IV. he demanded four hundred ducats for each day's attendance. He was suspected of magic, and prosecuted by the inquisition on that account. "The common opinion of almost all authors (says Naude) is, that he was the greatest magician of his age; that he had acquired the knowledge of the seven liberal arts, by means of the seven familiar spirits, which he kept inclosed in a crystal; that he had the dexterity (like another Pafetes) to make the money he had spent, come back into his purse." The same author adds, that he died before the process against him was finished, being then in the eightieth year of his age; and that after his death, they ordered him to be burnt in effigy, in the public place of the city of Padua; designing thereby to strike a fear into others, of incurring the like punishment; and to suppress the reading three books which he had wrote, the first being the *Heptameron*, which is printed at the end of the first volume of Agrippa's work; the second, that which is called by Trithemius, *Elucidarium necromanticum Petri de Albano*; and the last, that which is intitled by the same author, *Liber experimentorum mirabilium de annulis secundum xxviii. mansiones lunæ*. His body being secretly taken up by his friends, escaped the vigilance of the inquisitors, who would have burnt it. It was removed several times, and was at last placed in the church of St. Augustin, without an epitaph or any mark of honour. The most remarkable book which Apono wrote, was that which procured him the surname of Conciliator; he wrote also a piece intitled *De medicina omnimoda*. There is a story told of him, that, having no well in his house, he caused his neighbour's to be carried into the street by devils, when he heard they had forbidden his maid fetching water there. He had much better (says Mr. Bayle) have employed the devils to make a well in his own house, and have stopped up his neighbour's; or, at least, transported it into his house, rather than into the street.

Merklin, in  
Lindensio re-  
viso,  
p. 378.  
Camerarius  
Medit. Hist.  
tom. i.  
liv. i. ch. 4.

Naude Apol.  
des grands  
hommes ac-  
cusez de Ma-  
gie, ch. 14.

Ibid, p. 380.

Tomasi i  
Elog. viror.  
illust. p. 24.  
Vol de Scien.  
Mathemat.  
p. 181.  
Tomasso Gar-  
toni Piazza  
universale di  
tutti profess.  
discorso, fol.  
135. ver. 365

APPIAN,

**APPIAN**, an eminent historian, who wrote the Roman history in the Greek language. He flourished under the reigns of the emperors Trajan and Adrian; and he speaks of the destruction of Jerusalem as of an event which happened in his time. He was born of a good family in Alexandria, from whence he went to Rome, where he distinguished himself so much at the bar, that he was chosen one of the procurators of the emperor, and the government of a province was committed to him. He wrote the Roman history in a very peculiar method; he did not compile it in a continued series, after the manner of Livy, but wrote distinct histories of all the nations that had been conquered by the Romans, and placed every thing relating to those nations in the proper order of time. It was divided into three volumes, which contained twenty-four books, or twenty-two according to Charles Stephens, Volaterranus, and Sigonius. Photius tells, there were nine books concerning the civil wars, though there are but five now extant. This performance of his has been charged with many errors and imperfections, but Photius is of opinion, he wrote with the utmost regard to truth, and has shewn the greatest knowledge of military affairs of any of the historians; for while we read him, we in a manner see the battles which he describes. But his chief talent (continues that author) is displayed in his orations, in which he moves the passions as he thinks proper, either in reviving the resolution of the soldiers, or repressing the impetuosity of those who are too precipitate. In the preface to his work, Appian gives a general description of the Roman empire (*a*). Of all this voluminous work there remains only what treats of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those against Hannibal, the civil wars,

Phot. Bibl.  
Cod. 57.  
De bell. Syr.  
p. 119.  
ed. H. Steph.  
1592.

Ibid. in pref.

La Mothe le  
Vayer, p 96.

(*a*) He tells us this empire was bounded on the east by the river Euphrates, mount Caucasus, the Greater Armenia, and Colchis, and on the north by the Danube; beyond which, however, he observes, that the Romans possessed Dacia, as well as several other nations beyond the Rhine. They were masters of above half of Britain, but neglecting the rest, as he informs us, because it was of no use to them, and they received but little advantage from what they possessed. There were several other countries which cost them more than they

gained by them, but they thought it dishonourable to abandon them. This occasioned them to neglect the opportunities of making themselves masters of many other nations, and to satisfy themselves with giving them kings, as they did to the Greater Armenia. He assures us likewise, that he saw at Rome, ambassadors from several countries of the Barbarians, who desired to submit to the Roman empire, but were rejected by the emperor because they were poor, and consequently he could not expect any profit from them. Appian, pref. p. 4, and



and the wars in Illyricum, and some fragments of the Celtic or Gallic wars.

**APROSIO** (Angelico) born at Ventimiglia, in the republic of Genoa, the 29th of October, 1607. He was a man of great reputation among the learned, and wrote several books. At fifteen years of age he entered into the order of the Augustins, where he became so much esteemed, that he was appointed vicar-general of the congregation of our Lady of Consolation at Genoa. As soon as he had finished his studies, he taught philosophy, which he continued to do for five years; after which he travelled into several parts of Italy, and settled at Venice in the year 1639, in the convent of St. Stephen. What rendered him most famous was the library of the Augustins at Ventimiglia, which being chiefly collected by him, was a proof of his love for books, and his excellent taste. He published a book concerning this library, which is much sought after by the curious (*a*). He used to disguise himself under fictitious names in the title-pages of his books; which, perhaps, might be owing to his not daring to write in his own name on subjects not altogether suited to a religious life, such as those disputes amongst some writers, concerning the Adonis of the cavalier Marino, and such other subjects. And if we consult the authors who have given us a catalogue of the writers of Liguria, we find that he assumed sometimes the name of Masoto Galistoni, sometimes that of Carlo Galistoni, Scipio Glareano, Sapriccio Saprici, Oldauro Scioppio, etc. (*b*). His life is written in

Michel Jostiniani Scrit.  
Ligori, p. 63

Phil. Elfius  
Encomiastic.  
Augustiniano  
apud Justiniani  
anom, p. 63.

Raffael Soprani li Scrit.  
Liguria, p. 21

Ib. et Mich.  
Justiniani in  
in 1667.  
Aug. Oldoini  
in 1680.

(*a*) Morhof mentions this work in several places of his Polyhistor. published in 1688 (p. 38, 39.) and always as if he thought it had not been yet published: nevertheless Mr. Bayle assures us, that the Bibliotheca Aprosiana was printed at Bologna in 1673, and that Martin Fogelius, or Vogelius, professor at Hamburgh, had a copy of it, as appeared by the catalogue of that professor's books.

(*b*) The cavalier Stigliani having published the book of l'Ochiale, or the Spectacles, which is a severe censure on the Adonis, he was attacked on all sides; but amongst all the advocates for cavalier Marino, nobody shewed more zeal for the Adonis than Aprosio: the pieces he wrote in de-

fence thereof came abroad with the following titles, Ochiali Stritolato di Scipio Glareano per risposta al Signor Cavaliere Fra Tomaso Stigliani: The Spectacles broken, by Scipio Glariano, being an Answer to signor cavalier Fra Tomaso Stigliani. La Sferza poetica di Sapriccio Saprici, lo scantonata academico heteroclitico per risposta alla prima censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani: The poetical Scourge of Sapriccio Saprici, being an Answer to the first Censure of the Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. Del veratro, apologia di Sapriccio Saprici per risposta alla seconda censura dell' Adone del cavalier Marino, fatta del cavalier

in the book intitl'd *La Bibliotheca Aprofiana*. Several authors have bestowed upon him very great encomiums, some of whom have been perhaps rather too extravagant in their praises. He was admitted as a member into several academies, particularly that of *gli Incogniti* of Venice, as appears by the book intitl'd *Le glorie de gli Incogniti, overo gli huomini illustri dell' academia de' i signori Incogniti di Venetia* (c), where there is a very high eulogium upon him.

Greg. Leti in his Ital. reg. part IV. lib. iii. p. 377. Polyhist. Morbosi, p. 38.

lier *Tomafo Stigliani*: *Hellebore*, or an *Apology* of *Sapricio Saprici*, being an Answer to the second Censure of *Cavalier Marino's Adonis*, by *Cavalier Tomafo Stigliani*. This treatise consisted of two parts, one of which was printed in 1645, and the other in 1647. (c) This was printed at Venice in 1647, in quarto.

**APULEIUS** (*Lucius*) a Platonic philosopher, universally known by his performance of the *Golden Ass*. He lived in the second century, under the Antonines, and was born at *Madaura* (a), a Roman colony in Africa. He studied first at *Carthage*, then at *Athens*, and afterwards at *Rome*, where he learned the Latin tongue without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters; this prompted him to take several journies, and to enter into several societies of religion. He had a strong desire to be acquainted with their pretended mysteries, and for this reason he got himself initiated into them. He spent his whole fortune almost in travelling, so that at his return to *Rome*, when he was about to dedicate himself to the service of *Osiris*, he had not money enough to defray the expence attending the ceremonies of the reception, and was obliged to pawn his cloaths to raise the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he availed himself more by a good marriage than by his pleadings: a widow, named *Pudentilla*, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit; the relations of this lady pretending he made use of forcery to gain her heart and money; they accordingly accused him of being a magician before *Claudius Maximus*, proconsul of Africa. *Apuleius* was under no great difficulty of making his defence; for as *Puden-*

Pithæus *Adversarius*. lib. ii. cap. 10.

*Apuleius Metam.* lib. ii. p. 271.

Ibid.

(a) This city, which belonged to the Romans. *Apul. Apologia*, p. Syphax, was given to *Masiniſſa* by 289.

Apul.

Apul. p. 320.

Id. *ibid.*

p. 291.

Id. *ibid.*

p. 331.

Ibid. p. 320.

tilla was determined, from considerations of health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius were charms sufficient to engage the heart of this lady. He had the most favourable opportunities too of gaining her friendship, for he lodged some time at her house: Pudentilla's eldest son was also extremely fond of him; he was desirous of the match, and solicited him in favour of Pudentilla. "Do you make a wonder (said Apuleius, in his defence) that a woman should marry again, after having lived a widow thirteen years? it is much more wonderful that she did not marry again sooner. You think that magic must have been employed to prevail with a widow of her age, to marry a young man: on the contrary, this very circumstance shews how little occasion there was for magic." He offered to prove by his marriage-contract, that he got nothing of Pudentilla but a promise of a very moderate sum, in case he survived her and had children by her. He proved, by several facts, how disinterested his conduct had been, and how reasonable it was for him to exact of his wife the sum she had promised. He was also obliged to make such confessions in court as Pudentilla would gladly have excused. He said she was neither handsome nor young, nor such as could any ways tempt him to have recourse to enchantments: moreover, he added, that Pontianus her son proposed the marrying his mother to him only as a burthen, and the action of a friend and philosopher (*b*). His apology is still extant: it is reckoned a very fine piece, and contains examples of the shameful artifices which the falsehood of an impudent calumniator is capable of practising. There were many persons who took for a true history all that he relates

(*b*) Apuleius also takes notice of many inconveniences which attend the marrying of widows, and speaks highly of the advantages of a maid above a widow: "A handsome virgin (says he) let her be ever so poor, is abundantly portioned: she brings to her husband a heart quite new, together with the flower and first fruits of her beauty. It is with great reason that all husbands set so great a value upon the flower of virginity: all the other goods which a woman brings her husband, are of such a nature, that he may return them again, if he has a mind to be

under no obligation to her; that alone cannot be restored, it remains in the possession of the first husband. If you marry a widow, and she leaves you, she carries away all that she brought you." Apul. Apolog. p. 352. Mr. Bayle makes a very coarse remark upon this passage of Apuleius, viz. "That this good which is never taken back out of the hands of a husband, is very chimerical; and that there is never a baker nor a butcher, who would lend six pence upon this unperishable possession."

in the Golden As: St. Augustin was even doubtful upon this head, nor did he certainly know that Apuleius had only given this book as a romance. Some of the heathens have spoken of this performance with great contempt. In the letter which the emperor Severus wrote to the senate, wherein he complains of the honours that had been paid to Clodius Albinus, amongst which they had given him the title of Learned, he expresses great indignation, that this title should be given to a man who had only stuffed his head with idle tales and rhapsodies taken from Apuleius. Macrobius has allotted the Golden As, and all such romances, to the perusal of nurses. Apuleius was extremely indefatigable in his studies, and composed several books, some in verse, and others in prose, but most of them have been lost (c). He took great pleasure in declaiming, and was heard generally with great applause: when he declaimed at Oeca, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with great satisfaction, and erected a statue to him; and several other cities did him the same honour. Several critics have published notes on Apuleius's Golden As, and there have been translations of it into French (d).

Augustin, De Civitate Dei, lib. xviii. cap. 18.

Jul. Capitol. in Clodio Albino, cap. 12.

Saturnaliurn, lib. i. cap. 2.

(c) See the dissertation De vita et scriptis Apuleii, which Wower has prefixed to his edition. Apuleius translated Plato's Phædo, and Nicomachus's Arithmetic. He also wrote a treatise De republica, one De numeris, and De musica. We meet with quotations out of his Table-questions, his Letters to Cærellia, his Proverbs, his Hermagoras, his Ludicra; we have still left his treatises De philosophia naturali, De philoso-

phia morali, De syllogismo categorico, De deo Socratis, De mundo, and his Florida.

(d) Mr. La Croix du Maine, and Mr. Du Verdier Van Privas, have mentioned a translation by George de la Bouthiere, a native of Autun: John Louveau likewise translated it; and there was also a translation of part thereof, which is in the Journal des Scavans of the 9th of January, 1696.

AQUINAS (St. Thomas) commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon. He was born in the castle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224. At five years of age he was committed to the care of the monks of Mount Cassino, with whom he remained till he was sent to the university of Naples. In the year 1241, he entered into the order of the preaching friers at Naples, without the knowledge of his parents. His mother being informed of this, used her utmost efforts to make him leave this society; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna.

De Fin Biblioth. tom. x. p. 74. edit. Paris 1702.

Anagna, and at last to Rome. His mother followed him thither, but could not obtain leave of the monks to see her son; however, by the assistance of her two elder sons, she seized the youth in his journey to Paris, whither he was sent by the monks of his order: she ordered him to be shut up in her castle, from whence, after having been confined here two years, he made his escape, and fled to Naples, and then to Rome. In 1244, he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologne, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the Book of Sentences, which he did with great applause, before a very large audience. In the year 1255, he was created doctor in divinity at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school-divinity in most of the universities of Italy, he resettled at last at Naples, where he received a pension from king Charles; and here he spent his time in study, reading of lectures, and the exercises of piety; and so far was he from the views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274, he was sent for to the second council of Lyons, by pope Gregory X. that he might read before them the book which he had written against the Greeks, at the command of Urban IV. but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th of March, the same year, being fifty years of age.

Cave's Hist.  
Lit.  
p. 636.

Biblioth.  
lib. iv. p. 308.

See his Com-  
parison be-  
tween Plato  
and Aristotle  
chap. 5.

Sixtus Senensis gives Aquinas a very great character: he tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstruse sense of that father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all the men of learning, that St. Augustin's soul had transmigrated into St. Thomas Aquinas. Rapin speaks also of him with great honour, and represents him as one of the great improvers of school-divinity. The lord Herbert of Cherbury, in his Life and Reign of Henry VIII, tells us that one of the principal reasons which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas has been always very great in the schools of the Roman catholics. He was canonized by pope John XXII. in the year 1323; and Pius V. who was of the same order with him, gave him, in 1567, the title of the Fifth Doctor of the church, and appointed his festival

festival to be kept with the same solemnity as those of the other four doctors (a). Oudin col. 255.

(a) Aquinas left a vast number of works : they were printed in seven-teen volumes in folio, at Venice, in 1490 ; at Nuremberg, in 1466 ; Rome, 1570 ; Venice, 1594 ; and Cologne, 1612.

The five first volumes contain his Commentaries upon the Works of Aristotle.

The sixth and seventh, a Commentary upon the four Books of Sentences.

The eighth consists of Questions in Divinity.

The ninth volume contains the Sum of the catholic Faith, against the Gentiles ; divided into four books.

The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of Cardinal Cajetan.

The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the Monks of Fossanova ; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations.

The fourteenth contains the Commentaries upon the Gospels of St. Matthew and St. John : the former is said to have been wrote by Peter Scaliger, a Dominican frier and bishop of Verona.

The fifteenth volume contains the Catena upon the four Gospels, extracted from the fathers, and dedicated to pope Urban IV.

The sixteenth consists of the Commentary upon St. Paul's Epistles, and the Sermons of Aquinas preached on Sundays and the Festivals of Saints.

The seventeenth contains divers Tracts in Divinity.

There have been also published separately, under his name, several other Commentaries upon the Scriptures, particularly upon Genesis, Lyons, 1573, in octavo. Upon the Prophecy of Daniel ; upon the Books of the Maccabees, Paris, 1596, octavo. Upon all the canonical Epistles, Paris, 1543, octavo.

We have likewise a Commentary upon Boethius's Consolation of Philosophy, published under Aquinas's name, at Louvain in 1487, in folio.

Several difficulties have been raised in regard to his Summa Theologiæ, which have occasioned some authors to doubt, whether he was really the author of it. There is a very accurate examination of these difficulties in Casimir Oudin's Commentarius de scriptoribus ecclesiæ antiquis eorumque scriptis ; wherein he determines, that Thomas Aquinas is the real author of the Summa Theologiæ.

ARATUS, a Greek poet, born at Soli, or Solæ, a town in Cilicia, which afterwards changed its name, and was called Pompeiopolis, in honour of Pompey the Great. He flourished about the 124th, or, according to some, the 126th Olympiad, in the reign of Ptolemy Philadelphus king of Egypt. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement ; and having received his education under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, the son of Demetrius Polyorcetes, king of Macedon : this prince, being a great encourager of learned men,

men, sent for him to court, admitted him to his intimacy, and encouraged him in his studies. The *Phænomena* of Aratus, which is still extant, gives him a title to the character of an astronomer, as well as a poet; in this piece he describes the nature and motion of the stars, and shews the particular influences of the heavenly bodies, their various dispositions and relations. He wrote this poem in Greek verse; it was translated into Latin by Cicero, who tells us, in his first book *De oratore*, that the verses of Aratus are very noble, but that the author did not thoroughly understand astronomy; and it is said that he borrowed his materials from Eudoxus.

*Instit. Orat.*  
*lib. x.*  
*cap. i.*

Quintilian observes, that his subject has nothing of the pathos, no variety, no fictitious persons introduced speaking, with the other ornaments, which have so great an effect in other kinds of poetry; however, that he was very capable of executing the design he undertook. Aratus's piece was translated by others as well as Cicero, there being a translation by Germanicus Cæsar, and another into elegant Latin verse by Festus Avienus. Our poet was intimately acquainted with Theocritus, who is said to have addressed his sixth *Idyllium* to him. There is an edition of the *Phænomena* published by Grotius, at Leyden, in quarto, 1600, in Greek and Latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus, all which the editor has illustrated with curious notes. He was certainly much esteemed by the ancients, since we find so great a number of scholiasts and commentators upon him, amongst whom are Aristarchus of Samos, the Arystylli the geometricians, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magnesia, Thales, and Zeno. There are several other works also ascribed to Aratus (a). Virgil, in his *Georgics*, has imitated or translated many passages from this author (b); and St. Paul has quoted a passage of Aratus (c).

(a) Suidas mentions the following hymns to Pan; Σπονδοφορος, Παιγνια, Astrology and Astrothesy; a Composition of Antidotes; Ἀνθεωποιον; an Ἐπιθῆκεον on Theopropus; an Ἠθεοποιον on Antigonus; an Epigram on

Phila, the daughter of Antipater, and wife of Antigonus; an Epicedium of Cleombrotus; a Correction of the *Odyssey*; and some Epistles, in prose.

(b) In the General Dictionary, the following examples are given:

Καὶ μὴν περιβαίνουσι δὴν πόλοι ἀμφοτέρωθεν  
 "Ἄλλ' ὁ μὲν ἐκ ἐπίσπινθη, ὁ δ' αἰτίῃ ἐκ βορέας  
 "Υψόθεν ὠκεανοῦ· δὴν δέ μιν ἀμφὶς ἔχουσιν  
 "Ἀρκίος ἅμα τροχόωσι  
 Τὰς δὲ δ' ἀμφοτέρωθεν αἶψα πάλαι αὖτις ἀπὸρῶξ,  
 Εἰλιῶται, μέγα θαῦμα, δράκων, περὶ τ' ἀμφὶ τ' ἰαγῶς.

Aratus in *Phænomenis*.

Mundus

Mundus ut ad Scythiam Rhipæasque arduus arces  
Consurgit; premitur Libyæ devexus in Austros.  
Hic vertex nobis semper sublimis; at illum  
Sub pedibus Styx atra videt, manesque profundi.  
Maximus hic flexu sinuoso elabitur Anguis  
Circum, perque duas in morem fluminis Arctos,  
Arctos, Oceani metuentes æquore tingi.

Virg. Georg. lib. i. ver. 240.

As, steep, to Scythian heights the world ascends,  
Downwards the ball to Lybian tempests bends;  
This cove to us is still sublimely high,  
And that below, Styx and the ghosts descry:  
Here the vast snake in winding circles glides,  
And either Arctos, like a stream divides.

Dryden.

Σῆμα δὲ τοι ἀνέμοιο καὶ οἰδαίνεσσα θάλασσα  
Γιγνέσθω καὶ μακρὸν ἐπ' αἰγιαλοὶ βοώησι,  
Ἀλλὰ τ' εἰνάλιοι, ὅπου' εὐδοίη ἤχησσαι  
Γίγνοιται, κορυφαί τ' ἐβόωνται ἔρεθ' ἀγκραι.

Aratus in Διοσημεσίῳ.

Continuo ventis surgentibus, aut freta ponti  
Incipiunt agitata tumescere, et aridus altis  
Montibus audiri fragor: aut resonantia longe  
Litora misceri, et nemorum increbescere murmur.

Virg. Georg. lib. i. ver. 356.

For e'er the rising winds begin to roar,  
The working seas advance to wash the shore:  
Soft whispers run along the leafy woods,  
And mountains whistle to the murm'ring floods.

Dryden.

Ἡελίοιο δὲ τοι μάλιστα ἐκάτερθεν ἰούσθω,  
Ἡελίῳ καὶ μᾶλλον ἰοικότα σῆμα καίεται,  
Ἀμφοτέρων, δύνοσι, καὶ ἐκ παρὰ τῆς ἀπόης.

Aratus in Διοσημεσίῳ.

Sol quoque et exoriens, et cum se condet in undas,  
Signa dabit.

Virg. Georg. lib. i. ver. 438.

And thus the sun, as rising he appears,  
Or dipt in ocean, various signs declares.

Dryden.

(c) It is in his speech to the Athenians (Acts xvii. 28.) wherein he tells them, that some of their own poets have said, "Τὸ γὰρ καὶ γένεσθαι ἡμῶν: For we are also his offspring." These words are the beginning of the fifth line of, the Phænomena of Aratus.

ARCHILOCHUS, a Greek poet, born in the isle of Paros. He was the son of Teleicles. and, according to Mr. Bayle, flourished in the 29th Olympiad (a). His poetry

Herodotus, lib. i. cap. 12.

(a) Authors, however, are not agreed as to this point: Tatian and St. Cyril place him under the 23d Olympiad (Vof. De poet. Græcis, p. 14.) Cicero makes him to have lived under the reign of Romulus (Tuse. i. cap. 1.) or the 17th Olympiad. Cornelius Nepos places him in the reign of Tullus Hostilius, which was between the 25th and 27th Olympiads. Corn. Nep. apud Gellium, lib. xvii. cap. 21.

VOL. I.

B b

abounded



abounded with the most poignant satire : Horace thus speaks of him :

*Archilochum proprio rabies armavit iambo.*

*Ars poetica, ver. 79.*

Archilochus, with fierce resentment warm'd,  
Was with his own severe iambics arm'd. Francis.

His satirical vein had such an effect on Lycambes, that he hanged himself on account of the severe satire which Archilochus wrote against him. Horace says in another place,

*In malos asperimus  
Parata tollo cornua,  
Qualis Lycambe spretus infido gener. Epod. vi. ver. 13.*

sharp as spurs,  
I lift my horns to butt at curs;  
Fierce as Archilochus I glow. Francis.

Ovid speaks also of him in the same manner :

*Postmodo si pergas, in te mihi liber iambus  
Tincta Lycambeo sanguine tela dabit. In Ibin. ver. 51.*

Stain'd with Lycambes' blood, my arrows fly,  
Which free iambics to my rage supply.

The indignation of Archilochus against Lycambes arose from the latter's not keeping his word : Lycambes had promised him his daughter, and afterwards refused her to him. It is not unlikely that he attacked the whole family of Lycambes in his lampoon; for it is said that the daughter followed the example of her father; and there are some who affirm, that three of Lycambes's daughters died of despair at the same time (b). In this piece of Archilochus, many adventures are mentioned, full of defamation, and out of the knowledge of

(b) Horace mentions only the fate who had been promised to Archilochus of the father and of that daughter :

*numeros animosque secutus  
Archilochi, non res et agentia verba Lycamben.*

His rapid numbers chose, but shun'd with care  
The Rye which drove Lycambes to despair. Francis.

*Nec focerum querit, quem versibus oblinat atris;  
Nec sponsæ laqueum famoso carmine necit.*

*Her. Ep. xix. ver. 25. 30, 31.*

No perjur'd fire with blood-stain'd verse pursues,  
Nor tyes, in damning rhyme, his fair-one's noose. Francis.

the

the public. There were likewise many loose smutty passages in the poem; and it is said to have been on account of this satire, that the Lacedæmonians laid a prohibition on his verses; having considered the reading of such loose pieces as not agreeable to the rules of modesty. "The Lacedæmonians (says Valerius Maximus) commanded the books of Archilochus to be carried out of their city, because they thought the reading of them not to be very modest or chaste: for they were unwilling the minds of their children should be tinctured with them, lest they should do more harm to their manners than service to their genius. And so they banished the verses of the greatest, or at least next to the greatest poet, because he had attacked a family which he hated, with obscene abuse." It has been affirmed by some, that he himself was banished from Lacedæmon; and the maxim that he had inserted in one of his pieces, is assigned for the reason thereof, "That it was better to sling down one's arms, than to lose one's life:" he had written this in vindication of himself (c).

Lib. vi.  
cap. 3.

Plut. Instit.  
Lacon. p. 239

Archilochus was so much addicted to raillery and abuse, he did not even spare himself (d). He is said, however, to have been much in favour with Apollo; for when he had been killed in a combat, the oracle of Delphi drove the murderer out of the temple, and was not appeased without a multitude of excuses and prayers; and even after this the oracle ordered him to a certain house, there to pacify the ghost of Archilochus. This poet excelled chiefly in iam-

(c) In the war with the Sæians, Archilochus, to save his life, threw away his arms, and fled. Aristophanes made two verses upon him on occasion of this adventure; Plutarch recites these verses and something more:

Ἀσπίδι μὲν Σαίων τις ἀγάλῃλαι ἦν περὶ θάμνω  
Ἐλὸς ἀμείμηλον κάλλισον ἐκ ἐθέλων.

Ἄσπις ἐκείνη

Ἐγὼ γὰρ ἐξαυθὶς κίλισμαι ἐ κακίω. Plut. in Institut. Lacon. p. 239.

Rejoice, some Sæian, who my shield may find,  
Which in some hedge, unhurt, I left behind.  
Farewell, my shield; now I myself am free,  
I'll buy another, full as good as thee.

(d) "We should not have known, had it not been for himself (says Critias) that his mother Enipone was a slave; that he was forced, by his miserable condition, to quit the isle of Paros, and go from thence to Thasus; that he made himself hated there; that he abused both friends and enemies; that he was extremely addicted to the debauching of women, and very insolent; and, what is worse than all, that, to save his life, he threw away his shield, and fled." Ælian. Var. Hist. lib. x. cap. 13.

bic verses, and was the inventor of them, as appears from the following passage in Horace :

Parios ego primus iambos  
Ostendi Latio, numeros animosque secutus  
Archilochi. Epist. xix. lib. i. ver. 23.

To keen iambics I first tun'd our lyre,  
And warm'd with great Archilochus's fire,  
His rapid numbers chose.

He is one of the three poets whom Aristarchus approved in this kind of poetry. Quintilian puts him, in some respects, below the other two. Aristophanes the grammarian thought, that the longer his iambic poems were, the finer they were :

Ep. ii. lib. 16. Cicero informs us of this particular ; " The longest of your epistles (says he to Atticus) seems to me the best, as the iambics of Archilochus did to Aristophanes." The hymn which he wrote to Hercules and Iolaus, was so much esteemed, that it used to be sung three times to the honour of those who had gained the victory at the Olympic games. There are few of his works extant ; and this (says Mr. Bayle) is rather a gain than a loss, with regard to morality (e). Heraclides composed a dialogue upon the life of this poet ; which, if it had remained, would in all probability have furnished us with many particulars concerning Archilochus.

Pindar,  
Olympic.  
od. ix.

Diog. Laert.  
in Heraclid.

(e) We should find (says he) but very ill examples in the verses of Archilochus. He had expressed great concern for the loss of his sister's husband, who died at sea : here was a tenderness that might have been rendered useful ; but he made it de-

generate into a pernicious maxim, namely, that he would seek for consolation in wine and other sensual pleasures, seeing his tears could do no good to his brother-in-law, and his diversions could not injure him.

Οὐδὲ τι γὰρ κλαίων ἰήσομαι, ἔτι κακίον  
Θήσω, τέρεπώλας δὲ δαΐδας ἐφππων.

Plutarch. De audiend. poetis, p. 33.

For my dead brother, tears would flow in vain,  
Nor can my pleasures give him pain.

ARCHIMEDES, a celebrated geometrician, born at Syracuse, in the island of Sicily, and related to Hiero, king of Syracuse. He was remarkable for his extraordinary application to mathematical studies, in which he used to be so much engaged, that his servants were often obliged to take him from thence by force. He had such a surprising invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which

which we inhabit (*a*). He is said to have formed a glass sphere, of a most surprising workmanship, wherein the motions of the heavenly bodies were represented. Claudian has the following epigram on this invention :

Jupiter in parvo cum cerneret æthera vitro,  
 Risit, et ad superos talia dicta dedit ;  
 Huccine mortalis progressa potentia curæ ?  
 Jam meus in fragili luditur orbe labor.  
 Jura poli, rerumque fidem, legesque deorum,  
 Ecce Syracusius transtulit arte senex.  
 Inclusus variis famulatur spiritus astris,  
 Et vivum certis motibus urget opus.  
 Percurrit proprium mentitus signifer annum,  
 Et simulata novo Cynthia mense redit.  
 Jamque suum volvens audax industria mundum  
 Gaudet et humana sidera mente regit.  
 Quid falso infontem tonitru Salmonea miror ?  
 Æmula naturæ parva reperta manus.

When in a glass's narrow space confin'd  
 Jove saw the fabric of th' Almighty Mind,  
 He smil'd, and said, Can mortals' art alone,  
 Our heav'nly labours mimic with their own ?  
 The Syracusan's brittle work contains  
 Th' eternal law, which thro' all nature reigns.  
 Fram'd by his art, see stars unnumber'd burn,  
 And, in their courses, rolling orbs return :  
 His sun, thro' various signs, describes the year ;  
 And ev'ry month his mimic moons appear.  
 Our rival's laws his little planets bind,  
 And rule their motions with a human mind.  
 Salmoneus could our thunder imitate,  
 But Archimedes can a world create.

He fell upon a curious method to discover the deceit which had been practised by a workman, employed by king Hiero to make a golden crown (*b*). But he became most famous

(*a*) Δὸς μοι αὖτ' εἰς τὴν γῆν κίνησω.

(*b*) Hiero, king of Syracuse, having a mind to make an offering to the gods of a golden crown, agreed to have one made of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards dis-

covered, that a quantity of the gold was stolen, and made up with a like weight of silver. Hiero being very angry at this imposition, desired Archimedes to take it into consideration, by what method such a fraud might be discovered for the future.

B b 3

Whilst

famous by his curious contrivances, whereby the city of Syracuse was so long defended, when besieged by Marcellus. "The vigorous efforts made to carry the place, had certainly succeeded sooner (says Livy) had they not been frustrated by one man: this was Archimedes, a man famous for his skill in astronomy, but more so for his surprising invention of warlike machines, with which in an instant he destroyed what had cost the enemy vast labour to erect. Against the vessels, which came up close to the walls, he contrived a kind of crow, projected above the wall, with an iron grapple fastened to a strong chain; this was let down upon the prow of a ship, and by means of the weight of a heavy counterpoise of lead, raised up the prow, and set the vessel upright upon her poop; then letting it down all of a sudden, as if the vessel had fallen from the walls, to the great terror of the seamen it sunk so far into the sea, that it let in a great deal of water, even when it fell directly on its keel." However, notwithstanding all his art, Syracuse was at length taken by Marcellus, who commanded his soldiers to have a particular regard to the safety of Archimedes; but this ingenious man was unfortunately slain by a soldier, who did not know him. "What gave Marcellus the greatest concern (says Plutarch) was the unhappy fate of Archimedes, who was at that time in his museum, and his mind, as well as eyes, so fixed and intent upon some geometrical figures, that he neither heard the noise and hurry of the Romans, nor perceived the city was taken. In this transport of study and contemplation, a soldier came suddenly upon him, and commanded him to follow him to Marcellus; which he refusing to do till he had finished his problem, and fitted it for demonstration, the soldier,

Whilst he was engaged in the solution of this difficulty, he happened to go into the bath, where observing, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be answered by a like method; on which he leaped out, and ran homeward, crying *εὕρηκα!* *εὕρηκα!* He then made two masses, each of equal weight with the crown, one of gold and the other of silver: when he had done this, he filled a large vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the

vessel again, measuring the water exactly, which he put in: this shewed him what measure of water answered to a certain quantity of silver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow, the gold being less in bulk than the silver, though of the same weight. Then he filled the vessel a third time, and putting in the crown itself, he found that it caused more water to overflow than the golden mass of the same weight; whence he computed the mixture of silver with the gold; and so manifestly discovered the fraud. Vitruv. lib. ix. cap. 3.

Lib. xxiv.  
cap. 34.

Ibid.

In Marcellus.

in a rage, drew his sword, and ran him through. Others write, that Archimedes seeing a soldier coming with a drawn sword to kill him, entreated him to hold his hand one moment, that he might not die with the regret of having left his problem unfinished, and the demonstration imperfect; but that the soldier, without any regard either to his problem or demonstration, killed him immediately. Others again write, that as Archimedes was carrying some mathematical instruments in a box to Marcellus, as sun-dials, spheres, and angles, with which the eye might measure the magnitude of the sun's body, some soldiers met him, and believing there was gold in it, slew him." Livy says he was slain by a soldier, who did not know who he was, whilst he was drawing schemes in the dust; that Marcellus was grieved at his death, and took care of his funeral; making his name at the same time a protection and honour to those who could claim being related to him. Archimedes is said to have been killed in the 143d Olympiad, and 546th year of Rome, about two hundred and eight years before the birth of Christ. We have several of his works still extant, but the greatest part of them are lost (b). When Cicero was quæstor for Sicily, he

Lib. xxv.  
cap. 31.

Vitruv.  
lib. ix.  
cap. 3.

(b) His pieces which remain are,

1. Περὶ τῆς Σφαίρας καὶ κυλίνδρου Μετρίαις. Two Books of the Sphere and Cylinder.

2. Κύκλου Μετρίαις. The Dimension of a Circle.

3. Ἐπιπέδων ἰσορροπίων ἢ κέντρα βαρῶν ἐπιπέδων. Of Centres of Gravity or Æquiponderants.

4. Περὶ κονοειδίων καὶ Σφαίροειδίων. Of Spheroids and Conoids.

5. Περὶ ἑλίκων. Of spiral Lines.

6. Τετραγωνισμοῦ παραβολῆς. The Quadrature of a Parabola.

7. Φαμμίτης. Of the Number of the Sand.

8. Περὶ τῶν ὀχυρμένων. Of Bodies that float on Fluids.

Among the works of Archimedes which are lost, we may reckon the descriptions of the following inventions, which we may gather from himself and other ancient authors.

1. Περὶ τῆς σφαγῆς, or his account of the method which he used to discover the mixture of gold and silver in the crown.

2. His description of the Κόχλια, or Κόχλιον, an engine to draw water out of places where it is stagnated.

Athenæus speaking of the prodigious ship built by the order of Hiero, tells us that Archimedes invented the cochlion, by means of which the hold, notwithstanding its depth, could be drained by one man. (Δειπνισοφιστῶν, lib. v.) Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would empty the water from any depth.

3. The Ἐλξ, by means of which (according to Athenæus, Δειπνιστ. lib. v.) he launched Hiero's great ship.

4. The Τρίσπαλον, or Τρίσπαρον, of the power of which Tzetzes gives a hyperbolical relation, Chil. ii. hift. 35.

5. The machines he used in the defence of Syracuse against Marcellus. Of these we have an account in Polybius, Livy, and Plutarch.

6. His burning-glasses, with which he is said to have set fire to the Roman gallies. Galen, Περὶ κρείστων, lib. iii.

7. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes, Chil. ii. hift. 35.

discovered the tomb of Archimedes, all over-grown with bushes and brambles (c): there was an inscription upon it, but the latter part of the verses was quite worn out.

(a) Cicero himself informs us of this, in the following passage: "Cujus ego quæstor (says he) ignoratum ab Syracusanis, cum esse omnino negarent, septum undique, et vestitum vepribus, et dumetis indagavi sepulchrum. Tenebam enim quosdam senariolos, quos in ejus monumento esse inscriptos acceperam; qui declarabant, in summo sepulchro speram esse positam cum cylindro. Ego autem, cum omnia collustrarem oculis (est enim ad portas Agrigianas magna frequentia sepulchrorum) animadverti columellam non multum e dumis eminentem, in qua inerat sphaeræ figura, et cylindri. Atque ego statim Syracusanis (erant autem principes mecum) dixi, me illud ipsum arbitrari esse, quod quærerem. Immissi cum falcibus multi purgarunt et apparuerunt locum. Quo cum patefactus esset aditus, ad adversam basin accessimus, apparebat epigramma exess posterioribus partibus versiculorum, dimidiatis fere. Ita nobilissima Græciæ civitas, quondam vero etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset." Tuscul. quæst. lib. v.

ARETIN (Francis) a man of great reading, and well acquainted with the Greek language. He translated into Latin the Commentaries of St. Chrysostom upon St John, and about twenty homilies of the same father: he also translated the Letters of Phalaris into Latin; and wrote a treatise De balneis Puteolanis. He studied at Sienna, about the year 1443; and afterwards taught law there with such a vivacity of genius, that they called him the Prince of Subtleties, and his wit became a proverb. He displayed his talent chiefly in disputes, in which no body could withstand him. He gave his opinions in law with so much confidence, as to assure those who consulted him, that they should carry their cause; nor did experience contradict him, for it was a common saying at the bar, such a cause has been condemned by Aretin, it must therefore be lost. He taught also in the university of Pisa, and in that of Ferrara. He was at Rome, under the pontificate of Sixtus IV. but did not stay here long, for he soon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury, by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his salary was continued. He continued, however, sometimes to mount the chair; and although his lectures had now but little spirit in them, yet he had still many hearers;

hearers on account of his reputation. One day, when the students were gone to some public shews, there were but forty persons in his auditory, which so mortified him, that he threw away his book, and cried out, "Aretin shall never explain law to a few persons:" he retired in a passion, and would teach no more. He was severe in his temper, and never kept a servant longer than a month or two; for it was a maxim of his, "That new-hired servants always serve best." He was honoured with the title of knight, and spent all his life in celibacy; and his way of living was so parsimonious, that he was thereby enabled to amass a great deal of wealth. He was no less honoured on account of his continence than his learning. He had designed his wealth for the maintenance of a college, but he altered his resolution, and left it to his relations.

ARETIN (Guy) a Benedictine monk, who lived in the eleventh century. He rendered himself famous by his discovering a new method of learning music. He published a book upon this subject intitled *Micrologus*, and a letter, which has been inserted by cardinal Barronius in his *Annals*, under the year 1022. It was under the pontificate of John XX. that the *Micrologus* appeared, the author being then four-and-thirty years of age, and having been thrice invited to Rome by pope Benedict VIII. His holiness had examined the *Antiphonaire* of Aretin, and he admired several things in this author. Possévin tells us, in his *Apparatus*, Guy Aretin was the inventor of the six notes in music, Ut, Re, Mi, Fa, Sol, La; and some will have it, that the names of these six notes were borrowed from a hymn, containing the following Sapphic verses:

UT queant laxis	REsonare fibris
MIRA gestorum	FAMuli tuorum
SOLVE pollutis	LABiis reatum.

Vof. de Mus.  
P. 40.

The first and sixth syllables of each verse must be taken for this purpose. Some pretend that the word *Gammut*, so frequent in music, came from Aretin's having used the first letters of the alphabet to mark his notes, and taking the letter G, which the Greeks call gamma; and that he did it to shew, that music came from Greece.

Furetiere, at  
the word  
GAMMUT.

ARETIN (Leonard.) This name was given him from his being of Arezzo; he is better known by it, than by that of Brunus or Bruni, his family-name. He was one of the ablest



Jovius Elog.  
cap. 59.

Ibid. cap. 9.  
and 116.

ablest men of the fifteenth century (*a*). He studied Greek under Emanuel Chrysoloras, and was afterwards appointed secretary of the briefs to pope Innocent VII. of which office he acquitted himself honourably under this pope and the four following ones; and was afterwards secretary to the republic of Florence. He translated some of Plutarch's *Lives* into Latin (*b*), and the *Ethics* of Aristotle; he composed three books Of the Punic war, which may serve as a supplement for those wanting in Livy; the two first treat of the first Punic war, the third of the disorders into which the Carthaginians fell, by the mutiny of the soldiers and the revolt of the people; as also of the war against the Gauls, and against those of Illyria (*c*). He wrote likewise the History of Italy during his own time, beginning with the schism against pope Urban VI. in 1378, and ending with the victory obtained by the Florentines in 1440. He has also given us the History of the Republic of Florence, and that of ancient Greece from the command of Theramenes and Thrasylulus among the Athenians, to the death of Epaminondas. He was reputed to be the author of a History of the Goths, which gained him a good deal of reputation, till it was known he had translated it from the Greek of Procopius; this drew some infamy upon his memory, for he had appropriated the work to himself; but Christopher Perrona with a good deal of pains restored the work to the real author. Aretin left several other works, the catalogues of which may be seen in Gesner's *Bibliotheca*. He died in 1443, or the year after according to some, at Florence, being then seventy-four years of age, where there is a marble monument erected to him, in the church of the Holy Cross, with an inscription to the following purpose: "Since the death of Leonard, history is in mourning, eloquence is become mute, the Greek and Latin Muses cannot forbear shedding tears." Poggius made his funeral oration, wherein he informs us, that he lived forty years in such constant friendship with Aretin, that it never suffered the least interruption or difference.

(*a*) Paulus Jovius says (Elog. cap. ix. p. 27.) that Aretin was the first restorer of the Greek language in Italy. Philolphus (Conviv. lib. i.) ascribes to him a great deal of eloquence, and a large fund of genius and erudition. Poggius has set him above all his contemporaries in point of eloquence and science. In Philolph. *inveſt.* 2.

(*b*) The life of Paulus Emilius,

the two Gracchi, Pyrrhus, Sestorius, Demosthenes, Mark Anthony, and Cato of Utica.

(*c*) Mr. Bayle says Aretin has done nothing but translated the Greek of Polybius, though he has denied it in his preface; and from thence it comes that Badius Ascensius has put the name of Polybius at the beginning of this work in his Paris edition, Voss. de *Histor. Latin.* p. 559.

ARETIN

ARETIN (Peter) a native of Arezzo, who lived in the sixteenth century. He was famous for his satirical writings, and was so bold as to carry his invectives even against sovereigns, and from thence got the title of the Scourge of Princes. Francis I. the emperor Charles V. most of the princes of Italy, several cardinals, and many noblemen courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he is said to have got a medal struck, on one side of which he is represented with these words *IL DIVINO ARETINO*; and on the reverse, sitting upon a throne, receiving the presents of princes, with these words, *I PRINCIPI TRIBUTATI DA POPOLI, TRIBUTANO IL SERVIDOR LORO*. Some imagine he gave himself the title of Divine, signifying thereby that he performed the functions of a God upon earth by the thunderbolts with which he struck the heads of the highest personages. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he had subjected more princes by his pen, than the greatest had ever done by their arms (*a*). Aretin wrote many irreligious and obscene pieces; such are his dialogues, which were called *Ragionamenti* (*b*). We have also six volumes of Letters wrote by him, but they are not in much esteem: "I have read (says Mr. Menage) all Peter Aretin's letters, without finding any thing that I could insert in any of my-books; there is nothing but the style of them worth regarding." Some say that Aretin changed his loose libertine principles; but however this may be, it is certain that he composed several pieces of devotion (*c*): he wrote a Paraphrase

Jac. Galtius  
de Script. nom.  
Ecclesiasticis  
tom. i.  
p. 31.

Menagiana,  
p. 396.  
of the first  
Dutch edit.

(*a*) See a letter written to him by Baptista Tornielli, in a collection published in 1558, at Venice, appressedo Dominico Giglio, in octavo, p. 128 verso of the first book.

(*b*) There is likewise imputed to him another very obscene performance, *De omnibus Veneris schematibus*. "It was about the year 1525 (says Mr. Chevallier) that Julio Romano, the most famous painter of Italy, instigated by the enemy of the salvation of mankind, invented drawings to engrave twenty plates: the subjects are so indecent, that I dare

only name them. Peter Aretin composed sonnets for each figure. George Vasari, who relates this in his *Lives of the Painters*, says, he does not know which would be the greatest impurity, to cast one's eyes upon the drawings of Julio, or to dip into the verses of Aretin." *Origin de l'imprimerie de Paris*, p. 224.

(*c*) Hence, it was said of him, "Ubi bene, nemo melius; ubi male, nemo pejus." "They are mistaken (says Mr. Bayle) who pretend that he composed his books after having renounced his libertine life, by a serious

phraſe on the penitential Pſalms, and another on Genefis. he wrote alſo the Life of the Virgin Mary, and that of St. Catherine of Sienna, and of St. Thomas Aquinas. He was author likewiſe of ſome comedies, which were eſteemed pretty good of their kind. He died in the year 1556, being about ſixty-five years old (*d*).

It

ſerious repentance. He compoſed books of piety and books of debauchery alternately, being always a man of ill principles, and plunged in corruption; and if with regard to men, he was leſs pernicious when he exerciſed himſelf on pious matters, he was more criminal in the ſight of God in the former,

than in the latter: it did not belong to ſuch a profane perſon to touch upon holy things; he did them more hurt in explaining them with a depraved heart, and upon bad motives, than if he had openly inſulted them; and to him the following words of the Pſalmiſt may be applied:

But to the wicked, thus ſaith God,  
How dar'ſt thou teach my laws abroad,  
Or in thy mouth my cov'nant take?  
For ſtubborn thou, confirm'd in ſin,  
Haſt proof againſt inſtruction been,  
And of my word didſt lightly ſpeak.  
When thou a ſubtle thief didſt ſee,  
Thou gladly didſt with him agree,  
And with adult'ers didſt partake.  
While ſlander is thy chief delight,  
Thy tongue by envy mov'd, and ſpight,  
Deceitful tales does hourly ſpread:  
Thou doeſt with hateful ſcandals wound  
Thy brother, and with lies confound  
The offspring of thy mother's bed;  
Theſe things didſt thou, whom ſtill I ſtrove  
To gain with ſilence and with love,  
Till thou didſt wickedly ſuſmiſe,  
That I was ſuch a one as thou;  
But I'll reprove and ſhame thee now,  
And ſet thy ſins before thine eyes.

Brady and Tate.

(*d*) Mr. Moreri ſays, that Aretin died at Venice, and gives the following lines as his epitaph:

Condit Aretini cineres lapis ipſe ſepultus  
Mortales atro qui ſale perfricuit.  
Intactus Deus eſt illi, cauſamque rogatus  
Hanc dedit, "Ille, inquit, non mihi notus erat."  
Here Aretin the bitter Tuſcan lies,  
A man who never ceaſ'd to ſatirize  
The whole human race; God alone was free,  
He gave this reaſon, "He's unknown to me."

There is nothing in Moreri's narration (ſays Mr. Bayle) that can give us the leaſt ſuſpicion that theſe four verſes are not the very inſcription on

Aretin's monument. He thinks it is deceiving a reader, not capable of avoiding the miſtake by his own reflection, and that it is laying a ſnare for

It is said by some, that he fell into such a fit of laughter, on hearing some smutty conversation, that he overturned the chair upon which he sat, and that in the fall he hurt his head and died upon the spot. Aretin wrote some verses against Peter Strozzi, but he heartily repented of this, for Strozzi, being a resolute man, threatened to have him stabbed in his bed; which so frightened the poet, that he durst not allow any body to come into his house, nor had he the courage to go out of it himself, as long as Strozzi staid in the state of Venice.

Ant. Lauren.  
Politianus in  
Dial. de risu,  
p. 78.  
Remig. Flo-  
rentio Confi-  
derat. civili  
sopra Guic-  
ciardini,  
cap. vi.  
fol. 8. verso.

for the protestants, who will be apt to believe, upon Moreri's word, that the patriarch of Venice suffered not only that an atheist should be buried in holy ground, but also that such an epitaph, turning the thing to a jest, should be exposed in a church to the eyes of the world. He says, he cannot believe that the corruption and negligence of the clergy ever went so far as to suffer such sepulchral in-

scriptions in a church; he therefore concludes that the four verses related by Moreri are one of those satirical pieces, which are often made upon the death of persons, under the title and form of an epitaph: and father Coronelli (whom Mr. Bayle consulted upon the matter) wrote to him, that upon enquiry he could find no such epitaph.

A R I O S T O (Lodovico, or Lewis) a celebrated Italian poet, descended of a good family, and born at the castle of Reggio, in Lombardy, in the year 1474. He soon gave marks of his great genius, for when very young, he composed several excellent poetical pieces, one of the most remarkable of which is the story of Pyramus and Thisbe, which he formed into a play, and had it acted by his brothers and sisters. This performance gained him great applause, all who saw it presaging he would prove one of the greatest poets of the age. His father, however, being a man of no taste for learning, regarded more what study would be most profitable for his son to follow, than what suited his genius and inclination: he obliged him therefore to apply to the law, which he did for some years, though with great reluctance; but upon his father's death, he returned to the more agreeable pursuits of poetry. He was left but in indifferent circumstances, either because the estate was divided amongst all his brothers, or because his father's income consisted chiefly of places of profit, which determined at his death. When Ariosto was about thirty years of age, he was introduced to Hippolito cardinal of Est, a great patron of learned men, who entertained him in a very honourable manner. The success which he had hitherto had in the little poetical pieces which he had published, inspired him with the ambition of distinguishing himself by some nobler work. San-

Harrington's  
Life of Ari-  
osto, in his  
Translat. of  
the Orlando  
Furioso.

nazarius,

P. 417.

nazarius, Bembo, Nangerius, and Sadolet, had rendered themselves famous for the beauty of their Latin poems; Ariosto had likewise wrote some in this language, but finding, as sir John Harrington observes, that he could not raise himself to the highest rank amongst the Latin poets, which was already possessed by others, he applied himself chiefly to the cultivation of his native tongue, being desirous to enrich it with such works as would render it valuable and important to other nations. He read Homer and Virgil with vast carefulness, and having in view these great originals, he began a poem on the loves of Orlando, taking the subject from Bojardo's Orlando Innamorato, upon whose model he proceeded. He began this poem when he was about thirty years of age; it is the most celebrated of all his works, though there have been many different opinions concerning it (a). But his attachment to poetry did not hinder him from engaging in public affairs, for he was employed in embassies and negociations in different parts of Italy (b). The cardinal of Est wanted to have carried

(a) Muretus, Paulus Jovius, and the gentlemen of Port Royal have bestowed great encomiums on this poem. James Peltier, of Mons, in the first book of his Art of Poetry, has however censured many things in this production; as has Mr. Balzac, in his Critical Discourse upon the Herodes Infanticida of Daniel Heinsius, and father Rapin in his General Reflections upon Poetry. It is objected by some, that he speaks too much in his own person by way of digression, which is said to be contrary to the laws of poetry, because neither Homer nor Virgil did it. "Methinks (says sir John Harrington, in answer to this) it is a sufficient defence to say, Ariosto doth it. Sure I am, it is both delightful and profitable, to have a seat or resting place for the reader; and even as if a man walked in a fair long alley, to have a seat or resting place here and there, is easy and commodious. But if at the same seat were planted some excellent tree, that not only with the shade should keep us from the heat, but with some pleasant and right wholesome fruit should allay our thirst and comfort our stomach, we should think it for the time a little paradise. So are

Ariosto's morals and pretty digressions sprinkled through his long work, to the no less pleasure than profit of the reader." There were several editions and translations of this poem: it was translated into English by sir John Harrington, the third edition of which was published at London, in folio, 1634, with the following title, Orlando Furioso, in English heroic verse, by Sir John Harrington of Bath Knight; now thirdly revised and amended, with the Addition of the Author's Epigrams.

(b) When pope Julius II. intended to make war upon the duke of Ferrara, cardinal Hippolito's brother, Ariosto was chosen as a proper person to go upon an embassy to him. He transacted this affair with so much success, that he gained a great character at his return. He went a second time to the same pope, at a very difficult and dangerous time, when no body would undertake the commission: he accordingly performed his journey, and presented himself to the pope; but finding, by some secret intelligence, that his embassy would be to no manner of purpose, but expose him to the utmost danger, he returned home through all the difficulties

carried him to Hungary, with some other illustrious persons who attended him, but Ariosto refusing to go, lost all his interest with his patron.

Upon the death of Hippolito he engaged in the service of Alfonso duke of Ferrara, who treated him with great esteem and affection, and appointed him governor of Grassignana, *Ibid.* p. 419. which office he discharged with great honour and success. After his return home, he dedicated the rest of his life to retirement, prosecuting his studies in a house which he built for himself at Ferrara (c). He translated several pieces out of French and Spanish into Italian; and wrote also several satires, which, according to Mr. Menage, are esteemed by the best judges. There are likewise five comedies of his extant (d), which the duke of Ferrara was so pleased with, that he erected a magnificent stage in the hall of Ferrara, for the representation of them, and made the author several considerable presents. At his desire, Ariosto translated the *Mænechmi* of Plautus into Italian, which was exhibited with great success;

weakies and hazards imaginable, and he was highly honoured for his resolution and courage in this affair.

(c) It was but a small, though convenient house: being asked, why he had not built it in a more magnificent manner, since he had given such

noble descriptions of sumptuous palaces, beautiful porticos, and pleasant fountains, in his *Orlando Furioso*? He replied, that words were cheaper laid together than stones. Upon the door was the following inscription:

*Parva, sed apta mihi, sed nulli obnoxia, sed non  
Sordida, pars mea sed tamen ære domus.*

Which Harrington thus translates,

This house is small, but fit for me, but hurtful unto none;  
But yet not fluttish, as you see, yet paid for with mine own.

(d) They are intitled,

1. *La Cassaria*; in prose and verse: printed in 1536.

2. *La Lena*; in prose and verse.

3. *Il Negromante*; in prose and verse.

4. *Gli Suppositi*; in prose and verse.

5. *La Scholastica*; in verse.

Ludovico Riccoboni, in his *Histoire de Theatre Italien*, gives a very high character of these comedies; and we find in his book a very agreeable story relating to Ariosto (p. 137.) His father one day was in a violent passion with him, and talked to him for a considerable time with vast severity; the son heard him with great attention, without making any answer, and they parted without Ari-

osto's speaking one word to excuse himself with regard to the reproaches which were made to him. When his father was gone, Ariosto's brother asked him what was the reason that he did not say any thing to his father in his defence? He replied, that he was then actually composing a comedy, and had stopped short at a scene, in which an old man was reprimanding his son; that when his father began to speak, the thought came into his head, to observe him with the utmost attention, in order that he might draw the representation after nature; so that he only regarded his tone of voice, and gestures, and expressions, without concerning himself about his defence.

and

and all his other comedies were frequently acted by persons of the first quality : and when his *Lena* was first represented, Ferdinand of Est, afterwards marquis of Massa, so far honoured the piece, as to speak the prologue. Ariosto used to read his verses to his friends and the ladies of his acquaintance ; his manner of reading was excellent, so that he thereby gave a peculiar grace to every thing he pronounced (*e*). He was honoured with the laurel by the emperor Charles V. in the year 1533.

Ariosto was of an amorous disposition, and left two natural sons. He was affable, easy, and condescending in his temper. He enjoyed the friendship of the most eminent men of learning of his time, most of whom he mentions with great respect in the last canto of his *Orlando Furioso*. His constitution was but weakly, so that he was obliged to have recourse to physicians the greatest part of his life. He bore his last sickness with great resolution and serenity, and died at Ferrara the 8th of July, 1533, according to sir John Harrington, being then fifty-nine years of age. He was interred in the church of the Benedictine monks, who, contrary to their custom, attended his funeral. He had a bust erected to him, and an epitaph, written by himself, inscribed upon his tomb (*f*). His death was much regretted by all his acquaint-

Life of Ariosto, p. 422.

(*e*) He is said likewise to have been extremely vexed if he heard his own writings repeated with an ill grace and accent. As he was passing one day by a potter's shop, it happened that the potter was singing a stanza out of the *Orlando Furioso*, which he pronounced in so bad a manner, that Ariosto, being in an excessive passion, with a little stick he had in his hand, broke several of

the pots which stood exposed to sale. The potter expostulated with him in very severe terms, for injuring a poor man who had never done him the least harm in his whole life : " Yes (replied Ariosto) I have not yet sufficiently revenged myself upon you, for the injury which you have done me to my face." Sir John Harrington's *Life of Ariosto*, p. 420, 421.

(*f*) The epitaph is as follows :

Ludovici Ariosti humanior ossa  
Sub hoc marmore, seu sub hac humo, seu  
Sub quidquid voluit benignus hæres,  
Sive hærede benignior comes, seu  
Opportunius incidens viator :  
Nam scire haud potuit futura : sed nec  
Tanti erat, vacuum sibi cadaver  
Ut urnam cuperet parare.  
Vivens ista tamen sibi paravit,  
Quæ scribi voluit suo sepulchro,  
Olim si quod haberet id sepulchrum :  
Ne cum spiritus hoc brevi peracto  
Præscripto spatio miscellos artus,  
Quos ægre ante reliquerat, reposcet,  
Hac et hac cenerem huc et huc revelans  
Dum noscat proprium, diu vagetur.

ances,

ances, and particularly by the men of letters, who honoured his memory by several Latin and Italian poems:

ARISTOPHANES, a celebrated comic poet of Athens. His place of nativity, however, has been contested, for his enemies endeavoured to represent him as a stranger: but he fully confuted this suggestion, repeating on this occasion the two following verses of Telemachus in the *Odyssey*:

Μῆτερ μὲν τ' ἐμὲ Φοῖβι τὸ ἐμμεναι, αὐτὰρ ἔγω δὲ  
Οὐκ οἶδ', ἃ γὰρ δὴ τις ἰδὼν γόνον αὐτὸς ἀνέγνω.

My mother told me so: 'twas he, she said;  
I know not: and, pray, who has more to plead?

He was cotemporary with Plato, Socrates, and Euripides, and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery: he had also great spirit and resolution, and was a declared enemy to slavery, and to all those who wanted to oppress their country. The Athenians suffered themselves in his time to be governed by men, who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed the designs of these men, with great wit and severity, upon the stage. Cleo was the first whom he attacked, in his comedy of the *Equites*; and as there was not one of the comedians who would venture to personate a man of his great authority, Aristophanes played the character himself, and with so much success that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet (a). He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse desired to learn the state and language of Athens, Plato sent him the comedies of Aristophanes, telling him these were the best representation thereof. He wrote above fifty comedies, but there are only eleven extant which are perfect; these are *Plutus*, the *Clouds*, the *Frogs*, *Equites*, the *Acharnenses*, the *Wasps*, *Peace*, the *Birds*, the *Ecclesiazusæ* or *Female Orators*, the *Thesmophoriazusæ* or

See Madant  
Dacier's pre-  
face to her  
Translat. of  
Aristophanes

(a) This freedom of his was so well received by the Athenians, that they cast handfuls of flowers upon the head of the poet, and carried him through the city in triumph with the greatest acclamations, and paid him the highest compliments imaginable.

They made also a public decree, that he should be honoured with a crown of the sacred olive-tree in the citadel, which was the greatest honour that could be paid to a citizen. Dacier's preface to Aristophanes.



Ibid.

Thurydides,  
lib. v.

Priestesses of Ceres, and *Lyfistrata*. The *Clouds*, which he wrote in ridicule of Socrates (*b*), is the most celebrated of all his comedies: madam Dacier tells us, she was so much charmed with this performance, that after she had translated it, and read it over two hundred times, it did not become the least tedious to her, which she could not say of any other piece; and that the pleasure which she received from it, was so exquisite, that she forgot all the contempt and indignation which Aristophanes deserved for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens. Aristophanes having conceived some aversion to the poet Euripides, satirizes him in several of his plays, particularly in his *Frogs* and his *Thesmophorazusæ*. He wrote his *Peace* in the tenth year of the Peloponnesian war, when a treaty for fifty years was concluded between the Athenians and the Lacedæmonians, though it continued but seven years. The *Acharnenses* was written after the death of Pericles, and the loss of the battle in Sicily, in order to dissuade the people from intrusting the safety of the commonwealth to such imprudent generals as Lamachus. Soon after, he represented his *Aves* or *Birds*, by which he admonished the Athenians to fortify Decelæa, which he calls by a fictitious name *Nephelococcygia*. The *Vespæ* or *Wasps*, was written after another loss in Sicily, which the Athenians suffered from the misconduct of Chares. He wrote the *Lyfistrata* when all Greece was involved in a war; in which comedy the women are introduced debating upon the affairs of the commonwealth, when they come to a resolution, not to go to bed with their husbands till a peace should be concluded. His *Plutus* (*c*), and other comedies of that kind, were written after the magistrates had given orders, that no person should be exposed by name upon the stage. He invented a peculiar kind of verse, which was called by his name, and is mentioned by Cicero in his *Brutus*; and Suidas says, that he also was the inventor of the tetrameter and octameter verse.

(*b*) Socrates had a contempt for the comic poets, and never went to see their plays, except when Alcibiades the son of Clinias, or Critias the son of Callæchrus, obliged him to go thither. He was shocked at the great licentiousness of the old comedy; and as he was a man of piety, probity, candour, and wisdom, could not bear that the characters of his fellow-citizens should be abused. This contempt which he expressed to

the comic poets, was the ground of their aversion to him, and the motive of Aristophanes's writing the *Clouds* against him. *Ælian*. Var. Hist. lib. ii. cap. 13.

(*c*) The design of Aristophanes in this comedy, was to reproach the Athenians with their avarice, which had occasioned them to commit very great errors in the most important affairs.

Aristophanes

Aristophanes was greatly admired amongst the ancients, especially for the true Attic elegance of his style: "It is (says madam Dacier) as agreeable as his wit; for besides its purity, <sup>Ibid.</sup> force, and sweetness, it has a certain harmony, which sounds extremely pleasant to the ear: when he has occasion to use the common ordinary style, he does it without using any expression that is base and vulgar; and when he has a mind to express himself loftily, in his highest flight he is never obscure." "Let no man (says Scaliger) pretend to understand the Attic dialect, who has not Aristophanes at his fingers ends; in him are to be found all the Attic ornaments, which made St. Chrysostom so much admire him, that he always laid him under his pillow when he went to bed." Mr. Frichlin observes, that <sup>De Poet. lib. iii. cap. 7.</sup> Plautus has a great affinity to Aristophanes in his manner of writing, and has imitated him in many parts of his plays (d). Frichlin has written a vindication of our poet, in answer to the objections urged against him by Plutarch. How great an opinion Plato had of Aristophanes is evident even from Plutarch's acknowledgement, who tells us, that this poet's Discourse upon Love was inserted by that philosopher in his Symposium: and Cicero, in his first book, De legibus, styles him "the most witty poet of the old comedy." There have been several editions and translations of this poet (e). The time of his death is unknown; but it is certain he was living after the expulsion of the tyrants by Thrasybulus, whom he mentions in his Plutus and other comedies.

(d) "The address of Aristophanes (says Mr. Rymer) is admirable: he would make the truth visible, palpable, and every way sensible. His art and application, his strange fetches, his lucky starts, his odd inventions, his wild turns, returns, and and counterturns, were never matched, nor are ever to be reached again. — Amongst the moderns, our Rehearal is some resemblance of his Frogs. The virtuoso's character, and Ben Johnson's Althymist, give some shadow of his Clouds. But no where, peradventure, wanders so much of his spirit, as in the French Rabelais." Short View of Tragedy, p. 22. London edit. 1693.

(e) Nicodemus Frischlin, a German, famous for his classical knowledge, in the sixteenth century, translated

Plutus, the Clouds, the Frogs, the Equites, and the Acharnenses into Latin verse. Quintus Septimus Florens rendered into Latin verse the Wasps, the Peace, and Lysistrata; but his translation is full of obsolete words and phrases. Madam Dacier published at Paris, in 1692, a French version of Plutus, and the Clouds, with critical notes, and an examination of them according to the Rules of the theatre. Mr. Lewis Theobald likewise translated these two comedies into English, and published them with remarks. The most noble edition of this author is that published by Ludolphus Kufter, at Amsterdam, in folio, in 1710, and dedicated to Charles Montague earl of Halifax.

Rapin's  
 Comparison  
 of Plato and  
 Aristotle.

ARISTOTLE, the chief of the Peripatetic philosophers, born at Stagyra, a small city in Macedon, in the 99th Olympiad, about three hundred and eighty-four years before the birth of Christ. He was the son of Nichomachus, physician to Amyntas, the grandfather of Alexander the Great. He lost his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army; but not succeeding in this profession, he went to Delphos, to consult the oracle what course of life he should follow; when he was advised to go to Athens, and study philosophy. He accordingly went thither about eighteen years of age, and studied under Plato till he was thirty-seven. By this time he had spent his whole fortune; and we are told that he got his living by selling powders, and some receipts in pharmacy (a). He followed his studies with most extraordinary diligence, so that he soon surpassed all in Plato's school. He eat little, and slept less; and that he might not over-sleep himself, Diogenes Laertius tells us, that he lay always with one hand out of the bed, having a ball of brass in it, which, by its falling into a basin of the same metal, awaked him. We are told, that Aristotle had several conferences with a learned Jew at Athens, and that by this means he instructed himself in the sciences and religion of the Ægyptians, and that he thereby saved himself the trouble of travelling into Egypt (b). When he had studied about fifteen years under Plato, he began to form dif-

(a) Francis Patricius is of opinion Aristotle was a hearer of Plato till the age of forty, and that he practised pharmacy and physic till that time, in order to get a livelihood. He adds, that formerly physicians were also apothecaries; and that we have three reasons to make us believe that Aristotle was a physician: he was of a race of physicians; he composed a book on health and diseases; and he trained up Alexander to the study of physic, into which that monarch gained a great insight, as well in theory as practice. Patricius *Discuss. Peripatet. tom. i. p. 3.*

(b) If it is true (says Mr. Bayle) that Aristotle had so many confer-

ences with so learned a Jew, could he have believed what he says of the origin of the Jews? would he have said, that they were descended from the Calami, a people of India; and that they took upon them the name of Jews in Syria, from a province they were possessed of, named Judæa? which is what Aristotle pretends in the passage of Clearchus, quoted by Josephus. Is it to be imagined his Jew would have left him in so childish an error? and might we not have expected to find more traces of Judæa, and the Jewish nation, in all the writings of Aristotle, after so many discoveries as the Jew is said to have communicated to him?

ferent

ferent tenets from those of his master, who became highly piqued at his behaviour (c). Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Mysia, where his old friend Hermias reigned. Here he married Pythias, the sister of this prince, whom he is said to have loved so passionately, that he offered sacrifice to her. Some time after, Hermias having been taken prisoner by Mæranon, the king of Persia's general, Aristotle went to Mitylene, the capital of Lesbos, where he remained till Philip, king of Macedon, having heard of his great reputation, sent for him to be tutor to his son Alexander, then about fourteen years of age; Aristotle accepted the offer, and in eight years taught him rhetoric, natural philosophy, ethics, politics, and a certain sort of philosophy, according to Plutarch, which he taught nobody else. Philip erected statues in honour of Aristotle, and for his sake rebuilt Stagyra, which had been almost ruined by the wars.

Aristoteles,  
apud Euseb.  
Præparat.  
lib. xv. p. 2.

Aristotle having lost the favour of Alexander by adhering to Calisthenes, his kinsman, who was accused of a conspiracy against Alexander's life, he removed to Athens, where he set up his new school. The magistrates received him very kindly, and gave him the Lycæum, so famous afterwards for the concurrence of his disciples: and here it was, according to some authors, that he composed his principal works. Plutarch, however, tells us, that he had already wrote his books of Physics, Morals, Metaphysics, and Rhetoric. The same author says, that Aristotle being piqued at Alexander, because of the presents he had sent to Xenocrates, was moved with so much resentment, that he entered into Antipater's conspiracy against this prince. The advocates for Aristotle, however, maintain this charge to have been without foundation; that at least it made no impression on Alexander, since about the same time he ordered him to apply

Rapin, *ibid.*

(c) Diogenes Laertius says (Vit. Aristot. num. ii. lib. 5.) that Plato finding Aristotle had broke off from him, used to say, "He has kicked against us, as colts are wont to do against their dam." Ælian explains at large this expression of Plato: "The colt (says he, Var. Hist. lib. iv. cap. 9.) kicks at his dam, after being filled with her milk: in like manner, Aristotle, after he had imbibed from Plato the milk and nourishment of philosophy, finding himself well fastened with the excellent

food he had received from his master, spurned at him with his heels, and opened a school in opposition to Plato." Helladius varies the image a little: Ἀριστοτέλης ὁ τῷ πατρὶ καὶ προδότης ὄντι Πλάτωνος ἵππος ἐπινομαζόμενος ἐναντιοῦσθαι δακνὼν τῷ διδασκάλῳ καὶ γὰρ ὁ ἵππος τὸν ἑαυτοῦ φίλιν πάλιν δάκνει, "Aristotle, the prince of the Peripatetic school, was called a horse by Plato, because he set up in opposition to his master; for the horse takes a pleasure in biting his own father." Apud Photium, Biblioth. p. 589.

C c 3

himself

himself to the study of animals; and sent him, in order to defray his expences, eight hundred talents, which amounts to four hundred and eighty thousand crowns, besides a great number of fishers and huntmen to bring him all sorts of animals. When Aristotle was accused of impiety by one Eurymedon, a priest of Ceres, he wrote a large apology for himself, addressed to the magistrates (*d*): but knowing the Athenians to be extremely jealous in regard to their religion, and remembering the fate of Socrates, he was so much alarmed, that he retired to Chalcis, a city of Eubæa, where he ended his days. Some say he poisoned himself, to avoid falling into the hands of his enemies; others affirm, that he threw himself into the Euripus, because he could not comprehend the reason of its ebbing and flowing (*e*); and there are some who tell us he died of a colic, in the sixty-third year of his age, being the third of the 114th Olympiad, two years after Alexander. The Stagyrtes carried away his body, and erected altars to his memory.

Diog. Laert.  
in Aristot.  
num. 6.

Besides his treatises on philosophy, he wrote also on poetry (*f*), rhetoric, law, etc. to the number of four hundred treatises, according to Diogenes Laertius; or more, according

(*d*) The particular circumstances of this affair are unknown. Diogenes Laertius says only (Vit. Arist. lib. v. numb. 5.) that the priest Eurymedon charged Aristotle with impiety, on account of a hymn which he composed in honour of Hermias, and an inscription of his engraved on his statue, in the temple of Delphi.

"It is impossible to be imagined (says Mr. Bayle) by what artifice his accusers could find any shadow of proof in the inscription on Hermias, since it only consisted of four verses, and those not having any allusion to religious matters, but only to the perfidiousness of the king of Persia towards this unhappy friend of Aristotle. Athenæus tells us (lib. xv. cap. 16. p. 696.) that the other foundation of the accusation, namely, the hymn composed in honour of Hermias, was unjust, since it was

not a religious poem, nor any sacred performance, as Demophilus pretended. The hymn in question is to be found in Athenæus and Diogenes Laertius.

(*e*) This story is fathered upon Justin Martyr and Gregory Nazianzen. The Euripus is said to ebb and flow seven times a day, and Aristotle not being able to comprehend the reason of this phenomenon, we are told that he flung himself headlong into it, with these words in his mouth: Ἐπειδὴ Ἀριστοτέλης ἐκ εἰς τὸν Εὐρίππον, Εὐρίππῳ χεῖμα τὸν Ἀριστοτέλην; i. e. "Since Aristotle cannot master the Euripus, let the Euripus master Aristotle." Lilius Gregor. Gyrardus Dialog. l. p. 912. tom. ii. Oper. edit. 1696.

(*f*) Mr. Pope speaks thus of Aristotle, as a poetical critic:

The mighty Stagyrte first left the shore,  
Spread all the sails, and durst the deep explore:  
He steer'd securely, and discover'd far,  
Led by the light of the Mæonian star.

Essay on Crit. ver. 646.

"A noble

according to Francis Patricius of Venice. An account of such as are extant, and of those said to be lost, may be seen in Fabricius's *Bibliotheca Græca*. He left his writings with Theophrastus, his beloved disciple and successor in the Lyceum, and forbad that they should ever be published. Theophrastus, at his death, trusted them to Neleus, his good friend and disciple, whose heirs buried them in the ground at Scepsis, a town of Troas, to secure them from the king of Per-

"A noble and just character (says the author of the *Essay on the Genius and Writings of Pope*) of the first and best of Critics! and sufficient to repress the fashionable and nauseous petulance of several impertinent moderns, who have attempted to discredit this great and useful writer. Whoever surveys the variety and perfection of his productions (continues the same writer) all delivered in the chastest style, in the clearest order, and the most pregnant brevity, is amazed at the immensity of his genius. His *Logic*, however neglected for those redundant and verbose systems, which took rise from Locke's *Essay on the Human Understanding*, is a mighty effort of the mind: in which are discovered the principal sources of the art of reasoning, and the dependences of one thought on another; and where, by the different combinations he hath made of all the forms the understanding can assume in reasoning, which he hath traced for it, he hath so closely confined it that it cannot depart from them, without arguing inconsequentially. His *Physics* contain many useful observations, particularly his *History of Animals*. His *Morals* are perhaps the purest system in antiquity. His *Politics* are a most valuable monument of the civil wisdom of the ancients, as they preserve to us the descriptions of several governments, and particularly of Crete and Carthage, that otherwise would have been unknown. But of all his compositions, his *Rhetoric* and *Poetics* are most complete! no writer has shewn a greater penetration into the recesses of the human heart, than this

philosopher, in the second book of his *Rhetoric*, where he treats of the different manners and passions, that distinguish each different age and condition of man; and from whence Horace plainly took his famous description in the *Art of Poetry*. La Bruyere, Rochefoucault, and Montaigne himself, are not to be compared to him in this respect. No succeeding writer on eloquence, not even Tully, has added any thing new or important on this subject. His *Poetics*, which I suppose are here by Pope chiefly referred to, seem to have been written for the use of that prince, with whose education Aristotle was honoured, to give him a just taste in reading Homer and the tragedians: to judge properly of which was then thought no unnecessary accomplishment in the character of a prince. To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible, as to pretend to a skill in geometry without having studied Euclid. The fourteenth, fifteenth, and sixteenth chapters, wherein he has pointed out the properest methods of exciting terror and pity, convince us that he was intimately acquainted with these objects, which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision, and philosophical closeness, with which the subject is handled, without any address to the passions or imagination. It is to be lamented that the part of the *Poetics* in which he had given precepts for comedy, did not likewise descend to posterity." *Essay on the Writings and Genius of Pope*, p. 168.

gamus, who made great search every where for books to adorn his library. Here they lay concealed one hundred and sixty years, until, being almost spoiled, they were sold to one *Rapin, ibid.* Apellicon, a rich citizen of Athens. Sylla found them at this man's house, and ordered them to be carried to Rome. They were some time after purchased by Tyrannion a grammarian; and Andronicus of Rhodes having bought them of his heirs, was in a manner the first restorer of the works of this great philosopher, for he not only repaired what had been decayed by time and ill keeping, but also put them in a better order, and got them copied. There were many who followed the doctrine of Aristotle in the reigns of the twelve Cæsars, and their numbers increased much under Adrian and Antoninus: Alexander Aphrodisius was the first professor of the Peripatetic philosophy at Rome, being appointed by the emperors Marcus Aurelius and Lucius Verus; and in succeeding ages the doctrine of Aristotle prevailed almost amongst all men of letters, and many commentaries were wrote upon his works.

The first doctors of the church disapproved of the doctrine of Aristotle, as allowing too much to reason and sense; but Anatolius bishop of Laodicea, Didymus of Alexandria, St. Jerom, and St. Augustin, and several others, at length wrote and spoke in favour of it. In the sixth age, Boethius made him known in the west, and translated some of his pieces into Latin. But from the time of Boethius to the eighth age, Johannes Damascenus was the only man who made an abridgment of his philosophy, or wrote any thing concerning him. The Grecians, who took great pains to restore learning in the eleventh and following ages, applied much to the works of this philosopher, and many learned men wrote commentaries on his writings: amongst these were Alfarabius, Algazel, Avicenna, and Averroes. They taught his doctrine in Africa, and afterwards at Cordova in Spain. The Spaniards introduced his doctrine into France, with the commentaries of Averroes and Avicenna; and it was taught in the university of Paris, until Arnauri, having supported some particular tenets on the principles of this philosopher, was condemned of heresy, in a council held there in 1210, when all the works of Aristotle that could be found were burnt, and the reading them forbidden under pain of excommunication. This prohibition was confirmed, as to the Physics and Metaphysics, in 1215, by the pope's legate; though at the same time he gave leave for his Logic to be read, instead of St. Augustin's used at that time in the university,

**versity.** In the year 1265, Simon, cardinal of St. Cecil, and legate from the holy see, prohibited the reading of the *Physics* and *Metaphysics* of Aristotle. All these prohibitions, however, were taken off in 1366; for the cardinals of St. Mark and St. Martin, who were deputed by pope Urban V. to reform the university of Paris, permitted the reading of those books, which had been prohibited: and in the year 1448, pope Stephen approved of all his works, and took care to have a new translation of them into Latin.

**ARIUS**, a divine of the fourth century, the head and founder of the Arians, a sect which denied the eternal divinity and consubstantiality of the Word (*a*). He was born in Lybia, near Egypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect encreased, and several bishops embraced it openly (*b*). There arose, however, such disputes in the cities, that the emperor, in order to remedy these disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was banished by the emperor, and all his books were ordered to be burnt, and capital punishment was denounced against whoever dared to keep them. After five years banishment, he was recalled to Constantinople, where he presented to the emperor such a profession of faith as made him believe Arius quite orthodox. In the year 331, Arius went to Alexandria, where St. Athanasius refused to receive him, notwithstanding all his menaces and recommendatory letters. He came to this city again in 335, but though Athanasius had been sent into exile, yet the people of Alexandria rejected Arius, who began to raise disturbances in Egypt.

*Hieron. ad Ctesiphont.*

(*a*) The Arian principles, according to Spanheim, were, that Christ was only called God by way of title; that he was less than the Father, who was only eternal, and without beginning; that he was a creature, having a beginning of existence, created out of things, having no being before the beginning of all things: hence he was made God, and the Son of God by adoption, not by nature; and that the Word was also subject to change: that the Father created all things by him as an instrument;

and that he was the most excellent of all creatures: that the essence of the Father was different from the essence of the Son, neither was he co-eternal, co-equal, nor con-substantial with the Father: that the Holy Ghost was not God, but the creature of the Son, begot and created by him, inferior in dignity to the Father and Son, and co-worker in the creation.

(*b*) There were, besides Eusebius, Theognis of Nicæa, Marts of Chalcedon, Secundus of Protemals, and Theonax of Marmarica.



Constantine being informed thereof, sent orders to him to come to Constantinople, where his friends intended that he should be received into the communion of that city. Constantine demanded of Arius, if he followed the Nicene faith? Arius assured him he did, by an oath; and the emperor having demanded a profession of his faith, he presented it to him in writing; but he had disguised his heretical tenets under the simplicity of Scripture expressions, and he took oath of his belief in the contents of the paper which he delivered. Constantine, being persuaded of the sincerity of Arius, ordered Alexander to admit him again into the church. Arius was now conducted in triumph by Eusebius and his other adherents; but as they approached the great square of Constantinople, Arius being pressed by a natural necessity, retired to a house of convenience, where he died instantly on the spot, all his entrails bursting out with his liver and spleen. This happened in the year 336. Arius's sect however did not die with him, for it was supported by several bishops, and several others of great weight in the church. The Arians, by turns, persecuted, and were persecuted (c). There are several authors who find fault with Arius, for putting his sentiments into verse, that they might be sung by his disciples, and they particularly censure the matter and form of his *Thalia* (d).

Mabillon's  
Arianism,  
lib. i. and ii.

(c) The orthodox were the aggressors, for Constantine at first inflicted banishment on the principal leaders of Arianism, and threatened with death all those who should have the writings of Arius in their possession: and it is also certain that Constantine, the son of Constantine, and Valens, who were patrons of Arianism, treated the orthodox with as much severity as ever Constantine did the Arians.

(d) "After Arius, says Mr. Hermant, had apostatised from the church, he took it into his head to compose various songs for seafaring people, travellers, millers, etc. and he also set to music several others, such as he thought might affect his followers according to their different dispositions; endeavouring to insinuate his impious notions into the most rude and ignorant minds, by the sweetness of his songs. — But his *Thalia* was

by far the most famous of his compositions of this kind, the name, and model of which he had borrowed from an ancient poet named Sotades. This burlesque poet affected such a softness of style in his song, and the cadence was so effeminate, that the very pagans treated him with the utmost contempt and ridicule; nor is there any exaggeration of this in St. Athanasius's account of it, since the very loosest amongst the poets, and those who wrote with the most libertinism, even blushed at the indecency of this infamous poet of antiquity. It was in imitation of this author, as we have already observed, that Arius gave his piece the name of *Thalia*, which properly signifies a feast and assembly of young people, or a song made to be sung at such feasts." Hermant's *Life of Athanasius*, lib. i. cap. 13. p. 61.

ARMINIUS

**ARMINIUS** (James) the founder of the sect of Arminians, or Remonstrants (a), born at Oude-water, in Holland, in 1560. He lost his father in his infancy; and was indebted for the first part of his education to a good-natured clergyman, who had imbibed some of the opinions of the reformed, and who, in order to avoid being obliged to say mass, often changed his habitation. Arminius was a student at Utrecht when death deprived him of his patron; this loss would have embarrassed him greatly, had he not had the good fortune to be assisted by Rodolphus Snellius, his countryman, who took him with him to Marburg in 1575. Soon after his arrival here, he had the news of his country having been sacked by the Spaniards: this plunged him into the most dreadful affliction; nor could he help returning to Holland, to be himself an eye-witness of the state to which things were reduced; but having found that his mother, his sister, his brothers, and almost all the inhabitants of Oude-water had been murdered, he returned to Marburg: his stay here was, however, but short, for he returned again to Holland, being informed of the foundation of the university of Leyden, and pursued his studies at this new academy with so much assiduity and success, that he acquired very great reputation. He was sent to Geneva, in 1583, at the expence of the magistrates of Amsterdam, to perfect his studies; and here he applied himself chiefly to the lectures of Theodore Beza, who was at this time explaining the Epistle to the Romans. Arminius had the misfortune to displease some of the leading men of the university, because he maintained the philosophy of Ramus in public with great warmth, and taught it in private: being

(a) "The Arminians hold (says Mr. Broughton) that God creates men free, and will deal with men according to the use they make of their liberty: that, foreseeing how every one will use it, he does therefore decree all things that concern them in this life, together with their salvation or damnation in the next: that Christ died for all men: that sufficient assistance is given to every man; and that every man being left to his own option, his salvation or damnation is to be imputed only to himself. In defence of this opinion, they alleged, in the first place, the divine attributes: they contended, that the justice of God will not permit him to

punish men for crimes they cannot avoid; which must be the case upon the Calvinist scheme of predestination. Secondly, they argued from the freedom of man's will, which the doctrine of irresistible grace absolutely overthrows. In like manner, reprobation, in Scripture, has no relation, they think, to any absolute decree concerning man's damnation; but only to such actions of men as cannot but be disapproved by God." Broughton's Religion of all Nations, p. 32.

Bishop Burnet has given a full account of the opinions of this sect, in his Exposition on the seventeenth Article,

obliged

obliged therefore to retire, he went to Basil, where he was received with great kindness (b). Here he acquired such great reputation, that the faculty of divinity offered him the degree of doctor without any expence; he modestly excused himself from receiving this honour, and returned to Geneva; where having found the adversaries of Ramism less violent than formerly, he became also more moderate. He had a great desire to see Italy, and particularly to hear the philosophical lectures of the famous James Zabarella, at Padua. He satisfied this curiosity, and spent six or seven months in the journey: he then returned to Geneva, and afterwards to Amsterdam, where he found many calumnies had been raised against him, on account of his journey to Italy, which had somewhat cooled the affections of the magistrates of Amsterdam, his friends and patrons (c). He easily justified himself to men of sense, though many weak and superstitious persons remained prejudiced against him. He was ordained minister at Amsterdam the 11th of August, 1588, and soon distinguished himself by his sermons, which were remarkable for their solidity and learning, so that he was extremely followed, and universally applauded. Martin Lydius, professor of divinity at Franeker, thought him a fit person to refute a writing, wherein the doctrine of Theodore Beza upon predestination, had been attacked by some ministers of Delft (d): Arminius, accordingly, at his earnest entreaty, undertook to refute this work; but upon examining and weighing the arguments on both sides, he embraced the opinions he proposed to confute; and even went farther than the ministers of Delft. He was threatened with some trouble about this at Amsterdam, being accused of departing from the established doctrine; but the magistrates of Amsterdam interposing their authority,

Bertius in  
Funeb. Orat.  
J. Arminii.

.. (b) Professor James Gryneus, when he was engaged in disputing, often depicted Arminius to answer such objections as appeared difficult: "Let my Dutchman (he used to say) answer for me." Bertius, in *Oratione funebri Arminii*.

.. (c) It was given out, that he had kissed the pope's toe; that he had contracted a great intimacy with the Jesuits; that he was intimately acquainted with Bellarmine; and that he had abjured the reformed religion, Bertius, *ibid*.

.. (d) Beza, and his followers, represented man, not considered as fallen, or even as created, as the object of the divine decrees. The ministers

of Delft, on the other hand, made this peremptory decree subordinate to the creation and fall of mankind. They submitted their opinion to the public, in a book intitled, *An Answer to certain Arguments of Beza and Calvin, in the Treatise concerning Predestination*, upon the ninth Chapter of the Epistle to the Romans. This piece, which contained several difficulties, with which the rigid doctrine of the divines of Geneva seemed to be embarrassed, was transmitted by the ministers of Delft to Martin Lydius, who promised to write a reply; but he applied to Arminius to take this upon him.

prevented any dissension. In 1603, he was called to the professorship of divinity at Leyden: he began his lectures with three elegant orations; the first, Of the Object of Divinity; the second, Of the Author and End of it; and the third, Of the Certainty of it: and then proceeded to the exposition of the prophet Jonah. The disputes upon grace soon after kindled in the university, and the states of the province were forced to appoint conferences betwixt him and his adversaries. Gomarus was a great persecutor of Arminius, but the reputation of the latter was so well established, that he was continually attended by a numerous audience, who admired the strength of argument and solid learning which he shewed in all his lectures: this exposed him to the envy of his brethren, who treated him with great outrage. In the year 1607, he wrote an excellent letter to the ambassador of the elector Palatine, to vindicate his conduct with regard to the contests about religion, in which he was engaged (e): and the same year gave a full account to the States of Holland, of his sentiments with regard to the controverted points. These contests, however, his continual labour, and his uneasiness at seeing his reputation blasted by a number of slanders, threw him into a fit of sickness, of which he died the 19th of October, 1609. Dominic Baudius and Hugo Grotius wrote each of them a poem upon his death; and Daniel Heinsius did the same, but his poem was afterwards suppressed in the edition of his works.

Brandt's Life  
of Arminius,  
p. 197, 198.

M. p. 377,  
383.

Id. p. 435.  
436.

Arminius was esteemed an excellent preacher: his voice was low, but very agreeable; and his pronunciation admirable: he was easy and affable to persons of all ranks, and facetious in his conversation amongst his friends. His great desire was, that Christians would bear with one another in all controversies, which did not affect the fundamentals of their religion; and when they persecuted each other for points of indifference, it gave him the utmost dissatisfaction. His enemies endeavoured to represent him in the most disadvantageous light (f), but his memory has been sufficiently

(e) Mr. Brandt gives us this letter in his Life of Arminius, p. 341, 346.

(f) King James I. in his letter to the States of the United Provinces, upon the affair of Conrade Vorstius, in the year 1611, falls very severely upon the memory of Arminius, and calls him "the enemy of God;" charges him with direct heresy; and

puts the States in mind, that the disputes raised by him, had embroiled their country, and broke them into factions. Collier's Eccles. Hist. part ii. lib. 8. Hornbeck represents him as a man fond of his own notions and speculations, and strongly inclined to oppose the sentiments of others: he calls him a covenant-breaker, who having abjured the faith, which he

owed

sufficiently vindicated by men of the greatest distinction (*g*). He left several works (*h*).

bowed to God and to the church, and the doctrine of Christ, at first secretly and afterwards openly, by his own efforts, and those of his disciples and friends, had attempted to disturb not only the churches, but even the civil government itself. Brandt, p. 447, 448.

(*g*) Brandt takes notice, that Arminius himself had fully confuted most of the imputations cast upon him. After his death, his conduct was fully vindicated by Peter Bercius, Utenbogard, Simon Episcopius, Corvinus, Narfius, Cuscellæus, Pöelenbergius, and others. The curators of the university of Leyden had to great a regard for him, that they settled a pension upon his wife and children.

(*h*) The titles of Arminius's writings are as follows:

1. *Disputationes de diversis Christianæ religionis capitibus.*

2. *Orationes, itemque tractatus insigniores aliquot.*

3. *Examen modesti libelli Gulielmi Perkinsii De predestinationis modo et ordine, itemque de amplitudine gratiæ divinæ.*

4. *Analysis capitis noni ad Romanos.*

5. *Dissertatio de vero et genuino sensu capitis septimi Epistolæ ad Romanos.*

6. *Amica collatio cum D. Francisco Junio de prædestinatione per litteras habita.*

7. *Epistola ad Hippolytum a colibus.*

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the thirteenth century. His father had an estate and lordship, but was obliged to sell it. Arnaud, after having made some progress in learning, thought it necessary to travel, and he studied particularly the Provencal language, which was at that time the highest in esteem among those who were fond of poetry and romances. He entered into the service of the viscount of Beziers, who was married to the countess of Burlas, with whom Arnaud fell violently in love. He durst not, however, declare his passion; and several sonnets which he wrote in her praise, he ascribed to others: at length, however, he wrote one, wherein he expressed his passion for the countess in such a manner, that it made great impression on the lady, who behaved to him with great civility, and made him considerable presents. He wrote a book intitled *Las recastenas de sa comtessa*; and a collection of poems and sonnets. He died in the year 1220. Petrarch mentions him in his *Triumph of Love*.

Chap. iv.

ARNAUD DE VILLA NOVA, a famous physician, who lived about the end of the thirteenth and beginning of the fourteenth age. He studied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire  
after

after knowledge; but this passion carried him rather too far in his researches: he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he published a prediction, that the world would come to an end in the year 1335, or 1345, or, according to others, in 1376. He practised physic at Paris for some time; but having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends fearing he might be arrested, persuaded him to retire from that city. Some authors have also affirmed, that the inquisitors of the faith, assembled at Tarascon, by order of Clement V. condemned the chimerical notions of this learned physician. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Arragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness, and Arnaud was shipwrecked on the coast of Genoa, in the year 1309, though some say it was in 1316, and others in 1313. The works of Arnaud, with his life prefixed, were printed in one volume, in folio, at Lyons, in 1520; and at Basil in 1585, with the notes of Nicholas Tolerus.

ARNAUD (Anthony) born at Paris in the year 1550, where he pursued his studies, and took his degree of master of arts in 1573. Some time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had a great esteem for Arnaud; and his majesty once carried the duke of Savoy on purpose to hear him plead in parliament (a). He was appointed counsellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day so pleased with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldest daughter, Catherine Marion: after dinner, he took him aside, and asked him what he thought of his daughter; and finding that he

(a) P. Matthieu says, they went into the gilt chamber, whence they could hear without being seen. Hist. Hen. IV. The question which Mr. Arnaud then pleaded, was, Whether a woman, named Dornenchin, whose son had been murdered, and who had

charged one Bellanger with the murder, ought to have been condemned as guilty of calumny, since the true murderer had been found, and Bellanger, though innocent, had been put to the rack? Arnaud pleaded for the woman, and gained the cause.

had conceived a high opinion of her worth, he gave her to him in marriage. One of the most famous causes which Arnaud pleaded, was that of the university against the Jesuits, in the year 1594 (*b*). There was published about this time a little tract in French, intitled *Franc et veritable discours*, etc. or, *A frank and true Discourse to the King*, concerning the Re-establishment of the Jews, as requested of him. Some have ascribed this to Arnaud, but others have positively denied him to be the author. Some have supposed that Arnaud was of the reformed religion, but Mr. Bayle has fully proved this to be a mistake. Authors are not agreed as to the age of Arnaud when he died (*c*). Mr. Le Maitre, his grandson, wrote the following epitaph on him :

Passant du grand Arnauld révere la memoire.  
 Ses vertus à sa race ont servi d'ornement,  
 Sa plume à son país, sa voix au parlement,  
 Son esprit à son siecle, et ses faits à l'histoire.  
 Contre un second Philippe usurpateur des lis  
 Le second Demosthene anima ses écrits,  
 Et contre Emmanuel arma son eloquence.  
 Il vit comme un néant les hautes dignitez,  
 Et préféra l'honneur d'oracle de la France  
 A tout la vain éclat des titres empruntez.

(*b*) He would not take the present which the university sent him, and desired to plead the cause gratis, upon which the university passed an act in Latin to the following purpose : " For as much as the most eloquent lawyer and counsellor ANTHONY ARNAUD, eminent for many years practice in the courts of Paris, has so strenuously defended and maintained the privileges of the university, in a long and elegant oration, well known and extremely read by the learned. And forasmuch as the same person did return the premium sent him by the university for his learned defence and patronage, and refused to accept any reward for his labour; lest we should lay ourselves under any imputation of ingratitude, it has seemed meet to the rector and the four faculties, that in order to perpetuate the memory of so great a benefaction,

it should be committed to public tables, and transmitted to posterity, and that all the orders of the university should oblige themselves by oath to acquit themselves of all those duties and obligations to him, his children, and posterity, which are due from grateful clients to a faithful patron; and that they never would be wanting to maintain their honour, support their interest, and defend their reputation." See the preface to a book printed at Liege, 1699, intitled *Causa Arnaldina*, seu *Antonius Arnaldus doctor et socius Sorbonicus a censura anno 1656. sub nomine facultatis theologicæ Parisiensis vulgata vindicatus*.

(*c*) Some say he was one hundred and three years of age when he died, others say he was but seventy, and, according to Mr. De St. Marthe, he was not sixty,

Stop,

In 1768, Mr. Atterbury entered into the controversy concerning the Convocation (f), and published without his name *The rights, powers, and privileges of an english Convocation stated and vindicated*, in answer to a book of Dr. Wake's, entitled *The authority of christian princes, etc.* and several other pieces. The year following a second edition appeared with his name prefixed, and very considerable additions, which were printed separately for the use of the purchasers of the first edition. Mr. Atterbury having in this book occasionally remarked upon bishop Burnet's *History of the Reformation*, as too free in censuring the manners of the clergy, though capable of this excuse, that the author, being a stranger, might not then have thoroughly acquainted himself with the state of our church, or the character of its members, his lordship wrote a piece against him, intitled *Reflexions on a book entitled Rights, etc.* 1706, quarto; wherein he observes, that the author of the *Rights, etc.* 'had so entirely laid aside the spirit of Christ and the character of a Christian, that without large allowances of charity, one can hardly think that he did once reflect on the obligations he lay under to follow the humility, the meekness, and the gentleness of Christ. So far from that, he seems to have forgot the common decencies of a man or of a scholar.' His lordship adds that 'A book writ with that roughness and acrimony of spirit, if well received, would be a much stronger argument against the expediency of a convocation, than any he [Atterbury] brings, or can

(f) In the year 1697, there appeared a pamphlet in quarto, intitled *A Letter to a Convocation-man concerning the Rights, Powers, and Privileges of Convocations*, supposed to be written by the reverend Dr. Binckes. It treated, 1. Of the clergy's right to meet in synods according to the canons of the Christian church and the constitution of this realm: 2dly. Of their right of assembling in convocation as often as a new parliament meets and sits: and 3dly, Of their right of treating and deliberating about such affairs as lie within their proper sphere, and of coming to fit resolutions upon them without being necessitated antecedently to qualify themselves for such acts and debates by a licence under the broad seal of England. Dr. Wake (afterwards archbishop of Canterbury)

in the same year, published a book, intitled, *The Authority of Christian Princes over their ecclesiastical Synods* asserted, with particular respect to the Convocations of the Clergy of the Realm and Church of England; occasioned by a late Pamphlet, intitled, *A Letter to a Convocation-man, etc.* Wherein he maintained, 1st, That the right of calling the clergy together in synods is vested solely in the prince: 2dly, That the clergy so assembled have no right to debate or determine any point of doctrine or discipline without his permission: 3dly, That the prince may annul, alter, or suspend the execution of any of their constitutions or decrees: and, lastly, that no synod can dissolve itself without consent of the prince..

H h 2

' bring,



‘bring, for it.’ In 1701, Dr. White Kennet, afterwards bishop of Peterborough, undertook a particular reply to Mr. Atterbury’s book, in his Ecclesiastical Synods and parliamentary Convocations in the Church of England historically stated and justly vindicated from the misrepresentations of Mr. Atterbury, Part I. wherein he says, ‘the bulk of this [Atterbury’s] book, the specious preface to it, the number of citations, and above all the spirit of assurance, made people think this would determine the whole matter. And then the artificial giving a great and just character of the king, the many insinuating addresses to the commons, the pretty ways of ingratiating with the inferior clergy, the high zeal for our church, and pleading fundamental rights and liberties of it, with the briskness of running down an adversary into the utmost contempt and odium; all this was apt to create in many a kind reception of the book; which when set off with the industrious applause of considerable people, who admire every thing of themselves and their own, gave all possible advantage to the cause and this defence of it.’

The same year came out a pamphlet in quarto, said to be written by Dr. Edmund Gibson (afterwards bishop of London), intitled *A Letter to a Friend in the Country concerning the Proceedings of the present Convocation*; in which the author vindicates the archbishop’s right to prorogue the lower house of convocation as well as the upper. This piece was presently answered by a pamphlet ascribed to Mr. Atterbury, intitled *The Power of the Lower House of Convocation to adjourn itself, vindicated from the misrepresentations of a late paper, etc.* Not long after was published another piece, also said to be written by Mr. Atterbury, entituled *A Letter to a Clergyman in the country concerning the Choice of Members, and the Execution of a Parliament-writ, for the ensuing Convocation, dated November 17, 1707*, wherein the writer recommends a more than ordinary care in the choice of members, considering the present disputes between the two houses; which if they are determined in prejudice of the lower clergy, there will (says he) be an end of the rights and liberties of their house, and they will become from that moment an useless and insignificant part of the constitution.’ . . . He farther observes, that the late pleas for the authority of metropolitans had not been advanced with any view of perpetuating the present church-establishment; and that a temporal government founded in liberty, as the English is, can never incorporate kindly with a spiritual society which is supported by slavery, but will

‘ will either reduce it to some kind of conformity with itself, or quickly destroy it.’ He intimates, that it had been resolved that ‘ the not executing of the clause *Præmunientes* in the bishops writ, but suppressing the same, after that the right of the clergy to meet in their parliamentary convocations hath been publicly disputed and denied, and the encouraging books and papers written against the rights and authority of convocations, is a grievance.’ He insists upon the clergy’s demanding the execution of that clause, which, he says, would fix their meeting so close to those of the parliament, that neither the malice of their enemies, nor treachery of their false friends, would ever be able to dissolve the union. He concludes with this text of Scripture, ‘ Be of good courage, and let us play the men for our people and for the cities of our God; and the Lord do that which seemeth him good.’ This Letter was followed by a Second upon the same subject, dated December 10, 1701. In answer to some pieces against these two letters appeared A third Letter to a Clergyman in the Country, etc. in defence of the two former, dated January 8, 1701, by the same hand.

In 1702, came out Dr. Atterbury’s Case of the Schedule stated, wherein is given an account of the rise and design of that instrument, and of the influence it hath on the adjournments of the Lower House of Convocation; and all the Authorities urged in behalf of the Bishops’ sole Power to prorogue the whole Convocation are occasionally examined; by a Member of the Lower House of Convocation, quarto. The next year Mr. Atterbury’s original antagonist in this controversy, Dr. Wake, published his large work, entitled *The State of the Church and Clergy of England in their Councils, Synods, Convocations, Conventions, and other public Assemblies, historically deduced from the Conversion of the Saxons to the present Time*; occasioned by a Book entitled *The Rights, Powers, and Privileges, etc.* In the preface he tells us, that upon his first perusal of Dr. Atterbury’s book, he saw such a spirit of wrath and uncharitableness, accompanied with such an assurance of the author’s abilities for such an undertaking, as he had hardly ever met with in the like degree before. Afterwards he says, ‘ In my examination of the whole book, I found in it enough to commend the wit, though not the spirit, of him who wrote it. Life and vigour, quick thoughts expressed in a brisk turn of words, run through the most part of it. One thing indeed I observed (and even that too, for ought I know, was not the least evidence of the artifice of the author) that a gene-

'ral darkness and obscurity was spread over the whole per-  
 'formance; so that it was not easy, even upon a careful  
 'reading, to determine either what his principles were, or  
 'by what arguments or authorities he supported those prin-  
 'ciples . . . . To pay what is due even to an adversary, it  
 'must be allowed that Dr. Atterbury has done all that a  
 'man of forward parts and a hearty zeal could do, to de-  
 'fend the cause which he had espoused. He has chosen the  
 'most plausible topics of argumentation, and he has given  
 'them all the advantage that either a sprightly wit or a good  
 'assurance could afford them. But he wanted one thing;  
 'he had not truth on his side: and error, though it may be  
 'palliated, and by an artificial manager, such as Dr. Atter-  
 'bury without controversy is, be disguised so as to deceive  
 'sometimes even a wary reader, yet it will not bear a strict  
 'examination. And accordingly I have shewn him, notwith-  
 'standing all his other endowments, to have deluded the  
 'world with a mere romance, and, from the one end of his  
 'discourse to the other, to have delivered a history, not of  
 'what was really done, but of what it was his interest to  
 'make it believed had been done.'

As Dr. Atterbury made no reply to Dr. Wake's book,  
 the convocation-dispute ended for the present, there being  
 little of any importance written after this on the subject till  
 the year 1708, in which Dr. Atterbury published, but with-  
 out his name, *Some Proceedings in the Convocation A. D.*  
*1705, faithfully represented; to which is prefixed an Ac-*  
*count of the several ineffectual attempts at divers times made*  
*by the lower Clergy toward quieting all disputes, and pro-*  
*ceeding upon synodical Business, quarto.* Bishop Burnet ani-  
 madverts very severely on Atterbury's conduct in these dis-  
 putes. After observing that those who began then to be call-  
 ed the high-church party, being disappointed of their views of  
 preferment, 'had set up a complaint over England of the  
 'want of convocations, that they were not allowed to sit and  
 'act with a free liberty to consider of the grievances of the  
 'clergy, and of the danger the church was in, This (he  
 'adds) was a new pretension, never thought of since the re-  
 'formation. Some books were writ to justify it, with great  
 'acrimony of style and a strain of insolence that was peculiar  
 'to one Atterbury, who had indeed very good parts, great  
 'learning, and was an excellent preacher, and had many  
 'extraordinary things in him; but was both ambitious and  
 'virulent out of measure, and had a singular talent of assert-  
 'ing paradoxes with a great assurance, shewing no shame  
 'when

Hist. of his  
 own Times,  
 vol. ii.  
 p. 429.

when he was detected in them, though this was done in many instances. But he let all these pass without either confessing his errors, or pretending to justify himself. He went on still venting new falsehoods in so barefaced a manner, that he seemed to have out-done the Jesuits themselves. He thought the government had so little strength, or credit, that any claim against it would be well received. He attacked the supremacy of the crown with relation to ecclesiastical matters, which had been hitherto maintained by all our divines with great zeal. But now the hot men of the clergy did so readily entertain his notions, that in them it appeared that those, who are the most earnest in the defence of certain points when these seem to be for them, can very nimbly change their minds upon a change of circumstances. Whatever may be in this, and on whichever side the truth lay, the lower house of convocation voted Mr. Atterbury their thanks for asserting their rights; and in consequence of this vote a letter was sent to the university of Oxford, expressing, that 'whereas Mr. Francis Atterbury, late of Christ-church, had so happily asserted the rights and privileges of an English convocation, as to merit the solemn thanks of the lower house of it for his learned pains upon that subject; it might be hoped that the university would be no less forward in taking some public notice of so great a piece of service to the church: and that the most proper and seasonable mark of respect to him would be to confer upon him the degree of doctor in divinity by diploma, without doing exercise, or paying fees.' The university accordingly created Mr. Atterbury doctor in divinity.

*Hist. of the Convocation which met Feb. 6, 1700. Lond. 1702. quarto.*

*Ibid.*

In January 1700, Dr. Atterbury was, by sir Jonathan Trelawny bishop of Exeter, made archdeacon of Totness. The same year he was engaged with some other learned divines in revising an intended edition of the Greek Testament with Greek scholia, collected chiefly from the fathers by Mr. archdeacon Gregory. Upon the accession of queen Anne in 1702, he was appointed one of her chaplains; and in October 1704, was advanced to the deanry of Carlisle (g). In 1706, a passage

(g) The author of a little piece, entitled A Letter from the South, by way of Answer to a Letter from a northern Divine, etc. tells us, that upon the nomination of Dr. Grahame from the deanry of Carlisle to that of Bath and Wells, Dr. Atterbury was ap-

pointed to succeed him; who took out the instruments for his installation before his predecessor had resigned. Dr. Nicholson, bishop of that see, told him therefore, when he came to wait upon him, that he could not admit him for dean without a formal resignation

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sage in Dr. Atterbury's sermon preached at the funeral of Mr. Thomas Bennet, a bookseller, engaged him in a dispute with Mr. Hoadly concerning the advantages of virtue with regard to the present life (*b*). In 1707, he was, by sir Jonathan Trelawny,

resignation from Dr. Grahame ; so that Dr. Atterbury was detained a whole month at Carlisle unadmitted and slightly regarded, till the resignation insisted upon was produced. This resignation, however, upon examination was found to have a flaw in it, which Atterbury upon his return endeavoured to rectify. He saw that the date of it was almost a month subsequent to that of his collation, which rendered the latter null and invalid ; and therefore took the following method to amend it. On the 10th of January, 1704-5, by the interest of Mr. S—d, he met his predecessor and desired him to antedate his resignation, and instead of the 5th of August to date it on the 8th of July, that so it might be reconciled to his letters patent of collation. The dean of Wells required a day's time to consider of the affair, and consulted an able civilian and other friends, who told him, that as Dr. Atterbury's letters patent were registered, and his own resignation inrolled in chancery, to offer at any alteration of them, when they stood upon record, would be a very ill and scandalous as well as dangerous practice. The dean of Wells therefore sent the next morning a letter to Dr. Atterbury, excusing himself from meeting, on that occasion, that day, because he could not possibly comply with his request of altering the date of his resignation. When Atterbury saw that this design failed, another step was taken ; for a friend of his, on the Saturday following, made a motion to a considerable officer in the chancery, that the date of the resignation might be altered in the roll itself. But this proposal was likewise rejected ; and so the public instruments continued irregular.

(*b*) His text was 1 Cor. xv. 19. ' If in this life only we have hope in

' Christ, we are of all men most miserable.' Which he explains thus : ' If all the benefits we expect from the Christian institution were confined within the bounds of this present life, and we had no hopes of a better state after this, of a great and lasting reward in a life to come ; we Christians should be the most abandoned and wretched of creatures ; all other sorts and sects of men would evidently have the advantage of us, and a much surer title to happiness than we.' Sermons, etc. vol. ii. p. 23. In proof of which assertion he endeavours to shew that, were there no other life but this, first, men would really be more miserable than beasts ; and secondly, the best men would be often the most miserable : ' I mean (says he) as far as happiness or misery are to be measured from pleasing or painful sensations ; and supposing the present to be the only life we are to lead, I see not, but that this might be esteemed the true measure of them.' This doctrine Mr. Hoadly examined in A Letter to Dr. Francis Atterbury concerning Virtue and Vice (see Hoadly's Tracts, London 1715, octavo) published in 1706 ; in which he undertakes to shew that Dr. Atterbury has extremely mistaken the sense of his text : that ' the apostle speaks of Christians professing faith in Christ ; Dr. Atterbury, of persons practising the moral precepts of religion : the apostle speaks of the condition of such Christians in a state of the most bitter persecution ; Dr. Atterbury, of the condition of virtuous persons in the ordinary course of God's providence : the apostle designs nothing by his assertion and supposition, but to shame those ignorant unwary professors of Christianity, out of the denial of a general resurrection ;

Trelawny, appointed one of the canons refidentiary of Exe-  
ter; and, in 1709, made preacher of the Rolls chapel by fir  
John Stackhouse.

' resurrection; Dr. Atterbury, on the  
' contrary, draws from them an ab-  
' solute argument for the certainty of  
' a future state: so that upon the re-  
' view it seems evident, that Dr. At-  
' terbury has mistaken the assertion  
' itself, the persons concerning whom  
' the apostle intends it, the times to  
' which he manifestly limits it, and  
' the conclusion which he designs  
' should be drawn from it.' He  
then examines the other assertion  
of our author: ' Were there no life  
' after this' . . . . the best of men  
' would be often the most miserable ;  
' I mean, as far as happiness or mi-  
' sery are to be measured from pleas-  
' ing or painful sensations.' Mr. Hoad-  
ly tells us, that these words expressly  
assert, that supposing there were no  
future state, the practice of virtue  
would not be the happiness of men,  
but the pursuit of bodily pleasures,  
which the beasts are capable of en-  
joying; and that the best of the hea-  
then philosophers would have detest-  
ed such an opinion; nay and even  
the worst too, since Epicurus was far  
from speaking in that manner con-  
cerning virtue, though he absolutely  
denied a future state and a providence.  
Whereas Dr. Atterbury had main-  
tained that position without  
once supposing such a state of per-  
secution as the apostle pointed  
at.

Mr. Hoadly adds, that it is very  
strange that Atterbury should take  
such a notion for granted, without  
attempting any proof of it, though  
it was the main point in the dispute;  
and that in making the comparison  
first between men and beasts, and  
then between the best and worst of  
men, he should not once mention  
any single instance of the excellence  
of the former above the latter. ' One  
' would have thought (says he) that  
' even supposing no state after this,  
' it were some advantage to be made  
' capable of knowing God; of imi-

' tating him; of seeing him in his  
' works; of studying and finding out  
' truth. One would have thought  
' that the pleasures of friendship and  
' honest society; of interchanging  
' mutual good offices, of contribut-  
' ing to the ease and happiness of  
' our fellow-creatures; and of the  
' practice of many virtues, which are  
' happiness itself, might have been  
' worth the mentioning; not to say,  
' might have been accounted by you-  
' far beyond the pleasures of sense  
' even in this state. It is again won-  
' derful, that you should not think it  
' worth your while to mention any  
' single disadvantage either of beasts,  
' in their being made wholly unca-  
' pable of these god-like satisfac-  
' tions; or of wicked men in the  
' prosecution of their lusts and pas-  
' sions.

' What? Is it of no account that  
' wicked men follow their inclina-  
' tions, even upon your own suppo-  
' sition, in contradiction to their  
' reason? Or is this an happier state  
' than to follow reason and imitate  
' God, in contradiction to inclina-  
' tion? Doth not the latter necessa-  
' rily leave the man in a more happy  
' state than the former? Or are those  
' lashes of conscience, under which  
' you suppose the wicked, of no  
' manner of consideration? Is it of  
' no account, that the intemperate  
' pursuit of the pleasures the wicked  
' chuse, destroys even their own de-  
' sign, and leads them into a thou-  
' sand sicknesses, disturbances, per-  
' plexities, deaths; which the vir-  
' tuous keep off by their temper-  
' ance, and chastity, and command  
' over their appetites? Is it of no  
' account that envy, malice, revenge,  
' insatiable desire of riches or ho-  
' nours, are present unhappiness  
' themselves; and that the virtues  
' contrary to them are inward peace,  
' harmony, and quiet? Is it of no  
' account that many vices impair  
' the

John Trevor. This year his Latin Sermon, entitled *Concio ad clerum Londinensium habita in ecclesia S Elphegi*, engaged him in a fresh dispute with Mr. Hoadly concerning passive obedience (i). In 1710, he was unanimously chosen prolocutor

‘ the health, destroy the vigour of the  
‘ mind, hasten death, ruin estates, dis-  
‘ turb families, render men the scorn  
‘ and contempt of the good part of the  
‘ world? And are not these certain  
‘ inconveniences and unhappinesses  
‘ in this present state, and such as  
‘ were fit to be mentioned? Is it of  
‘ no account that wicked men are as  
‘ liable to sickness and afflictions as  
‘ the good, and want those supports  
‘ in them, which the good and up-  
‘ right, upon your own supposition,  
‘ enjoy? Nay, that their very suc-  
‘ cesses in this world are frequently  
‘ the occasions and instruments of  
‘ their present ruin and unhappi-  
‘ ness? And why, I pray, should  
‘ all this be overlooked for the sake  
‘ of those brutish pleasures in which  
‘ they indulge themselves even be-  
‘ yond the example of beasts?’ Mr.  
Hoadly urges several other objections  
against Atterbury’s doctrine, drawn  
from the ill tendency of it. ‘ Your  
‘ positions (says he) deprive the cause  
‘ of virtue of a very good and proper  
‘ argument to recommend it to the  
‘ trial of any persons who are stran-  
‘ gers to it, viz. that it will contri-  
‘ bute even to their present happi-  
‘ ness much more than vice; that it  
‘ will more consult the ease of their  
‘ minds, the health of their bodies,  
‘ the preservation and encrease of  
‘ their estates, the establishment of  
‘ their good name; all which doc-  
‘ trines are in their several degrees  
‘ present happiness. Your doctrine  
‘ robs even Christianity itself of an  
‘ argument, viz. that the moral vir-  
‘ tues it recommends are in them-  
‘ selves infinitely preferable to the  
‘ vices contrary to them; and much  
‘ more conducive to the present hap-  
‘ piness of man, as well as to his fu-  
‘ ture. It seems to contradict several  
‘ texts of Scripture, which declare at  
‘ least thus much, that, in the ordi-

‘ nary course of God’s providence,  
‘ the virtuous man doth more truly  
‘ enjoy happiness even in this life,  
‘ than the wicked: and it gives a  
‘ wide encouragement to men who  
‘ have no faith, or a very weak one,  
‘ concerning future rewards, to dis-  
‘ turb human society by their inor-  
‘ dinate pursuit of the bestial plea-  
‘ sures.’ Dr. Atterbury, in his vo-  
lume of Sermons published by him-  
self, prefixed a preface to the sermon  
at Mr. Bennet’s funeral; in which  
he replies to Mr. Hoadly’s arguments,  
and produces the concurrent testimo-  
nies of expositors, and the authori-  
ties of the best writers, especially our  
English divines, in confirmation of  
the doctrine he had advanced. In  
answer to this preface Mr. Hoadly  
published, in 1708, A second Letter,  
etc.

(i) Dr. Atterbury, in his pamph-  
let intitled *Some Proceedings in Con-  
vocation*, A. D. 1705, faithfully re-  
presented, etc. had charged Mr.  
Hoadly (whom he sneeringly styles  
the modest and moderate Mr. Hoad-  
ly) ‘ with treating the body of the  
‘ established clergy with language  
‘ more disdainful and reviling, than  
‘ it would have become him to have  
‘ used towards his presbyterian anta-  
‘ gonist upon any provocation, charg-  
‘ ing them with rebellion in the  
‘ church, while he himself is preach-  
‘ ing it up in the state.’ This in-  
duced Mr. Hoadly to examine very  
particularly Dr. Atterbury’s sermon  
at Sion college, in a piece intitled  
*A large Answer to Dr. Atterbury’s  
Charge of rebellion*, etc. London  
1710. at the close of which he gives  
a Review of Dr. Atterbury’s Manage-  
ment of his Cause; and observes, that  
it is very strange, that he should use  
so much art in his sermon, as not to  
declare in positive words his own  
judgment concerning the main ques-  
tion

prolocutor of the lower house of convocation, and had the chief management of affairs in that house, possessing at this time the confidence of Mr. Harley the chief minister. He was one of the committee nominated by the convocation in May 1711, for comparing Mr. Whiston's doctrines with those of the church of England, and had the chief hand in drawing the representation of the state of religion (4). In 1712, he was

stion in the whole debate; that, whilst he is raising trophies upon the performance of another, he should run himself into such a multitude of inconsistencies; and that he should be so severe upon another, and represent him as 'founding the trumpet of sedition,' and yet should himself in the very same sermon give the greatest commendation to other men who had founded the same trumpet. 'Upon the review of the whole' (continues he) 'the art of some men will plainly appear! Alas! every man of the lowest capacity can speak his mind openly, and declare his true judgment. But to manage a controversy after such a manner as to deceive many, to make that appear a darling doctrine, which one believes to be false; to seem to differ much where one hardly differs one hair's breadth; to speak so as to be an advocate for one cause, and yet to drop what really pleads for the contrary; hæc tibi erunt artes: this is a management worthy of a great genius, and above the attainment of every vulgar head.' At the end of his Answer he has subjoined an Appendix, in which, that 'the reader might the better judge of Dr. Atterbury's conduct in that controversy, and of the treatment which himself in particular had received from him, he transcribes some remarkable passages out of his Rights, Powers, and Privileges of an English Convocation,' which he confronts with others from his Latin sermon; and observes that he should not have done this, if the doctor had 'given the world the least reason to think, that upon mature consideration his

judgment was really altered. But when a writer (says he) is carrying on two different causes upon two sets of contradictory principles, and is gaining himself applause amongst the same persons at the same time, by standing up for and against liberty, by depressing the prerogative and exalting it; by lessening the executive power, and magnifying it; by loading some with all infamy for pleading for submission to it in one particular which he supposed an encroachment, and by loading others with the same infamy for pleading against submission to it in cases that touch the happiness of the whole community; when a writer, I say, is carrying on two causes after so unparalleled a manner, nothing can be more proper than the method which I have here taken to open the eyes both of himself and his readers. . . . All I pretend to, in what I have produced out of his sermon, is to let the reader into his true meaning and design; not to come up to the beauty of his expression, which I think in many places to be almost inimitable.'

(4) 'The queen ordered the convocation to lay before her an account of the late excessive growth of infidelity and heresy, and to consider how to redress abuses in excommunications; how rural deans might be made more effectual; how terriers might be made and preserved more exactly; and how the abuses in licences for marriage might be corrected. The convocation accordingly entered on the consideration of these matters, and a committee was appointed to draw up a representation of the present state



was made dean of Christ-church (/), notwithstanding the strong interest and warm applications of several great men in behalf

state of the church and of religion in the nation; but after some heads were agreed on, Atterbury procured that the drawing up of this might be left to him. And he drew up a most virulent declamation, defaming all the administration from the time of the revolution. Into this he brought many impious principles and practices, that had been little heard of or known, but were now to be published if this should be laid before the queen. The lower house agreed to his draught, but the bishops laid it aside, and ordered another representation to be drawn in more general and more modest terms. It was not settled which of these draughts should be made use of, or whether any representation at all should be made to the queen. For it was known that the design in asking one was only to have an aspersion cast both on the former ministry and on the former reign. Several provisions were prepared with relation to the other particulars in the queen's letter; but none of these were agreed to by both houses. Burnet's Hist. of his own Times, vol. ii. p. 570, 571. The author of *The Memoirs of Queen Anne*, p. 107, 108. edit. Lond. 1729, octavo, speaks much to the same purpose: having observed that the lower house of convocation had appointed a committee, who, with the concurrence of some of the bishops, might draw up a representation of the state of religion, he tells us, 'that the leading men among the clergy, especially those who sought after honour and preferment, were zealous to go hand in hand with the new ministry, and to strengthen the house of commons in all their hot proceedings. Among others Dr. Atterbury had a deep share in this business, and led most of the clergy by his pretended zeal for their interests. This representation was very long, and contained a great deal concerning

the atheism and irreligion of the times, which they ascribed chiefly to the late growth of heresy and schisms, and to the printing of wicked and atheistical books, which tended to promote many dangerous opinions, the fault being laid chiefly on those who had lately been in power.' But this representation of the lower clergy was never presented. For several members of the same house, and even some who were of the committee, found great fault with it while it was under deliberation; and when it was brought up to the bishops for their concurrence, none of them objected against such a representation, had it been done purely with an honest zeal that judges and magistrates might have the royal injunction to put a stop to irreligion and profaneness so far as they came within their cognizance: but they observed that there was too much of design to be seen in this representation, and some of the bishops complained both of the matter and manner of it, the style being too florid for a subject of such serious consideration. 'And as to the matter (continues that author) they took notice that it contained several things which came only within the cognizance of the civil power; and that there were also several expressions of too much zeal and warmth, which seemed to be applied to the late ministry, whereunto they could not agree, seeing it did by no means become ministers of the Gospel, while they complained of vice and immorality, to apply any thing directly or indirectly to particular persons before there was some proof brought against them; as that might be the means only to inflame those jealousies which were already too much riveted in the minds of the common people, and which in the end might be found to be ill-grounded.' He tells us likewise, that the

behalf of his competitor Dr. Smalridge. In the beginning of June 1713, the queen, at the recommendation of the earl of Oxford, advanced him to the bishopric of Rochester and deanry of Westminster. His credit with her majesty and ministry at this time was so considerable, that he would probably have been raised to the archbishopric of Canterbury upon a vacancy; had not the death of that princess intervened in August 1714. He officiated at the coronation of George I. as dean of Westminster; and it is said, that when the ceremony was over, he offered to present the king with the chair of state and royal canopy, which were his perquisites as dean; but that the offer was rejected with some marks of personal dislike. During the rebellion which broke out in the first year of this reign, when the pretender's declaration was posted up in most market-towns, and in some places his title proclaimed; it was thought proper by most bodies of men to give the government all possible assurance of their fidelity and allegiance; and accordingly there was published A Declara-

Stackhouse.

the bishops observed, that the lower house had omitted the mention of the house of Hanover. They reduced the representation, therefore, to a much shorter compass, and returned it to the lower house. ' But those who bore a sway among the inferior clergy, were very refractory upon this occasion, as they had been at other times in opposing the bishops. For these drew up a new representation, but altogether upon their first model, wherein they indeed supplied their own defect in mentioning the protestant succession, and changed some few words and phrases for others that were more decent; but they could not abate any thing of their zeal against the late ministry; and therefore the bishops refused to join with them; so that the convocation broke up without doing any business.'

(I) No sooner was he settled there, says Mr. Stackhouse in his *Memoirs*, etc. p. 62, 63. till all ran into disorder and confusion. The canons had been long accustomed to the mild and gentle government of dean Aldrich, who had every thing in him that was endearing to mankind, and could not therefore brook the wide

difference that they perceived in Dr. Atterbury. That imperious and despotic manner, in which he resolved to carry every thing, made them more tenacious of their rights, and inclinable to make fewer concessions, the more he endeavoured to grasp at power, and tyrannize. This opposition raised the ferment; and in a short time there ensued such strife and contention, such bitter words and scandalous quarrels among them, that it was thought advisable to remove him, on purpose to restore peace and tranquillity to that learned body, and that other colleges might not take the infection. A new method of obtaining preferment, by indulging such a temper, and pursuing such practices, as least of all deserve it! In a word (adds this writer) wherever he came, under one pretence or other, but chiefly under the notion of asserting his rights and privileges, he had a rare talent of sowing discord and blowing the coals of contention; which made a learned successor in two of his preferments [Dr. Smalridge] complain of his hard fate in being forced to carry water after him, to extinguish the flames which his litigiousness had every where occasioned.

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tion of the Archbishop of Canterbury, and the Bishops in and near London, testifying their abhorrence of the present rebellion; and an exhortation to the Clergy and People under their care, to be zealous in the discharge of their duties to his Majesty King George. This paper the bishop of Rochester, and, by his instigation, bishop Smalridge, refused to sign, on pretence of a just offence taken at some unbecoming reflexions cast on a party, not inferior to any (they said) in point of loyalty. The words objected to were these: 'We are the more concerned that both the clergy and people of our communion should shew themselves hearty friends to the government upon this occasion, to vindicate the honour of the church of England, because the chief hopes of our enemies seem to arise from discontents artificially raised among us; and because some, who have valued themselves, and have been too much valued by others, for a pretended zeal for the church, have joined with papists in these wicked attempts; which, as they must ruin the church if they succeed, so they cannot well end without great reproach to it, if the rest of us do not clearly and heartily declare our detestation of such practices.' When the Dutch troops, which came over to quell this rebellion, were quartered at Gravesend in Kent, the officers requested of Mr. Gibbin, the curate of that place, the use of his church one Sunday morning for their chaplain to preach to their soldiers, alledging that the like favour had been granted them in every parish in England where they had been quartered on Sundays, and promising that their chaplain should begin at six in the morning, that their service might not interfere with that of the town. The request was granted, the chaplain preached, and his congregation was dismissed before nine o'clock. But Dr. Atterbury was so incensed at this profanation (as he styled it) of the church by the Dutch presbyterian worship, that he immediately suspended Mr. Gibbin (*m*).

(*m*) This suspension was however deemed so injurious by the town of Gravesend, that they subscribed a sum to Mr. Gibbin more than double the income of his church; and the fact being represented to the king, his majesty gave him the rectory of Northfleet in Kent; which living Mr. Gibbin afterwards exchanged for Birch near Colchester in Essex, where he died July 29, 1752. He was not only esteemed by his parish as an excellent preacher, a pious and tender

pastor of his flock, but greatly beloved by the neighbouring clergy and gentlemen for his polite and entertaining conversation. His genius, which was naturally elevated and strong, was much improved by his travels into France, Italy, and other countries with Mr. Addison. The observations which he made as a traveller he digested into rules of practice as a protestant divine, a sound scholar, and a true Briton.

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He was constantly in the opposition to the measures of court in the house of Lords; and drew up some of the most violent protests with his own hand. On the 24th of August, 1722, he was, on suspicion of being concerned in a plot in favour of the pretender (n), apprehended at his house in Westminster, and carried before a committee of the privy council, who committed him prisoner to the Tower (o). On the 23d of

(n) Various methods were attempted (as we learn from the Report of the Secret Committee of the House of Commons) and various times fixed for putting this design in execution. The first intention was to have procured a regular body of foreign forces to invade these kingdoms at the time of the elections for members of parliament. But the conspirators being disappointed in this expectation, resolved next to make an attempt at the time, it was generally believed, his majesty intended to go to Hanover, by the help of such officers and soldiers as could pass into England unobserved from abroad, under the command of the late duke of Ormond, who was to have landed in the river with a great quantity of arms, provided in Spain for that purpose. The Tower at the same time was to have been seized, and the city of London made a place of arms. But this design also being disappointed by many concurring events, the conspirators found themselves under a necessity of deferring their enterprise till the breaking up of the camp: during which interval they laboured by their agents and emissaries to corrupt and seduce the officers and soldiers of the army; and depended so much on their defection, as to entertain hopes of placing the pretender on the throne, though they should have no assistance from abroad. What share our prelate was suspected to have had in this conspiracy, appears from the same Report, which charges him with carrying on a traitorous correspondence, in order to raise an insurrection in the kingdom, and to procure foreign forces to invade it. In support of which accusation three

letters were produced, supposed to be written by the bishop to general Dillon, the late lord Mar, and the pretender himself, under the feigned names of Chivers, Musgrave, and Jackson. This occasioned a resolution of the house of commons, March the 11th, 1723, 'That Francis lord bishop of Rochester was principally concerned in forming, directing, and carrying on a wicked and detestable conspiracy for invading these kingdoms with a foreign force, and for raising insurrections and a rebellion at home, in order to subvert our present happy establishment in church and state, by placing a popish pretender on the throne.' Biog. Brit.

(o) Those who were the bishop's friends, and pretended to the greatest intimacy with him, laid the whole odium of the matter upon the ministry. They knew the bishop so well, they said, his love to our constitution and attachment to the protestant succession, his professed abhorrence of popery, and settled contempt of a pretender, and his caution, prudence, and circumspection, to be such as would never allow him to engage in an attempt of subverting the government, so hazardous in itself, and so repugnant to his principles; and therefore they imputed all to the malice and management of a great minister of state or two, who were resolved to remove him, on account of some personal prejudices, as well as the constant molestation he gave them in parliament, and the particular influence and activity he had shewn in the late election. The friends to the ministry, on the other hand, were strongly of opinion that the bishop

was

of March, 1722-3, a bill was brought into the house of commons, for 'inflicting certain pains and penalties on Francis 'lord bishop of Rochester; and on the 9th of April it was sent up to the house of lords for their concurrence. On the 6th of May, being the day appointed for the first reading of it, bishop Atterbury was brought to Westminster, to make his defence (p). His counsel were sir Constantine Phipps, and William Wynne, esq. and those for the king Mr. Reeve and Mr. Wearg. The proceedings continued above a week; and on Saturday May 11, the bishop was permitted to plead for himself, which he did in the following eloquent speech:

' My lords,

' I have been under a very long and close confinement, and have been treated with such severity, and so great indignity, as, I believe, no prisoner in the Tower, of my age, and function, and rank, ever was. By which means, what strength and use of my limbs I had when I was first committed in August last, is now so far declined, that I am very unfit to make my defence against a bill of such an extraordinary nature.

' The great weakness of body and mind, under which I labour, such usage, such hardships, such insults, as I have undergone, might have broke a more resolute spirit, and much stronger constitution, than falls to my share.

' Your lordships were pleased to permit me to appear before the house of commons, if I thought fit, lest my silence should be turned to my disadvantage, as in fact the counsel for the bill have done their utmost towards it.

was secretly a favourer of the pretender's cause, and had formerly been tampering with things of that nature even in the queen's time, and while his party was excluded from power; but upon their re-admission he relinquished that pursuit and his confederates therein, and became a good subject again. They urged that the influence which the late duke of Ormond had over him, assisted by his own private ambition and revenge, might prompt him to many things contrary to his declared sentiments, and inconsistent with that cunning and caution which in other cases he was master of. And to obviate the difficulty arising from the bishop's aversion to popery, and the pretender's bigotry to that religion, they talked of a new-invented scheme of

his, not to receive the pretender, whose principles were not to be changed, but his son only, who was to be educated a protestant in the church of England, and the bishop to be his guardian, and lord protector of the kingdom during his minority. Stackhouse.

(p) The first day he was disturbed in his passage thither, by the clamours and insults of the mob; but upon his application to the house of lords for safety and protection, strict orders were given to seize and secure all who should be guilty of such inhumanity, and a guard appointed to defend his person; so that all the week after he passed along the streets very quietly and without molestation, being pitied rather than reviled. Stackhouse.

' I should

‘ I should not have thought to decline any occasion of justifying myself ; but I crave leave to tell your lordships some reasons why I did not appear there, and make use of the leave your lordships gave me.

‘ After seven months of close imprisonment, I was not a little surpris’d when I heard, that on the 11th of March, by the house of commons it was thus resolv’d, ‘ That it appears to this house, that Francis lord bishop of Rochester was principally concerned in forming, directing, and carrying on a detestable conspiracy,’ etc.

‘ Upon duly weighing which resolution, and the copy of the bill, I found not any thing charged in the bill, but what was fully contained, and previously resolv’d in this vote ; and therefore whatsoever should have been offer’d in my behalf to that house, would have been an express contradiction to it. And what hopes I could have of success in such an attempt, I need not say : what they sent me was the preamble of the bill only, which they could not alter, consistent with what they had resolv’d.

‘ The bill itself was to inflict pains and penalties, which follow’d ; but there was no room to object against any of those which they had not then declar’d ; they have since been added, and sent up to your lordships in like manner, without any oath made, or any criminal act prov’d against me by any living witness. And is a person, thus sentenc’d below, to be deprived of all his preferments, and his very function, and to be a perpetual exile, and to be render’d incapable of any office or employment ? to be one whom no man must correspond with by letters, messages, or otherwise ? and, my lords, one who is a bishop of the church of England, and a lord of parliament ?

‘ It is the first instance wherein a member of this house hath been so treated and prejudg’d, and (as I have once before said to your lordships) I pray God it may be the last, and that such precedents in this kingdom may not be multiplied in after-times.

‘ My counsel have amply done their part, by arguing the points of law, by explaining and enforcing the evidence, and shewing the little colour, appearance, and shadow of proofs against me (permit me to call them so) by answering what hath been offer’d against me, and by setting out the consequence which such a bill, founded and carried on in such a manner, and which enacts such severe penalties, must and will be attended with.

‘ Yet it becomes me to say something for myself, lest my silence be construed consciousness of guilt, or at least an unwillingness to enter into matters of so dark and perplexed, so nice and tender a nature, as if I was not able, or did care, to clear and explain myself, and rather chose to leave it to the management of others : I thank God, I am under no such restraint, and can speak to your lordships on this subject with great freedom and plainness.

‘ But before I proceed, I beg leave that I may represent to your lordships some particular hardships under which I have laboured.

‘ The first is, reading extracts of anonymous letters, without suffering any other parts of the same letters, though relating to the same subject, to be read . . . . Another is . . . excusing the decyphers from answering questions asked by me, and which I thought necessary for my defence, lest they should reveal their art . . . . The next is, not suffering me to be answered by the clerks of the post-office, lest the secrets of that office should be discovered. Another was, not suffering a person, who had been at least ten years out of the secretary’s office, to answer any questions which came to his knowledge by being some years in that office.

‘ Another is, reading examinations, neither dated, signed, nor sworn to.

‘ Another is, reading letters supposed to be criminal, writ in another man’s hand, and supposed to be dictated by me, without offering any proof that I either dictated them, or was privy to them.

‘ Another is, not allowing me copies of the decyphered letters, though petitioned for, till the trial was so far advanced, and I so employed and weakened by it, that I had not sufficient time to consider them. Another is, not allowing me to read out of the collection of papers before the house, or any part of them, in order to discharge myself, but what hath been read by clerks . . . And all this in a proceeding where the counsel for the bill profess they have no legal evidence, and that they are not to be confined to the rules of any court of law or equity, though as often as it is for their service they constantly shelter themselves under it.’

He then proceeds to confute the charge against him from the want of evidence to support it, and from the inconsistency of some parts of it, and its improbability.

On Monday the 13th of May, the king’s counsel replied to his defence. On the fifteenth the bill was read the third time;

time; and the next day, after a very long and warm debate, passed by a majority of eighty-three to forty-three (r). On the 27th it received the royal assent. It is said, the king signed this bill with regret, being much concerned, as he expressed it, that there should be just cause of dooming to perpetual banishment a bishop of the church of England, and a man of such eminent parts and learning. To mitigate, however, the severity of his sentence, the bishop's daughter, Mrs. Morrice, was permitted to attend him in his travels; and his son-in-law, Mr. Morrice, by virtue of his majesty's sign manual, had leave to correspond with him. On the 18th of June, 1723, he embarked on board the Aldborough man of war, and landed the Friday following at Calais; where being informed that the late lord viscount Bolingbroke, who had obtained his pardon, was just arrived to embark for England, he said very facetiously, 'Then I am exchanged.' The bishop went to Brussels, and afterwards to Paris, where he resided till his death, spending his time in study and conversation with learned men; and keeping up an epistolary correspondence with the most eminent scholars, particularly with Mr. Thiriot, an ingenious French gentleman, for whom he had a great esteem, and who has obliged the public with some of the bishops original letters, containing chiefly Cri-

(r) The tenor of the bill was as follows: 'That after the first of June, 1723, he shall be deprived of all his offices, dignities, promotions, and benefices ecclesiastical whatsoever; and that from thenceforth the same shall be actually void, as if he were naturally dead; that he shall forever be disabled and rendered incapable from holding or enjoying any office, dignity, or emolument within this realm or any other his majesty's dominions; as also from exercising any office ecclesiastical or spiritual whatever; that he shall suffer perpetual exile, and be forever banished this realm and all other his majesty's dominions; that he shall depart out of the same by the 25th of June next; and if he return into, or be found within this realm, or any other of his majesty's dominions, after the said 25th of June, he being thereof lawfully convicted, shall suffer as a felon without benefit of clergy, and

' shall be utterly incapable of any pardon from his majesty, his heirs or successors: that all persons who shall be aiding or assisting to his return into this realm, or any other his majesty's dominions, or shall conceal him within the same, being lawfully convicted thereof, shall be adjudged guilty of felony without benefit of clergy; that if any of his majesty's subjects (except such persons as shall be licensed for that purpose under the sign manual) shall, after the 25th of June, hold any correspondence in person with him, within this realm, or without, by letters, messages, brother-wife, or with any person employed by him, knowing such person to be so employed, they shall, on conviction, be adjudged felons without benefit of clergy: and lastly, that offences against this act, committed out of this realm, may be tried in any county in Britain.'



tiques on several French authors. Bishop Atterbury died at Paris, the 17th of February, 1731. His body was brought over to England, and interred the 12th of May following, in Westminster abbey in a very private manner, attended only by his son-in-law Mr. Merrice, and his two chaplains Dr. Savage and Dr. Moore. Upon the urn, which contained his bowels, was inscribed, 'In hac urna depositi sunt cineres Francisci Atterbury, episcopi Roffensis.'

Some time before his death, he published a vindication of himself from a charge brought by Mr. Oldmixon, who, in the preface of his History of the Stuarts, had insinuated that The History of the Rebellion, as it was published at Oxford, was not entirely the work of lord Clarendon. In proof of this suggestion, he produced a letter from colonel Duket, wherein it was affirmed that Mr. Edmund Smith, of Christ-church, author of the tragedy of Phædra and Hippolitus, had declared to him, a little before his death in 1710, that he was employed by Dr. Aldrich, Dr. Atterbury, and Dr. Smalridge, successive deans of Christ-church, to interpolate and alter the original of Clarendon's work; and that amongst several hundreds of alterations and additions made by their order, the application of the famous saying concerning Cirrus (he had a head to contrive, a tongue persuade, and a hand to execute any mischief) to the character of Mr. Hampden was one. This passage of Mr. Oldmixon's preface was translated into French, and published in the Bibliotheque Raisonné, etc. and Dr. Atterbury strongly called to justify himself; which he did in a piece dated from Paris, the 26th of October, 1731, intitled Bishop Atterbury's Vindication of Bishop Smalridge, Dr. Aldrich, and himself, from the scandalous reflection of Oldmixon, relating to the publication of Lord Clarendon's History (s). The bishop in justification of himself declares he never saw lord Clarendon's History in manuscript, that with regard to Mr. Smith, he never (as far as he could recollect) exchanged a word with him in all his life, nor so much as knew him by sight, till after the edition of that History; and that as for bishop Smalridge, he was not any way concerned in preparing it for the press, the revisal of the manuscript being solely entrusted to the care of bishop Sprat and dean Aldrich, by the earl of Rochester, who himself assisted in that work; and all three were persons of known probity and truth, and incapable of conspiring in a design to impose

(s) This vindication was sent by Bibliotheque, etc. who published them him, with a letter, to the author of the both in French in that Journal.

on the public. He then urges the improbability of any alterations having been made in that history, not only from the express declaration of the editors in the preface to the first volume, that 'They who put forth the history, durst not take upon them to make any alterations in a work of this kind,' etc. but also from the great difficulty, if not impossibility of imitating the author's style and manner, particularly his characters, which are allowed to be the most distinguished and beautiful part of the work, and to be really inimitable. And that as to the words in the close of Mr. Hampden's character, they are perfectly in my lord Clarendon's manner, and contain nothing new in them, but only sum up in short what he has scattered through different parts of the first volume. With respect to the testimony of Mr. Smith, Dr. Atterbury observes that as it was undoubtedly false in regard to Dr. Smalridge and himself, so it is as little to be relied upon in regard to Dr. Aldrich; his personal aversion for whom, and the well-known reasons of it, making it altogether incredible that he should have the least share in his confidence, on so nice, or indeed on any occasions. What puts the matter beyond dispute, is the declaration of the reverend Dr. Birch, an unexceptionable evidence in this point, that he saw the passage concerning Cinna applied to Mr. Hamden in lord Clarendon's own manuscript.

Life of John Hamden, esq. folio, printed for Mess. Knapton, p. 78.

Bishop Atterbury's Sermons are extant in four volumes in octavo: those contained in the two first were published by himself, and dedicated to his great patron sir Jonathan Trelawny bishop of Winchester; the other two volumes were published after his death by Dr. Thomas Moore his lordship's chaplain, who gives this reason for not publishing a greater number: 'He (the bishop) burnt a good many of them himself at Paris, and by a writing found among what were left, signified that these were the only ones fit to be printed; so that, without acting contrary to the bishop's opinion of his own performances, of which he was certainly the best judge, no more could, and therefore no more ought to be published: and it being from thence resolved that no more should, the only effectual way (adds the editor) was to commit the rest to the flames, which was accordingly done, in my presence, by William Morrice, esq. his dutiful and worthy son-in-law and executor.' His letters to Mr. Pope are printed with that poet's works.

However the world may be divided about his moral and political character, it is universally agreed that he was a man

of uncommon learning and abilities, perfectly skilled in polite literature, and a fine writer. His extraordinary talent as a preacher will appear to the greatest advantage from the just encomium bestowed on him by the author of the *Tatler*; who, having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to our prelate, then only dean, who, says he, 'has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person, it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to the propriety of speech, which might pass the criticism of Longinus, an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse, were there not explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions till he has convinced your reason. All the objections which you can form are laid open and dispersed, before he uses the least vehemence in his sermon, but when he thinks he has your head, he very soon wins your heart, and never pretends to shew the beauty of holiness, till he has convinced you of the truth of it.'

See the preface to his book *De Eucharistia*, by David Blondel.

AUBERTIN (Edmund) or Edmundus Albertinus, a man of eminent learning in the seventeenth century, was born at Chalons upon the Marne in the year 1595. Being admitted a minister at the synod of Charenton in 1618, he became pastor of the church of Chartres, from whence he was removed to Paris in 1631. He acquired great reputation by his treatise entitled *The eucharist of the ancient church*, which was published in the year 1633. A complaint was made against him by the agents of the clergy of France to the king's council, and a warrant obtained to take him into custody, because in the title-page of this book he styled himself Pastor of the reformed church of Paris, addressed the preface to the faithful of the reformed church at Paris aforesaid, and called the cardinals Bellarmine and Du Perron adversaries of the church. This prosecution was however dropped. Whether it was the intrinsic merit of the book itself, or the manner of the clergy's attacking it, by the secular arm, that excited the attention of the public to this work, it is certain that the author

author had great reason to be pleased with its sale (a). He afterward revised and enlarged it, and turned it into Latin; but he had not the satisfaction to see the Latin version published. It was printed, however, after his death at Deventer in the year 1654, by David Blondel. He died at Paris April 5, 1652, aged fifty-seven.

(a) The whole is a body of the controversy relating to the eucharist. It is divided into three parts. In the first he treats of the eucharist from Scripture and reason, and answers objections. In the second part, he examines the belief of the church for the first 600 years, and shews that transubstantiation and the real presence were doctrines then unknown. In the third he gives the history of their introduction. See Claude, *Reponse au livre de Mr. Arnaud*, liv. i. cap. ii. p. 25.

**AUBREY** (John) a famous English antiquary, descended from an ancient family in Wiltshire. He was born at Easton-Piers, in the north division of that county, November 3, 1625 or 1626. He received the first rudiments of his education in the grammar-school at Malmesbury, under Mr. Robert Latimer, who had also been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced an early friendship, which lasted as long as Mr. Hobbes lived. May 6, 1642, Mr. Aubrey was entered a gentleman-commoner of Trinity college at Oxford, where he pursued his studies with great diligence, making the history and antiquities of England his peculiar study and delight. About this time the famous *Monasticon Anglicanum* was talked of in the university, to which Mr. Aubrey contributed considerable assistance, and procured at his own expence a curious draught of the remains of Osney abbey near Oxford, which were entirely destroyed in the civil wars (a). In 1646, he was admitted of the Middle Temple, but the death of his father hindered him from pursuing the law. He succeeded to several estates in the counties of Wilts, Surry, Hereford, Brecknock, and Monmouth, but they were involved in many law-suits. These suits, together with other misfortunes, by degrees consumed all his estates, and forced him to lead a more active life than he was otherwise inclined to. He did not, however, break off his acquaintance with the learned at Ox-

*Mon. Angl.*  
vol. ii. p. 55.

*Memoirs of*  
*Aubrey*, p. 6.

(a) This curious draught was finely etched by Mr. Wenceslaus Hollar, and inserted in the *Monasticon* with a Latin inscription to the following purpose: 'The noble ruins of this fabrick, drawn from a love to antiquity, while yet a youth at Oxford, and (which was not a little

' lucky) but a short time before they  
' were destroyed in the civil war,  
' secured now, and as it were revived,  
' ed, are dedicated to posterity by  
' John Aubrey, of Easton-Piers, in  
' the county of Wilts, esq.' Vol. ii.  
p. 136.

Ibid. p. 4.

Ib. p. 6.

Ibid. p. 12.

Ibid.

ford or at London: he kept up a close correspondence with the lovers of antiquity and natural philosophy in the university, and furnished Anthony Wood with a considerable part of the materials for his two large works. He likewise preserved an intimacy with those great scholars, who then met privately, and were afterwards formed into the Royal Society. Soon after the restoration Mr. Aubrey went into Ireland, and returning from thence in the autumn of 1660, narrowly escaped shipwreck near Holyhead. On the 1st of November, 1661, he suffered another shipwreck. In the year 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he sold his estate in Wiltshire; and was at length obliged to dispose of all he had left, so that in the space of four years he was reduced even to want; yet his spirit remained unbroken. His chief benefactress was the lady Long of Draycot in Wilts, who gave him an apartment in her house, and supported him as long as he lived. When his death happened is uncertain; we are only told in general that he died suddenly on a journey to Oxford in his way to Draycot; that he was there buried, as near as can be conjectured in 1700. He was a man of an excellent capacity, great learning, and indefatigable application; a diligent searcher into antiquities, a good Latin poet, an excellent naturalist, but somewhat credulous and tainted with superstition. He left many works behind him (b).

(b) They are as follow:

1. The Life of Thomas Hobbes of Malmesbury, a manuscript written in English but never published; the principal matter contained therein has been made use of by Dr. Blackbourne, in his *Vitæ Hobbianæ auctarium*, published in 1681.

2. Miscellanies on the following subjects: 1. Day-fatality. 2. Local fatality. 3. Omenta. 4. Omens. 5. Dreams. 6. Apparitions. 7. Voices. 8. Impulses. 9. Knockings. 10. Blows invisible. 11. Prophecies. 12. Marvels. 13. Magic. 14. Transportation in the air. 15. Visions in a beryl or speculum. 16. Converse with angels and spirits. 17. Corpse candles in Wales. 18. Oracles. 19. Extasies. 20. Glances of love and

envy. 21. Second-sighted persons. 22. The discovery of two murders by apparitions.

3. A Perambulation of the county of Surry, begun 1673, ended 1692. This work the author left behind him in manuscript, and it was printed and published in the year 1719, in five volumes octavo.

4. The natural History of the north Division of Wiltshire; an unfinished manuscript remaining in the Museum at Oxford.

c. *Monumenta Britannica*, or a Discourse concerning Stone-henge and Rollrich-stones in Oxfordshire; a manuscript. This is said to have been written at the command of king Charles II. who meeting Mr. Aubrey at Stone-henge, as his majesty

justly was returning from Bath, he conversed with him in relation to that celebrated monument of antiquity; and also approved of his notion concerning it, which was this, that both it and the stones in Oxfordshire, were the remains of places dedicated to sacred uses by the druids, long before the time of the Roman invasion. See a letter from Mr. Paskhal to Mr. Aubrey, prefixed to his Memoirs.

6. *Architectonica sacra*; a Dissertation concerning the manner of our Church-building in England. A manuscript in the Museum at Oxford.

7. The Idea of universal Education.

There are besides many letters of our author's, relating to natural philosophy, and other curious subjects, published in several collections.

AUDLEY (Edmund) son of James lord Audley of Heleigh in the county of Stafford, was educated in Lincoln college in Oxford, and in 1463, took the degree of bachelor of arts. He afterwards obtained a prebend in the church of Lincoln, and another in the church of Wells, as also the archdeaconry of the east riding of Yorkshire. In 1480, he was promoted to the bishopric of Rochester. In 1492, he was translated to the see of Hereford; and ten years after to that of Salisbury. This is one of the earliest instances of the exercise of the power of translating. About the same time he was made chancellor of the order of the Garter. In 1518, he gave four hundred pounds to the college, where he had been educated, to purchase lands, and bestowed upon it the patronage of a chantry which he founded in the cathedral of Salisbury. He was a benefactor likewise to St. Mary's church in Oxford, and contributed to the erection of its curious stone pulpit. As a farther mark of his respect to his mother-university, he gave to Chickley's Chest, which had been then lately robbed, the sum of two hundred pounds, a considerable benefaction in those days. He died August 23, 1524.

Willis's Survey of Cathedrals, vol. i. p. 519.  
Wood's Ath. Oxon. vol. i. col. 662.  
Goodwin de Praeful. Ang. part i. p. 581.  
edit. 1686.  
Wood, ubi supra.

Wood, ubi supra.

AUDLEY (sir Thomas) was descended of an ancient and honourable family in Essex, and born in 1488. He had the advantage of an university education, and afterwards studied the law in one of the inns of court. In 1526, he was autumn-reader of the Inner Temple. On the recommendation of the duke of Suffolk, the king took notice of him, and finding him to be a man of great parts and good address, procured him to be chosen speaker of that parliament which met on the 3d of November, 1529. Audley's conduct in this station fully answered the king's expectations. The next year he was made attorney of the duchy of Lancaster; and May 20, 1532, upon the resignation of sir Thomas More, the king delivered to him the great seal, with the title of lord keeper, and at the same time conferred on him the ho-

Lloyd's Worthies, p. 72.

Dugdale's Baronage, vol. ii. p. 382.

Rymer's Fed. vol. xlv p. 435.  
Dugd. Orig. Jurid. Chron. p. 82.

Rymeri  
Fœdera,  
tom. xiv.  
p. 446.  
Fuller, b. vi.  
p. 306.

nour of knighthood. In January following, the king appointed him lord chancellor; and soon after granted him the site of the priory of Christ Church near Aldgate, now called Duke's Place, with all the church-plate and lands belonging to that house. In this high office he was as diligent in the king's business, as he had been when speaker of the house of commons; for in July, 1535, he sat in judgment and pronounced sentence of death upon sir Thomas More, indicted of high-treason, for refusing to acknowledge the king's supremacy in the church. When sentence was past, sir Thomas said, that he had for seven years bent his mind and study upon this cause, but as yet he found it no where writ by any approved doctor of the church, that a layman could be head of the ecclesiastical state. To which Audley returned, 'Sir, will you be reckoned wiser, or of a better conscience than all the bishops, the nobility, and the whole kingdom?'

Parl. Rolls,  
27 H. VIII.  
Goodwin's  
Annals, ed.  
1675. p. 80.  
Herbert,  
p. 191.  
Burnet.  
Collier,  
vol. ii.  
p. 114.  
Dugdale's  
Baronage,  
vol. ii. p. 383

As Audley had been very active in the business of the divorce, so he had a large hand in the proceedings previous to the dissolution of such religious houses as had not two hundred pounds by the year. His persuasions, and the king's threats having procured a bill to be passed for this purpose (by which the king not only obtained all the lands of the small monasteries, but also their jewels, and rich moveables) the next step was to prevail with the abbots of larger foundations to surrender. Audley offered the abbot of Athelney a hundred marks per annum pension, which he refused, as too small a sum. With the abbot of St. Osithes in Essex he was more successful: in a letter to Cromwell the visitor-general, after mentioning that he had by great solicitation prevailed with this ecclesiastic, he insinuates, that his place of lord chancellor being very chargeable, he wished the king might be moved for an addition of some profitable offices. And upon making application for the great abbey of Walden in Essex, which with some difficulty he obtained, he extenuated its worth, and alledged that it would be but a reasonable recompence for the great damage and infamy he had suffered in serving the king.

Id. Ibid.  
Id. Ibid.  
Lloyd's  
Worthies,  
p. 73.  
Fuller's  
Church History, b. vi.  
p. 306.

Dugdale's  
Baronage,  
vol. ii. p. 383  
Pat.  
30 H. VIII.  
p. 5.  
Fuller's History of  
Cambridge,  
p. 120.

On the 29th of November, 1538, he was created baron Audley of Walden in Essex, and installed knight of the garter. A little before his death he obtained from the king a licence to change the name of Buckingham college in Cambridge, into that of Magdalen, or Maudlin. To this college he was a great benefactor, bestowed on it his own arms, and is generally reputed its founder. He died on the last of April, 1544 (having held the seals upwards of twelve years)

On

and in the fifty-sixth of his life, as appears by the inscription on his tomb. Mr. Rapin says he was a man of sound judgment, and was serviceable to the reformers, whenever he could be so without any hazard or danger to himself; but was too much a courtier to insist even upon what he judged reasonable, if disapproved of by the king. Lloyd says, that he was always in favour with the queens, who had no less interest in the king's heart, than the kingdom had in his head; and that he knew king Henry's temper better than himself, whom he surprized always to his own bent, never moving any of his suits to him, but when in haste, and most commonly amusing him with other matter until he passed his request.

By his lady Elizabeth, daughter of Thomas Grey marquis of Dorset, he had two daughters, Margaret and Mary. The latter dying unmarried, Margaret became his sole heir, and married first lord Henry Dudley, a younger son of John duke of Northumberland, and afterwards Thomas duke of Norfolk, by whom she had a son Thomas, who, by act of parliament 27 Eliz. was restored in blood; and in the 39th of the same reign was summoned to parliament by his grand-father's title as baron of Walden. In the first of king James I. he was created earl of Suffolk, and afterwards lord high treasurer of England. He built on the ruins of the abbey of Walden, that noble palace, which in honour of our chancellor he called Audley-End. Dugdale.

M

AVENTIN (John), author of the *Annals of Bavaria*, was born of mean parentage, in the year 1466, at Abensperg in the country just named. He studied first at Ingolstadt, and afterwards in the university of Paris. In 1503, he privately taught eloquence and poetry at Vienna, and in 1507, publicly taught Greek at Cracow in Poland. In 1509, he read lectures on some of Cicero's pieces at Ingolstadt; and in 1512, was appointed to be preceptor to prince Lewis and prince Ernest, sons of Albert the Wise, duke of Bavaria; and travelled with the latter of those two princes. After this he undertook to write the *Annals of Bavaria*, being encouraged by the dukes of that name, who settled a pension upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingolstadt; but, as he acknowledges in the preface, he retrenched the invectives against the clergy, and several stories which had no relation to the history of Bavaria. The protestants however, after long search,



search, found an uncastrated manuscript of *Aventin's Annals*, which was published at Basil in 1580, by Nicholas Cifer.

Bayle.

An affront which Aventin received in the year 1529, stuck by him all the rest of his life: he was forcibly taken out of his sister's house at Abensperg, and hurried to a gaol; the true cause of which violence was never known (a); but it would probably have been carried to a much greater length, had not the duke of Bavaria interposed, and taken this learned man into his protection. Mr. Bayle remarks that the incurable melancholy which from this time possessed Aventin, was so far from determining him to lead a life of celibacy, as he had done till he was sixty-four, that it induced him perhaps to think of marrying. The violence of his new passion was not however so great, but that it suffered him to advise with two of his friends, and consult certain passages of the Bible relative to marriage. The result was, that it was best for him to marry: and having already lost too much time, considering his age, he took the first woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor.

Ibid.

He died the 9th of January, 1534, aged sixty-eight, leaving one daughter, who was then but two months old. He had a son, who died before. It has appeared from the inquiries made by the Jesuits that he was a Lutheran in disguise (b), and the adherents to the church of Rome make use of this argument to weaken the force of his testimony against the conduct of the popes, and the vicious lives of the priests; for the *Annals of Aventin* have been often quoted by pro-

(a) Mr. Keyser says, that Aventin was thrown into prison in the year 1529, on a suspicion of heresy; but that for want of legal proof of the charge he was released. *Travels*, vol. iv. p. 213, 214.

(b) For since he was buried in a church belonging to the catholics, with the usual ceremonies, and since in his epitaph there were these words, 'veræ religionis amator,' i. e. 'a lover of the true religion,' we must conclude, that he did not openly profess the protestant religion, not even in his last moments. It is certain likewise, that the style of his history is entirely agreeable to the character of a Roman catholic, if we except those passages in which he speaks so freely against the tyranny of the popes,

and the vices of the clergy. Bayle.

In the *Index Librorum prohibitorum*, the Jesuit Greffer, and other writers, publicly treat Aventin as a heretic; and the papists at Ratisbon are not fond of shewing his epitaph, in a small burial place behind the church of St. Emmeran, because he is therein said to be a person of singular learning, fidelity, and piety; the ornament of his country, and the admiration of strangers; a warm patriot, a consummate antiquarian, and a lover of religion and virtue. But what contributed more than any thing else to make him suspected of heresy, was the discovery of a correspondence carried on between him and Melancthon. Keyser's *Travels*, vol. iv. p. 213, 214.

testants

testants to prove the disorders of the Romish church. The greatest part of the other writings of this author have never been printed (b).

(b) It is observed by Vossius (Hist. Lat. p. 655.) that Aventin mentions in his Annals, p. 344. edit. 1580, that he had published the History of Oetingen, a city in Suebia. But this book is not mentioned by Gefner, who speaks only of a Grammar published by Aventin in 1519, and of a book concerning the manner of counting on the fingers, published at Raisbon in 1532, to which the author had added the summary of a great work, which wanted nothing but the assistance of a Mæcenas to make its appearance. The title of the book printed in 1532, is as follows, 'Numerandi per digitos manusque (quinetiam loquendi) veterum consuetudinis Abacus, five explicatio ex Beda, cum picturis et imaginibus, una cum capitibus rerum, quibus illustrabitur Germania ab Aventino, modo contingat benignus Mæcenas.' Gefner gives us the

substance of this great work, by which it appears that Aventine had formed an excellent and very extensive plan for explaining the antiquities of Germany. The general view of the subjects, of which it was to treat, is sufficient, says Bayle, to astonish one. Aventin, at the time of his death designed to publish a Chronicle like that of Eusebius, An ecclesiastical History from the beginning of the world to his own time, Some ancient Grammarians, A Greek and Latin Dictionary, Notes upon Claudian, etc. See Gefner's Biblioth. fol. 386. It is not known what became of these pieces. That the reader may form a notion how he could compose so many books, we must observe that he began to study at day-break, and that he often returned to it a little after supper, and continued in it till midnight. Zeigler, in ejus vita, Bayle.

AVERROES (a), one of the most subtle Arabian philosophers, was a native of Corduba, and flourished in the twelfth century. He was instructed in the laws and the religion of the country by his father, who was high-priest and chief judge (under the emperor of Morocco) of the kingdom of Corduba, his authority extending over all Andalusia and Valencia. Averroes was professor in the university of Morocco, and after the death of his father succeeded to his places, the duties whereof he discharged with great approbation, being eminently skilled in law and divinity. He had also studied natural philosophy, medicine, astrology, and mathematics: but understood the theory of medicine much better than the practice. The king of Morocco making him an offer of the place of judge of Morocco and Mauritania, with leave to keep those he held at Corduba; he accepted it, went over to Morocco, and having settled judges as his subdelegates, returned to Corduba.

Bartholocci  
Bibl. Rabb.  
tom. i.  
p. 13.

Reinesii Ep.  
Ep. xv. ad  
Hofmann.  
p. 32.

Journ. des  
Savans, Ju-  
ly, 1697.  
Petiti Med.  
Obs. Miscel.  
p. 100.

(a) His real name at length was Abul-Walid Mohammed, ebn Ach-

med, ebn Mohammed, ebn Roshd.  
Reinesii Ep. xv. ad Hofmann. p. 32.

Hotting.  
Bibl. Theol.  
p. 288.

He referred all criminal causes to his deputy, never giving his own opinion. One Abraham Ibnu Sahal, a philosopher, physician, and astrologer at Corduba, in an unlucky hour fell in love, and began to write verses, without any regard to his character as a doctor. The Jews, his brethren in religion, advising him not to publish them, he returned them a profane answer in verse. This obliged them to apply to the civil magistrate. They represented to Averroes that Sahal had debauched the whole city, and especially the youth of both sexes, by his poems, and that nothing else was sung at the marriage-feasts. Averroes forbid him to write any more under a penalty. Being afterwards informed that his prohibition could not stop the poetical humour of the Jew, he resolved to be assured of the truth of it; and sent to him a trusty person, who reported at his return, that he found no body at his house but Averroes' eldest son, writing verses; and that there was neither man, woman, or child at Corduba, who had not got by heart Abraham Ibnu Sahal's verses. Upon this Averroes dropped his prosecution, saying, 'Can one single hand stop a thousand mouths?'

III.

Observing one day at a bookseller's shop, that the Koran was sold but for a ducat, whereas ten pistoles were readily given for the poems of this Jew, Averroes cried out, 'This city will be soon destroyed; for the people neglect all religion, and set a value upon what is unlawful and criminal.' And as he foretold (says Jo. Leo Africanus) it happened, for within fifty years after the Christians besieged this and several other cities.

Surprising things are related of his patience, liberality, and meekness. One day, when he was reading a lecture in the civil law, the servant of one of his enemies came and whispered something in his ear: Averroes changed countenance, and answered only, 'Yes, yes.' The next day the same servant returned, and publicly asked pardon, confessing that he had said a very rude thing to Averroes the day before, when he whispered him in the ear. 'God bless you' (replied Averroes) 'for declaring that I am endued with patience.' He gave him afterwards a sum of money, and bid him 'not do to others as he had done to him.' Though Averroes was rich both by his marriage and his posts, he was always in debt, because he was very liberal to men of letters in necessity, whether they were his friends or enemies. The former one day blaming him for his liberality to the latter, 'How unhappy are you, said he, not to know that to serve one's relations and friends is not an act of liberality; we are led

‘ to that by natural affection. To be liberal is to communicate one’s estate to one’s enemies ; and since my riches did not arise from myself, or from my ancestors having followed trade, or any art, or a military life, but only the profession of virtue, is it not fit that I should dispose of them in acts of virtue ? I find that I have not misplaced them ; they have served to make those my friends who were my enemies.’ He would not consent to his youngest son’s accepting of the honours offered him at the court of Morocco ; and was so far from shewing any peculiar satisfaction at the deference paid to this young man, which was intended to do a pleasure to his father, that he was absolutely uneasy at it. What a pity it was, says Mr. Bayle, that so many virtues and excellent qualities should not have been attended with orthodoxy, but on the contrary be joined to the most enormous errors. He explained Aristotle’s doctrine of the unity of the intellect in such a manner as to overturn the immortality of the soul, and consequently future rewards and punishments. Observing the people to eat the sacrament they had just worshipped, ‘ Let my soul, said he, be with that of the philosophers, since the Christians worship what they eat (b).’ His good qualities did not hinder him from having a great many enemies among the nobility and doctors of Corduba, who representing to Mansor king of Morocco that the philosophical tenets he had maintained in a lecture to his pupils, were gross heresy, that prince fell into a passion, and ordered his estate to be confiscated, and confined him to the Jews quarter. After this Averroes, being pelted with stones by the children as he went to mosque to perform his devotions, removed from Corduba to Fez, and lay concealed there for some days ; but being discovered he was sent to gaol. Mansor assembled a great many doctors in divinity and law, to consider what punishment he deserved. The greater part of them replied, that as an heretic he merited capital punishment ; but others were of opinion, that a man of his eminence in law and divinity ought not to be put to death, ‘ for that the general report would be, that not a heretic, but a lawyer and a divine had suffered. The consequences of this

Hotting.  
Bibl. Theol.  
p. 273, 274.

Ibid.  
p. 274, 275.

(b) Bayle mentions several authors who represent Averroes as a man of great impiety, on account of his maintaining the mortality of the soul. But Dr. Friend (Hist. of Physic, p. 218, etc.) tells us, that if Bayle would have consulted the author him-

self, instead of the collectors he quotes, he would have found a very different account of Averroes’ notions ; for in one dissertation (Physic. Disp. 3.) he asserts the soul is not material ; and in another (Physic. Disp. 4.) that it is immortal.

‘ will

• will be (added they) first, that no more infidels will em-  
 • brace our faith, and so our religion will be discouraged :  
 • secondly, it will be said, that our African doctors seek pre-  
 • tences to take away one another's lives. The best expedi-  
 • ent will be to oblige him to retract; and we are of opinion  
 • that your majesty should pardon him in case he repent ;  
 • for there is no man upon the earth exempt from every  
 • crime.' Mansor approving of this advice, our philosopher  
 was conducted one Friday at the hour of prayer to the gate  
 of the mosque, and placed bare-headed upon the highest step,  
 and all who entered into the mosque spit in his face. Prayers  
 being ended, the doctors with notaries, and the judge with  
 his assessors, came thither, and asked this unhappy man,  
 whether he repented of his heresy? He answered Yes : up-  
 on which he was discharged. He staid at Fez, and read  
 lectures in law. Some time after, Mansor gave him leave  
 to return to Corduba, where he lived very unhappily, being  
 deprived of his estate and books. In the mean time, the  
 judge, who had succeeded him, behaved in such a manner,  
 and justice was so badly administered, that the people groan-  
 ed under heavy oppression. Wherefore Mansor assembled his  
 council, and proposed the restoring of Averroes. This mo-  
 tion being approved of by the majority, Averroes was brought  
 back to Morocco, and invested with his former office. Be-  
 ing asked in what situation his mind was whilst under perse-  
 cution, ' I was pleased, said he, and displeased. I was glad  
 • to be discharged from the troublesome office of a judge ;  
 • but I was uneasy to be oppressed by false witnesses. I did  
 • not wish to be restored to my post as a magistrate, and  
 • have not accepted it again till my innocence has been made  
 • to appear.'

Notting.  
 Bibl. Theol.  
 p. 276, et seq.

Journ. des  
 Savans, Ju-  
 ly, 1697.

De Philos.  
 Sect. p. 50.  
 In Præcog.  
 Logic.  
 p. 103.

He died at Morocco in the year 1206. He was exces-  
 sive fat, though he eat but once a day. He spent all his  
 nights in the study of philosophy; and when he was fatigued,  
 amused himself with reading poetry or history. He was never  
 seen to play at any game, or to partake in any diversion.  
 He was extremely fond of Aristotle's works, and wrote com-  
 mentaries on them, whence he was styled the Commentator (c)  
 by way of eminence. According to Vossius and Keckermann,  
 though Averroes did not understand Greek, none of Aristotle's  
 commentators have come so near his sense. The last men-

(c) Several rabbins translated Aver-  
 roes' Commentary into Hebrew. (See  
 Bartolocci Bibl. Rabbinnica, tom. I.

p. 13.) A Latin translation of it was  
 printed at Venice by the Juntas, in  
 1559.

tioned writer prays that God would raise up a translator to rescue the works of Averroes from the gross ignorance and barbarity of the preceding undertakers; for then we should be sensible of the great services which that Arabian did to philosophy. I question (says Mr. Bayle) whether there be many at this day who would put up such wishes. Ludovicus Vives tells us, that Averroes grossly misunderstood Aristotle for want both of genius and learning, being ignorant of the ancient doctrines of philosophy, and the different sects so frequently mentioned by him. And being unacquainted with the Greek and Latin tongues, he could only read a wretched translation of his writings from the Latin into Arabic. Celius Rhodiginus and father Rapin pass the same censure on his Commentary. Averroes wrote a piece entitled Hahapalak Altahapalak, i. e. *Destructorium destructorii*, against Algazel, who had attacked the assertions of the philosophers, that the world is the production of God; that God is an agent; that he is one simple, incorporeal being, and that there cannot be two uncreated natures in him. Of Averroes' medicinal works himself gives the following account in the preface to them: 'At the desire of the noble lord Audelach Sempfe, who, by the advice of his philosophers Avosait and Avenchalit, enjoined me to write a book in Arabic, which should contain the whole art of physic, in order to assist them in forming a judgment of the opinions of the ancients, I compiled this work *Colliget*, that is, Universal; so entitled on account of the order to be observed in this science, which descends from universals to particulars: for in this book I have begun with general rules, and hereafter, with God's assistance, shall undertake another treatise upon particulars,' etc. He wrote a great many amorous verses, but when he grew old he cast them into the fire (c). 'Man, says he, will be judged by his words;

De Causis  
Corrupt. ar-  
tium,  
lib.v.p.167.

Antiq. Lect.  
lib.iii.cap.2.  
p. 41.  
Reflex. sur  
la Philos.  
p. 15.

(d) 'We may gather from this, says Bayle, that some vices are common to all countries, religions, and ages. We find Mahometans doing that in Spain, in the twelfth century, which a great many Christians at Paris have done in the seventeenth. We may observe likewise that there are some good actions, of which we find instances in every country, age, and religion. If Christians in the latter

times have thrown their profane, amorous, or lascivious verses into the fire, Averroes did the same under the profession of Mahometism. I say under the profession; for it is doubted whether in his heart he believed any thing of religion. His prediction with regard to the misfortunes of Corduba is no proof of the contrary; for it is very natural to think, that a dreadful corruption of manners, and such a degeneracy

‘ words ; and if I have spoken ill, I will not let my folly be known. If my verses should please any person, he would take me for a wise man, and I do not find that I am so.’ His other poems are all lost, except a small piece, in which he declares that when he was young he acted against his reason ; but that when he was in years he followed the dictates of it ; upon which he utters this wish, ‘ Would to God I had been born old, and that in my youth I had been in a state of perfection.’ What wish could be formed more worthy a philosopher ?

Bayl.

‘ degeneracy of mind, as leads men to condemn what is held sacred, and to love what is thought vicious, will occasion great disorders in a city.’

**AUGUSTIN, or AUSTIN** (St.) the first archbishop of Canterbury, was originally a monk in the convent of St. Andrew at Rome, and educated under St. Gregory, afterwards pope Gregory I. by whom he was dispatched into Britain with forty other monks of the same order, about the year 596, to convert the English Saxons to Christianity. They landed in the Isle of Thanet, and having sent some French interpreters to king Ethelbert with an account of their errand, the king gave them leave to convert as many of his subjects as they could, and assigned their place of residence at Dorovernum, since called Canterbury, to which they were confined till the king himself was converted, whose example had a powerful influence in promoting the conversion of his subjects ; but though he was extremely pleased at their becoming Christians, he never attempted to compel them. He had learned (says venerable Bede) from his instructors in the way of salvation, that force and dragooning was not the method of the Gospel ; that the religion of Jesus Christ was to make its way by argument and persuasion, to be matter of choice and not of compulsion. Augustin, by direction of the pope, went afterwards to Arles in France, where he was consecrated archbishop and metropolitan of the English nation by the archbishop of that place. On his return to Britain he dispatched a priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his resolution of certain questions. These men brought back with them a pall, and several books, vestments, utensils, and ornaments for the churches. His holiness, by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain, and ordered him not to pull down the idol-temples, but

Bede, Hist. Eccl. Gent. Angl. lib. i. cap. 33. H. Hunting. Hist. lib. iii. init. apud Script. post Bedam, Francof. 1601. Biogr. Brit.

Bede, lib. i. cap. 26.

Bede, lib. i. cap. 27.

but convert them into Christian churches, only destroying the idols, and sprinkling the place with holy water, that the natives, by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into Christianity. And whereas it had been their custom to sacrifice oxen to their false gods, he advised that upon the anniversary of each church's consecration, the people should erect booths round about it, and feast therein, not sacrificing their oxen to devils, but killing them for their own refreshment, and praising God for the blessing. He further cautioned him Ib. cap. 31. not to be puffed up with the miracles he was enabled to work in confirmation of his ministry; but to consider how much the English were the favourites of heaven, since God enabled him to alter the course of nature to promote their conversion.

Augustin fixed his see at Canterbury, and being supported by the interest of king Ethelbert, made an attempt to settle a correspondence with the British bishops (a), and to bring them to a conformity with the Roman church. To this purpose a conference was held at a place in Worcestershire, since called Augustin's Oak, but without success. A second conference was proposed, at which the appearance was more numerous than at the former, seven British bishops attending at it, with a great many learned monks from the monastery of Bancornaburg, or Bangor, who were under the direction of their abbot Dinoth. These Britons, before they began their journey, applied to a certain hermit of eminent virtue and good sense, to know whether or not they should give up the usages and traditions of their church, and acknowledge the pretensions of Augustin. He told them, that if Augustin should prove to be a man of God, they ought to be governed by him. They asked him how they should know this. The hermit replied, 'Our Saviour says, 'Take my yoke upon you, for I am meek and lowly in heart.' If Augustin be affable and humble, he has probably taken Christ's yoke upon him, and offers you the same privilege: but if he be haughty and insolent, it is plain he is not commissioned

(a) The Britons from the first time of planting Christianity in this island, had constantly followed the rules and customs left them by their first masters; whereas the church of Rome had made certain alterations in the manner of celebrating divine service, to which it pretended all other

churches ought to conform. The Britons had very little communication with the bishops of Rome; they acknowledged them only as bishops of a particular diocese, or, at most, as heads of a patriarchate, on which they did not think the British church ought to be any way dependent. Biog. Brit.



‘from heaven, nor are his words to be regarded.’ They farther asked by what marks they were to discover his temper. The hermit desired them to manage it so, that Augustin and his company should be first at the place, and if he rose to salute them at their coming in, they might conclude he was sent from God; but if he neglected this civility they might return his contempt, and have nothing to do with him. When the Britons came into the synod, Augustin received them sitting; in resentment of which affront they warmly opposed every thing he offered. The articles insisted on by Augustin were, that they should celebrate Easter, and administer baptism, according to the practice of the Romish church; and that they should acknowledge the pope’s authority: if they would comply in these respects, and assist in the conversion of the Saxons, he would bear with the disagreement of their customs in other cases. But the Britons replied, they could yield none of the points contested (*b*).

Bede, lib. ii.  
cap. 2.

Bede, ubi  
supra.

Gervas. A. G.  
Pont. Cant.  
apud Twy-  
den,  
col. 1641.  
Biogr. Brit.

This apostle of the English died at Canterbury in the year 604. The popish writers ascribe several miracles to him. The observation of the festival of St. Augustin was first enjoined in a synod held under Cuthbert archbishop of Canterbury, and afterwards by the pope’s bull in the reign of king Edward III.

(*b*) If it be asked why the British clergy were so tenacious of their old customs, as to break with Augustin rather than alter their way of keeping Easter, and administering baptism; it may be replied, that these terms were not required of them as conditions of brotherly communion, but as marks of submission and inferiority. Biogr. Brit.

AUGUSTINE (St.) an illustrious father of the church, was the son of Patricius a mean citizen of Tagaste, and Monica a woman of exemplary virtue. His father intended that he should raise himself by his learning, and therefore sent him to Madaura to be instructed in the classics; but he discovered a great dislike to study, loving nothing but gaming and public shews, and invented a thousand lies to escape the rod, with which he was however often severely chastised. He was taken from Madaura in order to be sent to Carthage to study rhetoric; but whilst his father was raising money for this purpose, he spent a whole year at Tagaste without employment, and in this interval, though he was then but sixteen, he gave a loose rein to his lascivious appetite, disregarding the affectionate admonitions of his pious mother.

Confess.  
lib. ii. cap. 2.

He went to Carthage about the end of the year 371. Before he was twenty, he read by himself, and understood perfectly, Aristotle's Predicaments, and made a considerable progress in all the liberal sciences. He was desirous of reading the holy Scriptures, but the simplicity of their style soon disgusted him: he was too great an admirer of the pagan eloquence to have any relish for the Bible. He had in general a strong desire to know the truth; and imagining that he discovered it in the sect of the Manicheans, he entered himself among them, and warmly maintained the greatest part of their opinions. After continuing at Carthage for some time, he returned to Tagaste, where he gained so much reputation by teaching rhetoric, that his mother was congratulated upon her son's uncommon merit. The satisfaction which this would otherwise have given her, was greatly diminished by the thoughts of his heresy and debaucheries. He went back to Carthage in the year 380, and taught rhetoric in that city with extraordinary applause. It was here he took a woman into keeping, to whom he was very constant: he had a son by her, whom he named Adeodatus, God's Gift. Bayle.

Upon finding no body who could fully answer his difficulties, he began to waver in his Manichean notions. He had a penetrating genius, was a rhetorician by profession, and understood logic. It is easy for a subtle and eloquent disputant to start doubts, and find replies; so that it is no wonder he perplexed the Manichean doctors. Nor indeed is it at all strange that he should embarrass a great many of the catholics, and that their weak answers to his objections should confirm him in his heresies. He acknowledg'd, that to his own loss he had gained a thousand advantages over them; so true it is (according to Bayle) that every orthodox person ought not to engage in disputation; and that unless he has an heretic of his own strength to contend with, he can do nothing, naturally speaking, but harden his antagonist. Augustine adhered to his own notions, waiting for better solutions of his doubts. His good mother Monica made a journey to Carthage, to prevail with him to renounce his heresy and vicious course of life: her remonstrances were ineffectual; however she did not despair of succeeding in the end, De duabus Anim.

Being desirous of a new theatre to display his genius on, Augustine resolved to go to Rome; and, that he might not be diverted from this design, embarked without acquainting his mother, or his relation Romanian, who had maintained him at school, his father dying about the year 372. He taught rhetoric in that place with the same success as he had done

at Carthage: Symmachus, prefect of the city, appointed him, in the year 383, to be public professor of rhetoric at Milan, in which office Augustine acquired great reputation. He made a visit to St. Ambrose, by whom he was very kindly received. He also went to hear that prelate preach, not so much out of devotion, as from a critical curiosity to know whether his eloquence deserved the character it had gained. St. Ambrose's sermons made such an impression upon him, that he became a catholic in 384. His mother, who was come to see him at Milan, advised him to marry, that he might abandon his lewd practices. Having agreed to this proposal, he, with the utmost reluctance, sent back his mistress to Africa: but as the young lady who was intended for his wife, would not be fit for marriage till two years after, his constitution was such that he was forced to take in the mean while another woman. At last, the reading of St. Paul's Epistles, the solicitations and tears of his mother, and the conversation of some of his friends, completed in him the work of grace, and he became a sincere believer, ready to abandon every thing for the sake of Christ. He resigned his place of professor of rhetoric, and was baptized by St. Ambrose on Easter-eve in the year 387. The year following he returned to Africa. He was ordained priest in the year 391, by Valerius bishop of Hippo. Four years after this he was made coadjutor to that prelate. His death happened on the 28th of August, 430.

Bayle,

Ibid,

The approbation given by councils and popes to Augustine's opinion relating to the doctrine of grace, has been a great advantage to his reputation (a). When he became an orthodox bishop, he propagated and defended the doctrine of predestinarian fatality, and the doctrine of persecution; for which posterity is little obliged to him. As to the affair of persecution, he seems to have been sincere by religion, and gentle by temper; which shews how important and necessary it is to have reasonable principles, without which the best-natured man is capable of doing the most ill-natured actions. Upon many occasions he interceded for the mitigation of the penalties against pagans, heretics, and schismatics, even when they deserved punishment for their seditions, riots, depredations, and murders. In this respect he was mild even to an excess;

(a) Petavius informs us, that not only all the fathers and doctors who came after St. Augustine, but even the popes themselves, and the councils of other bishops, have maintained his doctrine concerning grace

as certain and catholic, and have ALL OF THEM BEEN OF OPINION that it was a sufficient proof of the truth of any opinion, that this saint had taught it. Dogmat: Theolog. tom. I, lib. ix. cap. 6. Bayle.

for as men should not be persecuted and oppressed for speculative opinions; so they who under the mask of religion, or through mere wickedness, rob, plunder, maim, wound, and assassinate, should never go unpunished, and should be made examples for the security of the government, and the good of civil society. <sup>Six Dissert. upon different subjects, by Dr. Jortin.</sup> He fell into his predestinarian notions, as Le Clerc observes, first by retaining some of his Manichæism; secondly, by meditating upon the Epistles of St. Paul, which he understood not, having only a slender knowledge of the Greek tongue and of the ancient fathers; and thirdly, by a special grace and illumination, which he fancied to have been conferred upon himself. This doctor of grace had another notion, which is productive of many bad consequences, namely, that heretics have no right to their own goods and chattels. See Barbeyrac, *Mor. des Peres*, 297. According to Du Pin, he had a fine genius, and much vivacity and penetration; and was a skilful disputant. From general principles he drew a vast variety of consequences, and formed a system which is tolerably well connected in all its parts. He often quitted the sentiments of those who had been before him, and struck out new methods and interpretations. He was, as Cicero said of himself, *magnus opinator*, a great advancer of sentiments which were only conjectures and probabilities. He had less learning than genius, was not skilled in the languages, and had read little of the ancients. His style was fluent, but not polite and elegant, nor free from barbarisms. He was full of repetitions, and eternally dwelling upon the same subjects. He hath discussed all sorts of points and questions; and from his writings was formed that body of theology which was adopted by the Latin fathers who arose after him, and in a great measure by the scholastic divines. The best edition of his works is that published at Paris by the Benedictines of St. Maur. <sup>Ibid.</sup>

AVICENNA, a celebrated philosopher and physician among the Mohammedans, was born in the year 980. By the time he was ten years old he had learned the Korán, and made a great progress in classical learning. He was next sent to a man who dealt in herbs, and was skilled in the Indian method of accounts, to learn arithmetic. After this, the rudiments of logic and the first five or six propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulting the commentaries. When he entered on the *Almagest* his tutor left him. He next applied himself to the study of physic, and to gain experience

visited patients, being then about sixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourse to heaven (a). Having attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity, and as a proper preparation for this study, he was desirous to make himself master of Aristotle's *Metaphysics*; but having read the book over forty times, and even got it by heart, without being able to comprehend the author's meaning, he laid it by as unintelligible. One day whilst he was in a bookseller's shop, a broker offered him a book of metaphysics to sell, which he rejected with scorn, saying it was an useless science: the broker however telling him he might have it cheap, the owner being under a necessity of selling it, he purchased it. The book proved to be a treatise of Al Farabi, concerning the objects of metaphysics, which Avicenna had no sooner run over at home, than he plainly perceived the sense of Aristotle, whose words he retained in his memory, and out of joy gave a considerable alms to the poor.

Apud Abul-  
frag. Hist.  
Dyn. p. 230.

Ebn Khale-  
cun in Vita  
Ebn Sina.

Having recovered the king of Khorasan, who during a fit of illness had sent for Avicenna, though a very young man, that prince kept him near his person, and allowed him free access to his numerous and valuable library, which happening to be burnt soon after, Avicenna's enemies accused him of having set it on fire, that no body else might enjoy the same advantage, and that what he had learned there might be taken for his own.

A very remarkable story is told of Avicen's sagacity. When he was at Jorgân Kabûs, the sovereign of the country sent for him to visit his nephew, who was confined to his bed by a disorder which baffled all the physicians of that country. Avicen having felt the young man's pulse, and seen his urine, judged his illness to proceed from concealed love. He sent for the chief eunuch of the palace, and whilst he kept his finger on the patient's pulse, desired him to call over the names of the several apartments: ob-

(a) Whenever I was puzzled, says he, about any question, or could not find the middle term in a syllogism, I went to the mosque, and humbly poured out my prayers to the Creator of all things, that he would be pleased to make plain to me what appeared abstruse and difficult; and returning home at night, I set a lamp before me, and applied myself to read-

ing and writing: and so often as I was overcome by sleep, or found myself faint, I drank a glass of wine to recover strength, and then returned to reading again. If I slept ever so little, I dreamed of those very questions, so that the reasons of many of them were made known to me in my sleep. Apud Abulfarag. Hist. Dynast. p. 233. General Dict.

serving

serving great emotions in the sick man at the naming of one particular apartment, he made the eunuch name all the women in that apartment; and finding his patient's pulse to beat extremely high at the mention of one person, he no longer doubted but that she was the object of his passion, and declared that his cure was only to be expected from the enjoyment of that lady (b). Avicenna died in the year 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of his books, including his smaller tracts, is computed at near an hundred, the greatest part of which is either lost, or not known in Europe. Some charge him with having stolen what he published from a celebrated physician who had been his master. This man had acquired so much honour and wealth, that he was solicited by many to take their sons to be his scholars, or even his servants; but being resolved not to discover the secrets of his art, he would receive none of them. Avicenna's mother formed the following stratagem: she offered him her son as a servant, pretending he was naturally deaf and dumb; and the youth, by his mother's instructions, counterfeited these defects so well, that the physician, after making several trials to discover the reality of them, took the boy into his service, and by degrees trusted him so far as to leave his writings open in his room when he went abroad; Avicenna took that opportunity to transcribe them, and carried the copies to his mother; and after the death of his master he published them under his own name. One would naturally expect, says Dr. Freind, to find something in this author answerable to the great character he has had in the world; but though I have very often looked into his writings upon several occasions (for you will not suppose, I believe, that I have gone through him in any regular course of reading), I could meet with little or nothing there, but what is taken originally from Galen, or what at least occurs with a very small variation in Rhazes or Haly Abbas. He in general seems to be fond of multiplying the signs of the distempers without any reason; a fault too much imitated by our modern writers of systems. He often, indeed, sets down some for essential symptoms, which arise merely by accident, and have no immediate connection with the primary disease itself. And

Cab. Sionit.  
 et J. Hefron  
 de nonnullis  
 Orient. Urb.  
 annexed to  
 the Geogr.  
 Nubient.  
 cap. 3.  
 Hist. of Physic.

(b) Dr. Freind observes the case to be so parallel, that one would be apt to think this account was stolen from what is related of Erasistratus, in a

like illness of Antiochus the son of Seleucus. Hist. of Physic, part ii. p. 70.

‘ to confess the truth, if one would chuse an Arabic system  
 ‘ of physic, that of Haly seems to be less confused and more  
 ‘ intelligible, as well as more consistent, than that of Avi-  
 ‘ cenna.’

Goodwin.

Bale.

Pitts.

Pitts.

Goodwin.

Br. Willis's

Survey of

Cathedrals,

etc. p. 241.

Ibid.

H. de

Knyghton,

De eventibus

Angl.

col. 2572.

Goodwin;

ubi supra,

p. 131.

Goodwin.

Bale.

Pitts.

A. Wood

Hist. et

Antiq.

Univ. Oxon.

Camden.

Brit. Addit.

to Oxfordsh.

Goodwin

ubi supra.

Biogr. Brit.

AUNGERVYLE (Richard) commonly known by the name of Richard de Bury, was born at St. Edmundsbury in Suffolk, in 1281. After finishing his studies at Oxford, he became a Benedictine monk at Durham, and was appointed tutor to prince Edward, afterwards king Edward III. at whose accession to the crown he was first made cofferer, then treasurer of the wardrobe, archdeacon of Northampton, prebendary of Lincoln, Sarum, and Litchfield, and keeper of the privy-seal. In the five years which he held this last place, he was twice sent ambassador to the pope. In 1333, he was made dean of Wells, and bishop of Durham. The next year he was appointed high chancellor, and in 1336, treasurer of England. In 1338, he was twice sent with other commissioners to treat of a peace with the king of France. He was one of the most learned men of his time, and a very great encourager of learning in others. He used to have some of his attendants read to him while he was at his meals, and when they were over, to discourse with his chaplains upon the subject that had been read. Every week he made eight quarters of wheat into bread, and gave it to the poor. Whenever he travelled between Durham and Newcastle, he distributed eight pounds sterling in alms; between Durham and Stockton five pounds, between Durham and Auckland five marks, and between Durham and Middleham five pounds. He founded a public library at Oxford, for the use of the students, which he furnished with the best collection of books then in England. He wrote a treatise containing rules for the management of the library, and appointed five keepers, to whom he granted yearly salaries. At the dissolution of religious houses in the reign of Henry VIII. Durham college, where he fixed the library, being dissolved among the rest, some of the books were removed to the public library, some to Baliol college, and some came into the hands of Dr. George Owen, a physician of Godstow, who bought that college of king Edward VI. Bishop Aungervyle died at his manor of Auckland, April 24. 1345, and was buried in the south part of the cross isle of the cathedral church of Durham, to which he had been a benefactor.

AUREOLUS

**AUREOLUS** (Peter) a Franciscan friar, and one of the most subtle and celebrated divines of his age, was born at Verberie upon the Oise, and flourished about the end of the thirteenth and in the beginning of the fourteenth century. He was professor of divinity in the university of Paris, and had the title of Doctor facundus, the Eloquent Doctor, given him. In 1321, being provincial of Aquitain, he was made archbishop of Aix. He died the following year. He was a man of a subtle genius, but too fond of distinguishing himself by new opinions: this, says Bayle, is the characteristic of a very dangerous spirit; it is a rock very much to be feared; those who have sufficient genius and learning strongly to oppose opinions commonly received, seldom have judgment enough to know when to stop, and to discern what has or has not need of reformation. It is suggested by Theophilus Raynaud that he maintained the impossibility of the creation. Bayle supposes that he did not simply and absolutely deny the possibility of the creation: for this would have been to start a notion directly contrary to the Romish faith; but that he only maintained that for such and such reasons he should have thought it impossible for any being to be made of nothing, if faith had not told him that the words of Scripture concerning the first formation of the world are to be understood in the proper sense of creation. What gives probability to this conjecture is, that he tells us nothing but the authority of the saints could induce him to believe that transubstantiation is a real change of the whole bread into the whole body of our Saviour (a).

(a) His writings are, *Breviarium biblicorum*, sive epitome universæ sacre scripturæ juxta literalem sensum. *Commentaria in quatuor libros sententiarum. De conceptione immaculata B. Virginis.* All these make two volumes in folio, printed at Rome, the former in 1596, at the Vatican; the latter by Lanetti, in 1605. Bayle.

**AUSONIUS**, in Latin Decius or rather Decimus Magnus Ausonius, one of the best poets of the fourth century, was the son of an eminent physician, and born at Bourdeaux. Great care was taken of his education, the whole family interesting themselves in it, either because his genius was very promising, or that the scheme of his nativity, which had been cast by his grandfather on the mother's side, made them imagine that he would rise to great honour. He made an uncommon progress in classical learning, and at the age of thirty was chosen to teach grammar at Bourdeaux. He was promoted

Auson. in Pref. ad Synagrium.

See his Poems entitled *Parentalia*.

Auson. in Pref. ad Synagrium.



Auson. in  
Profess.  
num. 24.  
p. 187.

Sat. vii. 197.

Bayle.

Ibid.

Strype's  
Life of Bp.  
Aylmer,  
p. 2, 3.  
edit. Lond.  
8vo, 1701.

Idem. p. 8, 9.

promoted some time after to be professor of rhetoric, in which office he acquired so great a reputation, that he was sent for to court to be preceptor to Gratian the emperor Valentinian's son. The rewards and honours conferred on him for the faithful discharge of his office prove the truth of Juvenal's maxim, that when fortune pleases she can raise a man from a rhetorician to the dignity of a consul. He was actually appointed consul by the emperor Gratian, in the year 379, after having filled other considerable posts; for besides the dignity of questor, to which he had been nominated by Valentinian, he was made prefect of the Prætorium in Italy and Gaul after that prince's death. His speech returning thanks to Gratian on his promotion to the consulship is highly commended. The time of his death is uncertain, he was still living in 392, and lived to a great age. He had several children by his lady, who died young. The emperor Theodosius had a great esteem for Ausonius, and pressed him to publish his poems. There is a great inequality in his works, and in his manners and his style there is a harshness which was perhaps rather the defect of the times he lived in, than of his genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a Christian: some ingenious authors indeed think otherwise, but, according to Mr. Bayle, without just reason. The best edition of his poems is that of Amsterdam in 1671.

AYLMER (John) was born of a good family at Aylmer-hall in Norfolk, about the year 1521. Grey marquis of Dorset, and afterwards duke of Suffolk, taking a liking to him when he was very young, entertained him as his scholar, and gave him an exhibition at the university of Cambridge, where, Mr. Wood supposes, he took his degrees in arts; after which the marquis made him tutor to his children, among whom was the lady Jane Grey, afterwards queen. He early adopted the opinions of the primitive reformers; and under the patronage of the duke of Suffolk and the earl of Huntingdon, in the reign of king Edward VI. was for some time the only preacher in Leicestershire, and was highly instrumental in bringing over the people of that county to the protestant religion. In 1553, he was made archdeacon of Stow in the diocese of Lincoln. In the convocation which sat in the first year of queen Mary, he distinguished himself by his warmth against popery. The violent measures of that queen's ministry rendering his stay in England unsafe, he retired beyond sea, and resided first at Strasburgh, and afterwards at Zurich in Switzerland,

Switzerland, where he undertook the instruction of several young gentlemen in classical learning and religion. During his exile he also visited the universities of Italy and Germany. At that of Jena in Saxony he was offered the Hebrew Strype, p. 16. professorship, but having a near prospect of returning home, he declined it. After the accession of queen Elizabeth he came back to England, and in the beginning of that princess's reign, was one of the eight divines appointed to dispute at Westminster in presence of many persons of distinction, against an equal number of popish bishops. In 1562, by the interest of secretary Cecil, to whom he had been warmly recommended by the secretary's friend Mr. Darnet, whose son had been one of Aylmer's pupils abroad, he was made archdeacon of Lincoln, and assisted at the synod held this year, wherein the doctrine and discipline of the church, and the reformation from popery were established. He continued long without any other considerable preferment, though often nominated by the archbishop of Canterbury to some vacant bishopric. According to Strype, one reason of his being neglected was his declaiming, in his answer to Knox (*a*), against the splendor and wealth of the church, in these words: 'Come off, ye bishops, away with your superfluities, yield up your thousands, be content with hundreds; as they be in other reformed churches, where be as great learned men as you are: let your portion be priest-like, not prince-like: let the queen have the rest of your temporalities and other lands, to maintain these wars, which you procured, and your mistress left her embroiled in; and with the rest to build and found schools throughout the realm: that every parish-church may have its preacher, every city its superintendant, to live honestly and not pompously; which will never be, unless your lands be dispersed, and bestowed upon many, which now feed and fat but one (*b*).' However he

(*a*) In 1556, John Knox printed at Geneva a treatise under this title, *The first blast against the monstrous regiment and empire of women*. His design was to shew, that by the laws of God women could not exercise sovereign authority. The reason of his writing of it, was his spight against two queens, Mary of Lorraine then queen of Scotland, and Mary queen of England. This piece prejudiced the protestant religion exceedingly in the minds of princes and

those in authority under them, which Mr. Aylmer perceiving, wrote an answer to it, under the title of *An harborowe for faithfull and true subjects against the late blowne blaste, concerning the government of women: wherein bee confuted al such reasons as a stranger of late made in that behalfe: with a brieve exhortation to obedience*. Strasbourg, 1559. Strype.

(*b*) Aylmer, when this passage was afterwards objected to him, answered,

Wood's  
Fasti, vol. i.  
p. 109.

he was appointed one of the queen's justices of the peace for the county, and one of her ecclesiastical commissioners. October the 10th, 1573, he accumulated the degree of bachelor and doctor in divinity in the university of Oxford. In 1576, on the translation of his friend and fellow exile Dr. Edwin Sandys to the archbishopric of York, he was made bishop of London; and though Sandys had been very instrumental in his promotion, recommending him to the queen as a proper person for his successor, he sued him for dilapidations, and after some years prosecution recovered 900 or 1000 l.

He preached frequently in his cathedral, and had an admirable talent of captivating the attention of his hearers. At one time perceiving his audience to be very inattentive, he took a Hebrew Bible out of his pocket, and began to read it: this immediately awakened his hearers, who looked up at him, amazed that he should entertain them so unprofitably: finding they were thoroughly awake and very attentive, he proceeded in his sermon, after admonishing them how much it reflected on their good sense, that in matters of mere novelty, and when they understood not a word, they should listen so heedfully, and yet be so very negligent and regardless of points of the utmost importance. He took much pains in examining such as came to him for ordination, and kept a strict eye over all dissenters, as well papists as puritans, so far as his episcopal authority would permit; and where he found that not sufficient, he wrote his thoughts very freely to the treasurer Burleigh. When the plague raged in London, in the year 1578, his principal attention was directed to preserve the lives of his clergy, and yet to make provision that the infected might be visited and have proper assistances with respect to religion. He summoned the London clergy before him, in order to elect and appoint out of their body visitors of the sick, purposing to spare the rest by reason of the danger of the infection. Mr. Strype tells us, that the forwardness of many ministers to undertake this office was remarkable, some for covetousness, and others for vain glory, and others to sup-

ed, 'When I was a child, I spoke like a child, and thought like a child,' etc. Strype's Life of Bishop Aylmer, p. 269. His inclining to what was afterwards called puritanism in those days, appears further by his choice of his patrons, the earl of Bedford and lord Dudley. The au-

thor of the Biogr. Brit. tells us, that the reflection this piece drew upon Aylmer probably deterred him from meddling with the press again; to which he retained an irreconcilable aversion, except in cases of necessity, to the very end of his life.

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ply their wants, namely, such as were in debt or without employment: but the greatest part disliked this motion, thinking it a part of their duty to suffer with their flocks, and to submit to God's will in the discharge of their function. The bishop likewise ordered books, containing directions for preventing the rage of the pestilence, to be printed and dispersed.

In 1581, came out Campion's book, containing his reasons for deserting the reformed and returning to the popish communion. It was written in very elegant Latin, and dedicated to the scholars of both universities, among whom it was secretly dispersed. One of the principal points insisted on therein was, the strange and contradictory doctrines taught by some of the first reformers. The lord treasurer Burleigh desired the bishop of London to answer it; but his lordship excused himself on account of his bad state of health, and the trouble which his ecclesiastical commission gave him (c). However he advised that a letter should be sent from the lords of the council to the archbishop of Canterbury or himself, desiring him to enjoin the deans, archdeacons, and doctors to make some collections for a proper answer; since those who had no great employment in the church had leisure sufficient for such a design, 'wherefore else, added he, have they their livings?' He drew up a list of proper persons for that work, some of whom were to collect materials, and others to compile the answer. But perhaps it was not thought convenient, says Strype, that Campion's book should have so much honour done to it, as to be answered in such a solemn manner. However Dr. Whitaker, professor of divinity at Cambridge, wrote a confutation of it in Latin: when some persons were preparing a translation of this tract, bishop Aylmer expressed a dislike to the design, lest the people's minds should be heated with controversies.

He was no less industrious in checking the puritans. Concerning four of their teachers, who, notwithstanding the archbishop's inhibition, had entered into the houses of persons of distinction, and taught, as Aylmer said, God knows what, he wrote to the lord treasurer, that they might be profitably employed in Lancashire, Staffordshire, Shropshire, and other

(c) He suggested moreover to the treasurer, that though he had been well acquainted with many of the first reformers, and had a profound veneration for their virtues; yet that he well knew even these great men were

not free from blame, or their writings from faults; wherefore he was for supporting the reformation rather than the reformers. Strype, p. 48, 52.

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Pierce's  
Vindication of  
the Dis-  
senters.

such like barbarous counties, to draw the people from popery and gross ignorance; and though they should go a little too far, yet he supposed it would be less labour to draw them back, than now it was to hawl them forwards: but that he said all this, not because he liked them, but because he would have his cure rid of them. His rigorous proceedings (*d*) excited the resentment of the puritans. They suggested that he was a violent man, who sought to vest too great power in churchmen; and treated him as a persecutor and an enemy to true religion: in consequence of which, messages were sometimes sent to him by the council to soften the harshness of his proceedings; however he still continued to be the main pillar of the high-commission, lord Burleigh standing his friend at court. One of the greatest troubles he ever met with, was an information exhibited against him to the council for cutting down his woods to the amount of a thousand pounds, and thereby prejudicing his successors in the fee. The bishop

(*d*) He committed to Newgate one Woodcock, a bookseller, for selling a treatise entitled *An Admonition to Parliament*, which tended to subvert the church as it was then established. *Strype's Life of Aylmer*, p. 56. He likewise procured one Mr. Welder, a person of a good estate and interest in Berkshire, who had spoke disrespectfully of him, and refused to answer, to be committed by the ecclesiastical court. *Ibid.* p. 59. The chancellor of the university of Cambridge having consulted him about the suppression of puritanism, which prevailed greatly in that university, he advised that all licences granted by the university should be called in, and granted anew by the heads to such as would subscribe the articles synodical, as was done in all dioceses; and that bonds should be taken of the parties that they should preach no innovation, as he himself used to do in granting his licences. In 1581, the bishop had a pretty rough struggle with the lord Rich, who kept one Wright, a puritan minister, in his house, and solicited the bishop to licence him to preach in his diocese. 'This the bishop utterly denied to do' (*says Strype*, p. 84.) unless he would subscribe to the orders of the church. But lord Rich's uncle did

'thereupon so shake him up, that (the bishop told the treasurer) he was never so abused of any man's hands since he was born; for which' he was minded to commit him, as great a person as he was, but that, there were not three commissioners together to do it, according to the 'authority of the commission.' In the end, however, the bishop had the better; Rich was committed to the Marshalsea, and Wright to the Gatehouse, in November 1581, where he lay till September 1582, that he became willing to subscribe his allowance of the ministry of the church of England and the Book of Common Prayer, and gave security, that he should neither act nor speak against them. Aylmer also imprisoned or suspended several ministers who were accused of non-conformity. Hence Mr. Pierce, in his *Vindication of the Dissenters*, p. 97. speaks thus: 'Dr. John Aylmer bishop of London, was a man of a most intemperate heat, who persecuted the puritans with the utmost rage, and treated ministers with such virulent and abusive language, as a man of sense and indifferent temper would scorn to use towards porters and coblers.'

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gave in an answer; and after the matter had depended long before the council, the queen gave orders that he should cut down no more of his woods. Strype's Life of Aylmer, p. 73.

In 1581, he proposed that a number of learned and sound divines should be appointed to preach at set times before great assemblies, particularly at St. Paul's Cross, for confirming the people's judgments in the doctrine and discipline of the established church, which was then struck at and undermined by many; and that for the support of it contributions should be made and settled on the preachers by the city. But sir John Branch lord mayor, and the aldermen, did not much like this motion, on account of the standing charge to which it must put the city; so the design was dropped. After the defeat of the Armada, in 1589, he expressed in strong terms his dislike of certain libels against the king of Spain; on so glorious a victory, he said, it was better to thank God, than insult men, especially princes.

Beginning now to be uneasy in his diocese of London, he used all his endeavour to obtain a removal to the see of Ely, or that of Winchester, but without success. When he came to be broken with age, he was desirous to resign his bishopric to Dr. Bancroft, but the latter refused it (e). He died at Fulham, the 3d of June, 1594, aged seventy-three. He married Judith Bures or Burs, of a good family in Suffolk, by Ibid. p. 174.

(e) He offered him three times this year a resignation upon certain conditions: 'Perhaps, says Mr. Strype, in respect of the dilapidations, to allow him such a sum in satisfaction. For the bishop seemed to foresee a considerable burthen like to fall upon his estate on that account; and so thought it his best way to compound it in his lifetime. Bancroft refused. But questionless bishop Aylmer's main inducement in labouering Bancroft's succession to the see of London, was that he knew him to be a person long used in the ecclesiastical commission, and strait for the observation of the rites and prescriptions of the church established, against such as would have trampled upon them. Therefore it was but the day before our bishop died, that he signified how sorry he was that he had not written to the queen, and commended his last suit unto her highness, viz. to have Bancroft his successor.' Bancroft did succeed him, but not immediately; and dealt as sharply with our bishop's children, as he had done with his predecessor Sandys's, and on the same head, that of dilapidations. Mr. Aylmer, the bishop's eldest son, alleged that his father's personal estate only was liable on this account; and as a great part of that was expended on his funeral, he thought himself safe. But bishop Bancroft alleging that lands being purchased with the money which should have repaired the houses belonging to the bishopric, those lands ought in reason to be liable; he prevailed, and so at last a part of the estate was sold in order to make him satisfaction. Life of Aylmer, p. 169, 191.

whom he had seven sons and two or three daughters (f). He was an excellent logician and historian, and well skilled in the Hebrew tongue: he understood the civil law, divinity, and the ancient writers; and was a rhetorical, bold, and pathetic preacher: he was very exact in the discharge of his episcopal function, and inflexible to any solicitations or bribes: he was regular in his devotions, and punctual in his triennial visitations of his clergy. In his private life he was a man of œconomy, but at the same time a lover of magnificence, as appears by his household, which consisted of fourscore persons, to whom he was a good master, that is, both a father and a friend. As he came to his bishopric in good circumstances, so he died very rich, having laid out, a little before, sixteen thousand pounds in one purchase. His natural temper was very quick and warm; he was a man of a bold spirit, fearing no body, and very free and blunt in his speech. Concerning his courage, he said it was owing to two things; the one, that he neither feared nor cared for any loss of his place (which had so much of care and vexation); the other, a clear conscience. Several imputations were cast upon him, but Mr. Strype has shewn that they were groundless. He was particularly charged with a breach of the sabbath, and with swearing. The former charge was founded upon his playing at bowls on Sunday; and the latter, because he used to say sometimes, ‘By my faith.’ With regard to the bowling on Sunday, Mr. Strype tells us, that ‘this was a recreation which he delighted in, and used for the diversion of his cares, and preservation of his health, at Fulham. But he alledged, that he never withdrew himself from service or

Life of Ayl-  
mer.

(f) His sons were, first, Samuel, bred to the law: he was styled of Claydon-Hall in the county of Suffolk, and was high-sheriff of that county in the reign of king Charles I. and by two wives left a numerous posterity. His second, Theophilus, was archdeacon of London, rector of Much-Haddam in Hertfordshire, and doctor of divinity: he was chaplain to king James; an able and zealous preacher, very warm against the puritans; charitable to so extensive a degree, that he left his own family in but indifferent circumstances; he closed his own eye-lids, and died with these words in his mouth, ‘Let my people know that their pastor died undaunted, and not afraid of

death; I bless my God, I have no fear, no doubt, no reluctancy, but a sure confidence in the sin-overcoming merits of Jesus Christ.’ His third, John, styled sir John Aylmer of Rigby in the county of Lincoln, knight. Fourth and sixth, Zachary and Edmund, were the warmest friends that age produced: when Edmund lay sick, Zachary continued with him night and day till his death, and when a person came to measure his body, in order to make a coffin, Zachary would be measured also, and in a very short space took possession of the coffin made for him at the same time with that of his deceased brother. These gentlemen seem to have been divines. Strype, p. 185.

sermon

‘ sermon on the Lord’s day : that Christ, the best expositor of  
 ‘ the sabbath, said, that “ the sabbath was made for man, and  
 ‘ not man for the sabbath : ” that man might have his meat  
 ‘ dressed for his health upon the sabbath ; and why might he  
 ‘ not have some convenient exercise of his body for the health  
 ‘ thereof on that day ? Indeed it was the general custom on  
 ‘ those days (says Strype) both in Geneva and in all other  
 ‘ places where protestants inhabited, after the service of the  
 ‘ Lord’s day was over, to refresh themselves with bowling,  
 ‘ walking abroad, and other innocent recreations ; and the  
 ‘ bishop followed that, which in his travels abroad he had  
 ‘ seen ordinarily practised among them.’ And with respect  
 to his sometimes using the words, ‘ By my faith,’ in his as-  
 severations, the bishop pleaded, that if it were an oath, he  
 would amend it ; but he was apprehensive of no more in that  
 phrase of speech, ‘ By my faith,’ than, In very Truth, Bona  
 fide, Assuredly, or as Amen imports. In his youth he gave  
 signal marks of his courage, which did not desert him in  
 his old age ; for conceiving himself to be very ill treated  
 by his son-in-law, Squire, who by a base contrivance would  
 have tarnished the reputation of his wife, the bishop’s daugh-  
 ter, the old man took him to a private room, and having re-  
 proached him for his wickedness and ingratitude, afterwards  
 disciplined him stoutly with a cudgel. Another instance of  
 his courage is this : queen Elizabeth was once grievously tor-  
 mented with the tooth-ach, and though it was absolutely  
 necessary, was yet afraid to have her tooth drawn : bishop  
 Aylmer being by, to encourage her majesty, sat down in a chair,  
 and calling the tooth-drawer, ‘ Come, said he, though I am  
 ‘ an old man, and have but few teeth to spare, draw me this.’  
 Which was accordingly done ; and the queen seeing him make  
 so slight a matter of it, sat down, and had hers drawn also.

Life of Ayl-  
 mer, p. 292

The END of the FIRST VOLUME.











3-













